

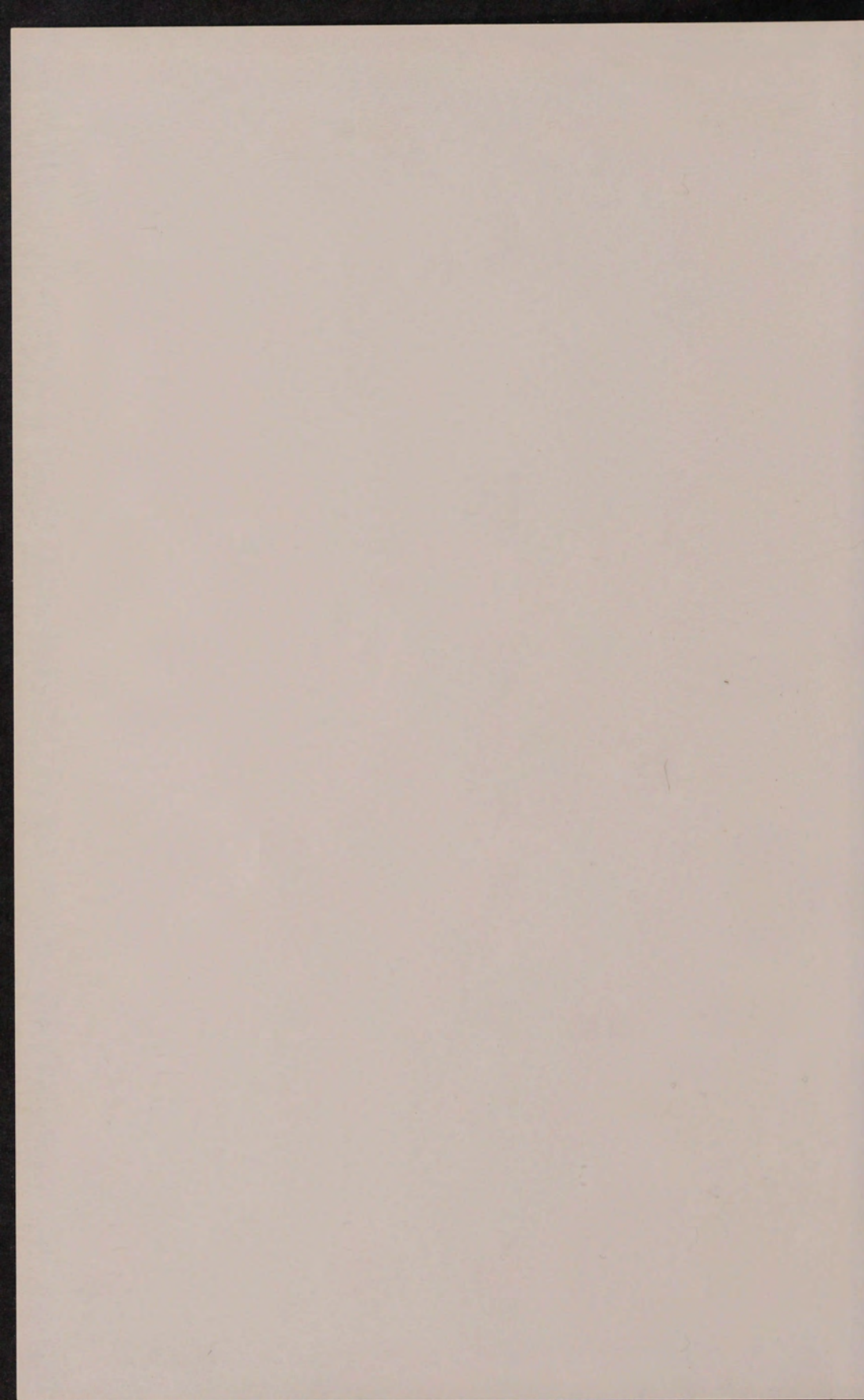
**INTERDENOMINATIONAL THEOLOGICAL CENTER**

Atlanta, Georgia

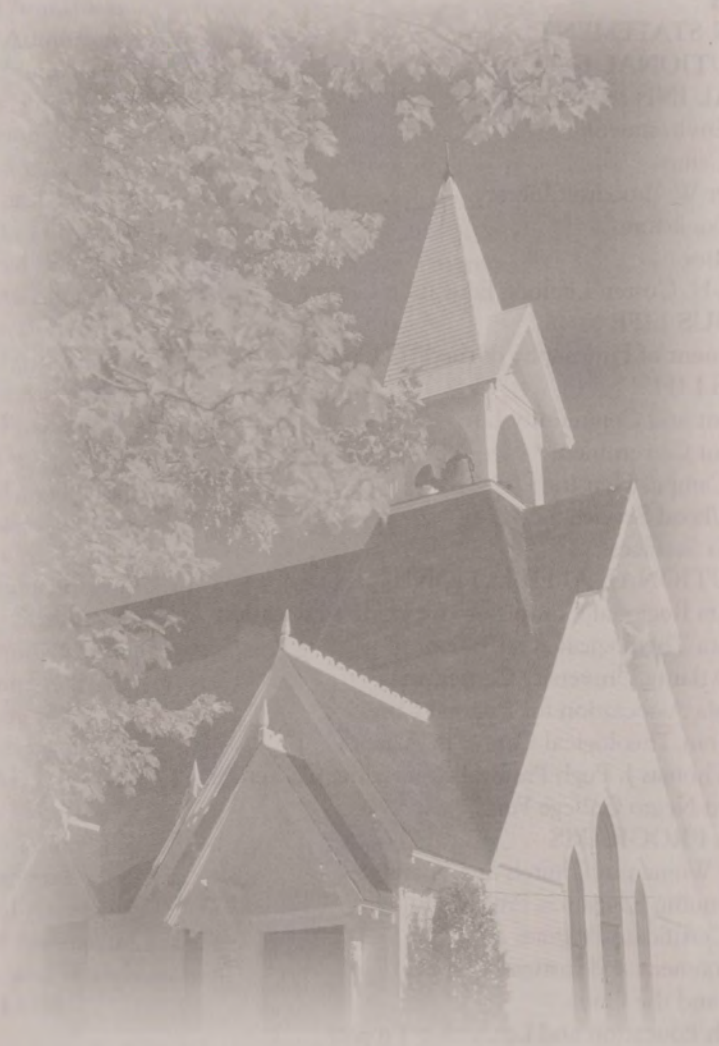
**2002-2005**

**ACADEMIC CATALOG**





**INTERDENOMINATIONAL THEOLOGICAL CENTER  
ATLANTA, GEORGIA**



**2002–2005  
ACADEMIC CATALOG  
VOLUME XXXI  
AUGUST 2002**

Interdenominational Theological Center (ITC) is a member institution of the Atlanta University Center, Inc, the United Negro College Fund, and the Atlanta Regional Consortium for Higher Education. ITC is fully accredited by the Association of Theological Schools in the United States and Canada and the Commission on Colleges of the Southern Association of Colleges and Schools.

# TABLE OF CONTENTS

ACADEMIC CALENDAR	vi
HISTORY	1
MISSION STATEMENT	9
INSTITUTIONAL GOALS	11
GENERAL INFORMATION	14
The Environment	14
The Campus	15
Robert W. Woodruff Library	15
The Bookstore	16
Facilities	16
James H. Costen Lifelong Education Center	16
RELIGIOUS LIFE	17
Statement of Philosophy of the ITC Chapel	18
CAMPUS LIFE	19
Student and Community Life	20
Student Government	20
ITC Campus Housing	20
Board/Food Service	21
Health Services	21
INSTITUTIONAL AFFILIATIONS	23
Atlanta Regional Consortium for Higher Education	24
Atlanta Theological Association	24
The Atlanta University Center, Inc.	24
Georgia Association for Pastoral Care	24
Lutheran Theological Center in Atlanta	25
The Thomas J. Pugh Pastoral Counseling Center	25
United Negro College Fund	25
SPECIAL PROGRAMS	27
Black Women in Church and Society	28
Continuing Education Program	28
The Certificate Program	29
Environment and Justice Initiative	29
Faith and the City	29
Health Education and Leadership Project	30
Institute of Church Administration and Management	30
Mission Resource Center	30
Religious Heritage of the African World	31
Womanist Scholars Program	31
Youth Hope-Builders Academy	32
FACULTY PUBLICATION	33
<i>Journal of the Interdenominational Theological Center</i>	34
LECTURESHIPS	35
The Charles B. Copher Annual Faculty Lecture Series	36
Denominational Lectureships	37
Institutional Lectures	38

<b>ADMISSION</b>	<b>39</b>
Regular Admission	40
Special Admission	41
Former Students	42
Transfer Students	42
International Students	42
Required Enrollment Exams	43
D.Min. and Th.D. Applicants	43
<b>ACADEMIC POLICIES</b>	<b>45</b>
Advanced Standing/Shared Credit in Degree Programs	46
Application for Admission to Candidacy	46
Classifications	46
Course Load/Time Status	46
Cross-Registration	46
Degree Program Change	47
Degrees in Absentia	47
Directed Study	47
Dismissal Criteria	47
Exemptions	47
Family Educational Rights and Privacy Act	47
Grading System	48
Maintaining Matriculation	49
Pre-Seminary Studies	49
Probation	49
Registration	49
<b>FINANCIAL INFORMATION</b>	<b>53</b>
Student Expenses	54
Payment Policy	54
Basic Expenses	54
Financial Assistance	60
Types of Assistance	61
Refunds and Withdrawals	62
<b>CURRICULUM</b>	<b>63</b>
Area I	64
Area II	64
Area III	64
Area IV	65
Programs of Study	65
Master of Divinity	65
Master of Arts in Christian Education	69
Master of Arts in Church Music	77
Dual Degrees	82
Doctor of Ministry	86
Doctor of Ministry Specialty in Pastoral Counseling	89
Doctor of Theology in Pastoral Counseling	89

<b>COURSE DESCRIPTIONS</b>	93
Interdisciplinary Courses	94
Course Meetings	95
Area I	97
Area II	102
Area III	109
Area IV	118
Doctor of Ministry and Doctor of Theology Courses	129
<b>HONORS AND AWARDS</b>	133
<b>BOARD OF TRUSTEES</b>	145
<b>ADMINISTRATION, FACULTY, STAFF</b>	152
<b>ALUMNI RELATIONS</b>	167
<b>ITC DIRECTORY</b>	169
<b>CAMPUS MAP</b>	171

# INTERDENOMINATIONAL THEOLOGICAL CENTER

An Ecumenical Professional Graduate School of Theology

Michael A. Battle, D. Min., President



# CONSTITUENT DENOMINATIONAL SEMINARIES

## **Gammon Theological Seminary**

United Methodist

Walter H. McKelvey, D.Min., D.D., President-Dean

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

Church of God in Christ

Elder Arthur F. Mosley, M.Div., Administrative Dean

## **Morehouse School of Religion**

Baptist

William T. Perkins, D.Min., Administrative Dean

## **Phillips School of Theology**

Christian Methodist Episcopal

Thomas L. Brown, Sr., Th.D., Administrative Dean

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

Presbyterian Church (USA)

David Wallace, D.Min., Administrative Dean

## **Turner Theological Seminary**

African Methodist Episcopal

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

## NON-CONSTITUENT DENOMINATIONS

Selma T. and Harry V. Richardson Ecumenical Fellowship

Interdenominational



# ACADEMIC CALENDAR

## Fall Semester

ACTIVITY	2002-2003	2003-2004	2004-2005
Faculty Planning Retreat	Aug. 15-16	Aug. 19-20	Aug. 18-19
Pre-Semester Skills Management Seminar (ICAM)	Aug. 26-30	Aug. 25-29	Aug. 23-27
Residences Open Orientation Begins	Aug. 27	Aug. 27	Aug. 25
New Student Orientation Registration	Aug. 26-28	Aug. 26-28	Aug. 24-26
Labor Day Holiday	Sept. 2	Sept. 1	Sept. 6
Returning Student Registration	Sept. 3	Aug. 29	Aug. 30
Classes Begin/Late Registration Fee Applicable	Sept. 4	Sept. 2	Sept. 1
Last Day to Add Courses and Last Day to Drop Courses without "W"	Sept. 11	Sept. 12	Sept. 10
Fall Convocation	Sept. 19	Sept. 16	Sept. 14
ITC Board Meets	Oct. 3	Oct. 2	Oct. 7
Mid-term	Oct. 28-Nov. 1	Oct. 27-31	Oct. 25-29
Application Deadline Spring Semester	Nov. 1	Nov. 1	Nov. 1
Last Day to Drop Courses with "W"	Nov. 15	Nov. 14	Nov. 12
Pre-Registration for Spring Semester	Nov. 25-29	Nov. 24-26	Nov. 22-26
Thanksgiving Recess Begins at End of Scheduled Classes	Nov. 28	Nov. 27	Nov. 25

Classes End	Dec. 5	Dec. 4	Dec. 2
Liquidation of Student Account Balances	Dec. 5	Dec. 4	Dec. 3
Cross-Registration Application Deadline	Dec. 5	Dec. 4	Dec. 3
Deadline for First Draft of D.Min. Project/Dissertation	Dec. 6	Dec. 5	Dec. 3
Reading Period	Dec. 6-8	Dec. 5-6	Dec. 3-4
Semester Exams	Dec. 9-13	Dec. 8-12	Dec. 6-10
Grades Due	Dec. 17	Dec. 16	Dec. 14
Semester Ends	Dec. 20	Dec. 19	Dec. 17
<b>Spring Semester</b>			
<b>ACTIVITY</b>	<b>2002-2003</b>	<b>2003-2004</b>	<b>2004-2005</b>
Residences Open	Jan. 2	Jan. 2	Jan. 3
Pre-Semester Skills Management Seminar (ICAM)	Jan. 6-10	Jan. 5-19	Jan. 3-7
Inter-Semester	Jan. 6-15	Jan. 5-14	Jan. 3-12
New Student Orientation/Registration	Jan. 13	Jan. 12	Jan. 10
Return Student Registration	Jan. 15	Jan. 14	Jan. 12
Classes Begin/Late Registration Fee Applicable	Jan. 16	Jan. 15	Jan. 13
Incomplete ("I") Assignments Due from Fall Semester	Jan. 20	Jan. 19	Jan. 17
Martin L. King, Jr. Birthday Holiday Observance	Jan. 20	Jan. 19	Jan. 17
Last Day to Add Courses and Last Day to Drop Courses without "W"	Jan. 24	Jan. 23	Jan. 21

Conference on Ministry	Feb. 19-21	Feb. 18-20	Feb. 16-18
Mid-term	Mar. 10-14	Mar. 8-12	Mar. 7-11
Spring Recess	Mar. 17-21	Mar. 15-19	Mar. 14-18
Classes Resume	Mar. 24	Mar. 22	Mar. 21
Last Day to Drop Courses with "W"	Apr. 4	Apr. 2	Apr. 1
Pre-Registration for Fall Semester and Summer Session	Apr. 7-11	Apr. 5-9	Apr. 4-8
Midders Declare Concentration	Apr. 7-11	Apr. 5-9	Apr. 4-8
ITC Board Meets	Apr. 10-11	Apr. 15-16	Apr. 14-15
Deadline for Final Draft of D.Min. Project/Dissertation	Apr. 11	Apr. 9	Apr. 8
Deadline for Summer CPE and Internship Application	Apr. 11	Apr. 9	Apr. 22
May Graduates Exams	Apr. 14-18	Apr. 12-16	Apr. 11-15
Good Friday and Monday Holiday	Apr. 18-21	Apr. 9-12	Mar. 25-28
Senior Grades Due	Apr. 21	Apr. 19	Apr. 18
Classes Resume	Apr. 22	Apr. 13	Mar. 29
Charter Day	April 21-25	TBA	TBA
Liquidation of Student Account Balances	Apr. 25	Apr. 23	Apr. 22
Reading Period	Apr. 25-Apr. 26	Apr. 23-24	Apr. 22-23
Semester Exams	Apr. 28-May 3	Apr. 26-30	Apr. 25-29
Honor and Awards Day	April 24	April 22	April 21

Classes End	Apr. 24	Apr. 22	Apr. 21
Application Deadline Summer Session Ends	May 1	May 1	May 1
Cross-Registration Application Deadline	May 5	May 3	May 2
Grades Due	May 6	May 4	May 3
Semester Ends	May 9	May 7	May 6
Commencement	May 10	May 8	May 7
Faculty Spring Retreat	May 13–14	May 11–12	May 10–11
Inter-semester	May 12–21	May 10–19	May 9–18

### Summer Session

ACTIVITY	2002–2003	2003–2004	2004–2005
Incomplete (“I”) Assignments Due from Spring Semester	June 2	May 31	May 30
Returning Student Registration Classes Begin	June 2	May 31	May 31
Last Day to Change Courses	June 3	June 1	May 31
Application Deadline Fall Semester	July 1	July 1	July 1
Independence Day Holiday	July 4	July 4	July 4
Cross-Registration Application Deadline	July 5	July 5	July 5
Summer Session Ends	July 18	July 16	July 15

# History



President and Executive Cabinet



## HISTORY

Interdenominational Theological Center, one of the most significant ventures in theological education in America, was chartered in 1958 through the mutual efforts of four denominations, representing four seminaries in order of their chronology:

### 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 move 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 1923–1924. In 1904 attention 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 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.

Through the mutual agreement of Dr. Benjamin E. Mays, then president of both Morehouse College and Morehouse School of Religion, and Dr. Harry V. Richardson, then president of ITC, and with the concurrence of Morehouse College trustees, Morehouse School of Religion became the Baptist constituent member of the consortium known as the Interdenominational Theological Center.

### GAMMON THEOLOGICAL SEMINARY

Gammon Theological Seminary had its beginning as Gammon School of Theology, first as a Department of Religion and Philosophy at Clark University for the 1869–1870 academic year. In February 1872 Clark Theological Seminary was opened with twenty-six students. The Reverend L. D. Barrows was selected to head instruction 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 relocated in 1883.

A Department of Theology was established at Clark University in 1882, through the efforts of Resident Bishop Henry White Warren 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 construction of Gammon Hall which was dedicated on December 18, 1883. In June of that year, the Reverend Wilbur Patterson Thirkield was elected dean, and Gammon School of Theology was officially opened on October 3, 1883.

Within four years, the Rev. Gammon offered to give the school more liberal support on the 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 Gammon added \$200,000 to the endowment fund. The seminary was granted a charter on March 24 and the name was officially changed December 28 of that year to Gammon Theological School. The Rev. Thirkield served as the first president.

The Rev. Gammon died on July 3, 1891, and he had willed the seminary sufficient additional funds to bring his total gift to more than a half 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. The seminary offered, without distinction of race, to all students for the Christian ministry, a thorough, extensive, and well-arranged course of study that is now the exclusive function of ITC. Gammon maintains a lectureship and varied activities in relation to its denomination, from which it derives resources in addition to income from other basic resources.

## TURNER THEOLOGICAL SEMINARY

Turner Theological Seminary began as a department of Morris Brown College in 1894, nine years after the board of trustees first voted approval on September 23, 1885. The Rev. T. G. Steward, D.D., a former United States Army chaplain, was elected the first dean of theology. In the interim, the Rev. E. L. Chew was also elected, but the Rev. E. W. Lee, a former principal who was subsequently elected president of Morris Brown College, was the first to serve as dean of theology. Twelve persons made up the first student body.

The name Turner Theological Seminary was approved in 1900 in honor of Bishop Henry McNeal Turner, the resident bishop of the African Methodist Episcopal Church and senior bishop of the denomination at that time.

The seminary remained on the campus of Morris Brown College until 1957 when a building was acquired at 557 Mitchell Street. The trustee board of Morris Brown College authorized Turner Theological Seminary to become a founding constituent of Interdenominational Theological Center in 1958 under the leadership of Bishop William Reid Wilkes Sr. Dr. George A. Sewell was appointed director/dean.

The seminary received its own charter in 1975 and its first separate Board of Trustees was elected. Those who followed Dr. Sewell as deans have included Dr. Josephus R. Coan, Dr. Cecil W. Cone, Dr. George L. Champion, and Dr. Clayton D. Wilkerson. Dr. Daniel W. Jacobs Sr. has served as dean since 1985. During his tenure the Frederick Hilborn Talbot Hall was erected and the enrollment has more than doubled.

Turner Theological Seminary remains committed to its motto "For a Prepared Ministry" in keeping with the aim of its founders to be "an institution for the preparation of young men and women for every department of Christian work. Turner graduates can be found in all areas of the church: college and seminary teachers and presidents, pastors, presiding elders and bishops, and civic and political officials.

## PHILLIPS SCHOOL OF THEOLOGY

Phillips School of Theology is the only seminary of the Christian Methodist Episcopal (CME) Church. It was founded on May 30, 1944, by the action of the Lane College (Jackson, Tennessee) board of trustees and birthed into reality by the leadership of Bishop J. Arthur Hamlett. The academic program of Phillips began on January 2, 1945. Dr.



Joseph A. Johnson Jr. (elected in 1966 as the thirty-fourth bishop of the CME Church) was elected the first president of the school in 1945. He served until 1954.

In 1950 the General Conference of the CME Church voted to make Phillips School of Theology a Connectional school, which entitled Phillips to the financial support of the denomination. Early enrollments at Phillips were across denominational lines.

When Dr. U. Z. McKinnon was elected the second president of Phillips in 1954, an extension program was added to the curriculum of the seminary. The extension program afforded ministers and laity outside the Jackson, Tennessee, area to receive theological training. Extension centers were established in Arkansas, Mississippi, Tennessee, Alabama, and Georgia. Classes were offered in Christian education, theology, homiletics, and administration.

In August 1959 Phillips School of Theology became a founding member of the Interdenominational Theological Center by action of the 1958 General Conference of the CME Church. Dr. Milner Darnell was elected its third dean and supervised the construction of the present facility. Bishop B. Julian Smith, who served as the first chairman of the Phillips board of trustees in its affiliation with ITC, was a major player in bridging Phillips with the interdenominational center concept.

Following the death of Dr. Darnell in the fall of 1973, Dr. Alvin Dopson was elected the fourth dean. Dr. Dopson served as dean until his death in 1979. Dr. William C. Larkin was elected the fifth dean in 1980 and served until 1990. Dr. Thomas L. Brown Sr., was elected the sixth dean in 1990. In conjunction with the Seminary's Founders' Day observance, a Pastors' Conference is held annually for ministers of the CME Church.

Graduates of Phillips serve effectively at every level of ministry in the Christian Methodist Episcopal Church—as civilian and military chaplains, professors, and teachers. Phillips prides itself in shaping men and women for a competent, relevant ministry that is priestly, pastoral, and prophetic.

Phillips was named in honor of Charles Henry Phillips, the twentieth bishop of the CME Church. Bishop Phillips was one of the best-trained ministers of his day, also holding a degree in medicine. He donated the first \$5,000 towards establishing Phillips as a seminary.

## **JOHNSON C. SMITH THEOLOGICAL SEMINARY**

Johnson C. Smith Theological Seminary is one of the ten theological institutions of the Presbyterian Church (USA). It was established on April 7, 1867, as a part of the Freedmen's College of North Carolina, subsequently named Biddle Memorial Institute, in Charlotte, North Carolina. In 1923 Mrs. Johnson C. Smith of Pittsburgh, Pennsylvania, generously endowed the institution and constructed several buildings on the seventy-five acre campus in honor of her husband. 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, North Carolina, to Atlanta as Johnson C. Smith Theological Seminary. Through official action of the Johnson C. Smith University board of trustees and the 182nd General Assembly of the Presbyterian Church (USA), the seminary became a part of the consortium of the six Protestant seminaries known as Interdenominational Theological Center.

## CHARLES H. MASON THEOLOGICAL SEMINARY

Initial plans for Charles H. Mason Theological Seminary began in 1965 when Senior Bishop Ozro Thurston Jones Sr. convened a planning committee to explore the possibility of the Church of God in Christ organizing a seminary and becoming an affiliate of the Interdenominational Theological Center. He also invited Dr. Harry V. Richardson, president of ITC, to Memphis, Tennessee, to meet with that special committee. At this meeting, the idea was discussed and tabled until the Church could resolve some of its political problems.

In the fall of 1968 the General Assembly of the Church of God in Christ approved a new constitution that resolved the church's political crises and elected a new administration. This administration, headed by Presiding Bishop James Oglethorpe Patterson Sr. and a presidium called the General Board, made the seminary idea one of its priorities. Bishop Patterson convened another planning committee led by Bishop D. A. Burton, general secretary of the church, and Bishop R. L. H. Winbush, president of the publishing board. This committee finalized plans for organizing the seminary and its entrance into the Interdenominational Theological Center.

In April 1970 the General Assembly authorized the Charles H. Mason Theological Seminary, named in honor of the founder of the church, to become a constituent seminary of the Interdenominational Theological Center. Bishop Charles E. Blake was elected the first chairman of the board of trustees, while Dr. Leonard Lovett was chosen as dean. The seminary officially opened in the fall of 1970. Dr. Oliver J. Haney Jr. has served as dean of the Charles H. Mason Theological Seminary since 1974.

## INTERDENOMINATIONAL THEOLOGICAL CENTER

The first four seminaries identified above came together to form one school of theology in cooperation as an ecumenical cluster and were joined by the additional three. The Center's actualization was greatly helped by some magnificent grants from philanthropic foundations, especially the Sealantic Fund and the General Education Board. ITC has been accredited by the Association of Theological Schools since 1960 and the Southern Association of Colleges and Schools since October 1984.

The Absalom Jones Theological Institute became a part of ITC following the unanimous endorsement of the Episcopal Church's Board for Theological Education and Seminary Deans on March 30, 1971. The proposal for affiliation was submitted by the Rev. Robert A. Bennett for the directors of the Union of Black Episcopalians. The seminary was named to honor the first African American ordained a priest in the Episcopal Church. The program proved to be too expensive for the small number of African Americans in training and the seminary closed in 1979.

ITC faculty members are chosen for both their scholarly competence and teaching ability. They constitute an outstanding group among the nation's seminaries. The faculty-student ratio is favorable, ensuring small classes and individual attention and an opportunity for flexibility in instruction.

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 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

and served through June 1997. Dr. Robert Michael Franklin became president in July 1997 and served until May 2002. Dr. Oliver J. Haney became acting president in January 2002.

ITC is located on a ten-acre plot in the heart of the Atlanta University Center. The site was generously given by 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-five member board of trustees. Twenty-four of the trustees come from the six participating schools. The remaining twenty-one include fifteen members-at-large, chosen without regard to denominational affiliation, two alumni representatives, two faculty representatives, and two student representatives. The trustees employ the faculty and administration, set institutional policies, and oversee the management of the physical and financial resources of the Center.

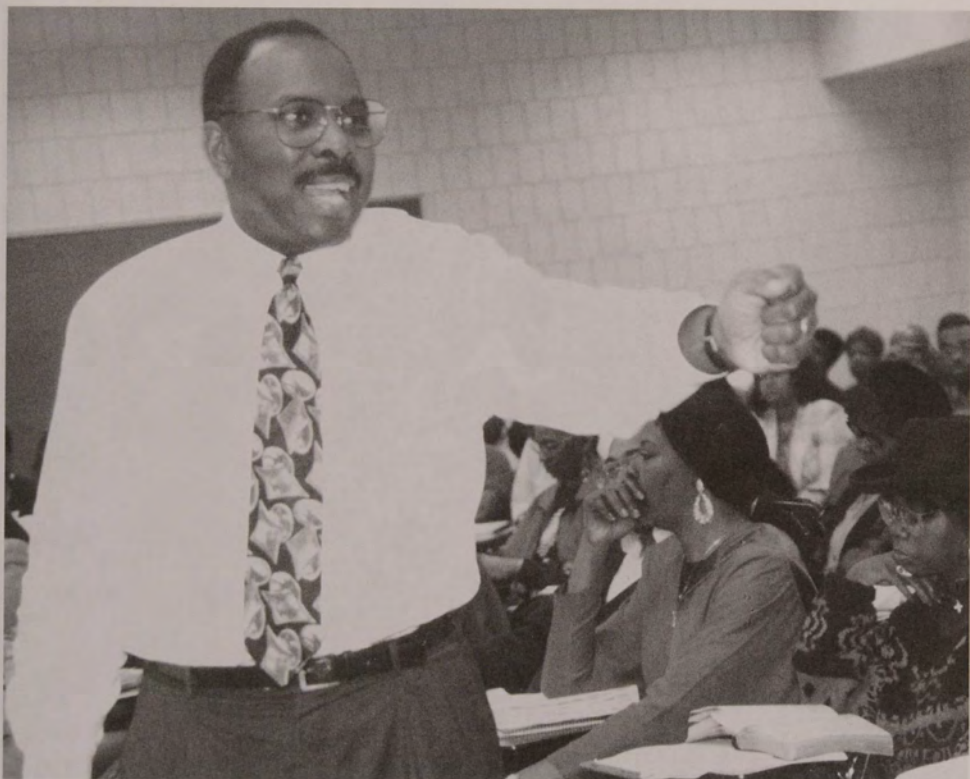
## **NON-CONSTITUENT DENOMINATIONS**

### **Selma T. and Harry V. Richardson Ecumenical Fellowship**

Since its inception, ITC has welcomed into its enrollment students who were members of denominations other than the six constituent denominations. These students are designated as Selma T. and Harry V. Richardson Ecumenical Fellows (Richardson Ecumenical Fellowship). This constituency is under the leadership of the acting director for Richardson Ecumenical Fellowship Students. At present, more than fifteen different denominations are represented among this population, including Disciples of Christ (Christian Church), United Church of Christ, African Methodist Episcopal Zion, Lutheran, Episcopal, and Roman Catholic, as well as students who are nondenominational. Currently Richardson Ecumenical Fellows make up the fourth largest of the individual student segments at ITC; they participate fully in the life of the institution. The Selma T. and Harry V. Richardson Ecumenical Fellowship elects officers annually and undertakes a full calendar of programs, services, and activities.



# Mission Statement

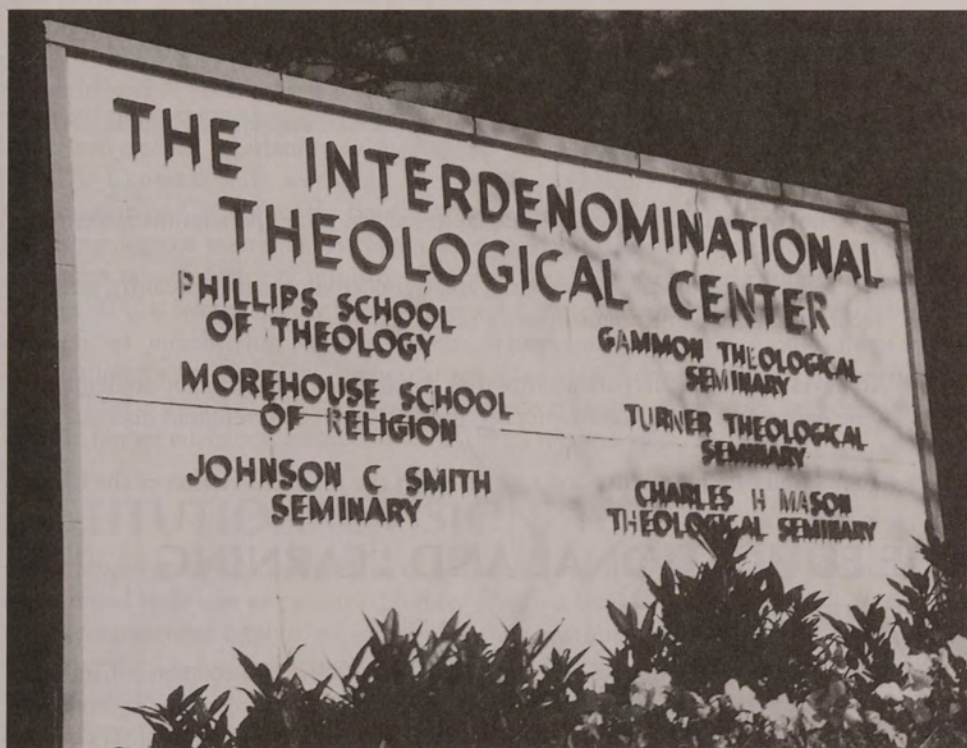


## MISSION STATEMENT

The Interdenominational Theological Center (ITC) is a consortium of denominational seminaries whose mission is to educate Christian leaders for ministry and service in the Church and the global community. ITC educates and nurtures women and men who commit to and practice a liberating and transforming spirituality; academic discipline; religious, gender, and cultural diversity; and justice and peace.



# Institutional Goals



## INSTITUTIONAL GOALS

- ✧ To educate men and women for leadership in Christ's Church and the world.
- ✧ To demonstrate academic excellence in teaching and research.
- ✧ To recognize the role of denominations as the foundation for ecumenism, and to understand this principle as a viable and sustaining cornerstone of the ITC mission.
- ✧ To attract, support, and retain qualified students capable of fulfilling the mission of the institution, who will foster and advocate diversity; promote integrity and competence in Christian leadership; and encourage justice, reconciliation, liberation, and peace.
- ✧ To provide a critique, informed by the perspectives of African-American and other global interpretations, of Western, male-dominated theological education.
- ✧ To encourage scholarly research and publications related to Africa and the Diaspora African religious experience, the African-American Church, and the church universal.
- ✧ To attract, develop, and retain competent faculty, staff, and administrators.
- ✧ To ensure that the learning, working, and living environment is healthy, safe, and secure through strong administrative practices.
- ✧ To develop and sustain partnerships that enhance the education of students, provide opportunities for community service, and foster interreligious dialogue.
- ✧ To maintain fiscal stability and to strengthen the financial vitality of the Center.

## THE EDUCATIONAL AND LEARNING ENVIRONMENT

The Interdenominational Theological Center (ITC) is a Christian, ecumenical, graduate professional school of theology. Its faculty personifies quality scholarship, rigorous academic discipline, and significant research in the service of the church and other communities in the world.

The faculty and administration create a spiritual environment in which critical thinking, investigation, reflection, evaluation, communication, decision making, and responsible action are fostered. They challenge all students to become involved in the problems that affect the human spirit; to become active on behalf of both the academic community and the community beyond the campus; to develop an appreciation for the disciplines that contribute to theological thinking; to incorporate contemporary techno-



logical resources in an ethically responsible fashion; and to maintain continuous development of the intellect, spirit, and skills required for spiritual growth.

The student body of Interdenominational Theological Center participates in the tradition of the minister-scholar. Seminarians attending ITC discover a deep sense of individual and communal purpose, which creates a shared commitment to learning. At ITC students experience a depth and intensity that leads to personal and intellectual growth and liberation. ITC seeks to prepare women and men for spiritual leadership in the church and the world, practiced in a variety of ministry settings. As pastors, educators, researchers, pastoral counselors, chaplains, church musicians, and community facilitators, ITC graduates foster liberation of persons and institutions, in obedience to God in Jesus Christ.

ITC specializes in the education of women and men who serve the African-American Church and the world community. There is special recognition of the role of denominations, not as the basis of division but as the foundation for ecumenism. ITC's broadly pluralistic and ecumenical environment is maintained by virtue of its international, inter-ethnic, and interracial board, faculty, staff, and student body. The school serves as a repository for the study of Christian theology, both in Africa and the diaspora.

ITC is a cosmopolitan community, located in Atlanta, Georgia, a major metropolitan area. It is a component of the Atlanta University Center, which consists of six undergraduate and two graduate institutions, serving one of the largest predominantly African-American student populations in the world.

The Center is fully accredited by the Association of Theological Schools and the Commission on Colleges of the Southern Association of Colleges and Schools to offer the following degrees: master of divinity, master of arts in Christian education, master of arts in church music, doctor of ministry, doctor of theology in pastoral counseling, and dual degrees. ITC is related locally to the larger academic community of theological education through its membership in the Atlanta Theological Association and the Georgia Association for Pastoral Care. It also participates in the Atlanta Regional Consortium for Higher Education (ARCHE), a group of nineteen colleges, universities, and other institutions of higher education located in the Atlanta region.

## INSTITUTIONAL VISION

ITC embarks upon the twenty-first century with a two-fold vision that honors its historic mission and embraces its promising future. The first facet of the vision builds on a century-old commitment established initially by the constituent seminaries. With an international reputation for producing outstanding clergy and a longstanding tradition of community outreach, ITC is committed to academic excellence in training leaders, teachers, pastors, and preachers with an exceptional dedication to serving the church and society.

ITC is dedicated to producing public theologians—men and women who are intellectually keen, politically sophisticated, economically savvy, culturally sensitive, family friendly, technologically literate, and spiritually astute. A key role of these public theologians is to serve as liaisons-facilitators of new alliances between America's churches, other nonprofit organizations, corporations, foundations, and government entities.

The second facet of ITC's vision is to expand the variety and effectiveness of partnerships to meet the challenges confronting our nation's communities. ITC is establishing

itself as a nationwide resource on the Black Church's role in the renewal of American society. The program, which includes a research center, think tank, and clearinghouse, will compile data, analyze issues, develop leadership, inform the public, and encourage faith-based solutions to community problems. Through this initiative, ITC will bring together leaders from the church, academia, secular nonprofit organizations, corporations, foundations, government, and communities to share insights and develop solutions to address the social and moral crises plaguing the nation's communities.

ITC understands that the church must assume a more aggressive leadership role in the renewal of American society. Toward this end, the African-American Church in particular must forge new partnerships that undergird and energize the church's historic and pivotal leadership in the communities it serves. Only by doing so can we help neighbors strengthen their capacity to provide a higher quality of life for themselves and their families. ITC welcomes the participation of all on this historic journey—a journey of faith, good works, and community, a journey to meet the unprecedented challenges we must face in the society we share today, a journey to make a lasting difference in the society we will share tomorrow.

## **GENERAL INFORMATION**

### **THE ENVIRONMENT**

ITC is located in Atlanta, Georgia, the educational, cultural, business, and recreational capital of the Southeast. Located on Martin Luther King Jr. Drive in the historic West End, ITC is adjacent to the five other member institutions that make up the Atlanta University Center (AUC)—Morehouse, Spelman, and Morris Brown colleges, Clark Atlanta University and the Morehouse School of Medicine. This consortium of historically Black colleges and universities represents the world's largest center of African-American higher education.

Atlanta's reputation is virtually synonymous with African-American aspiration and achievement. As the cradle of the Civil Rights Movement and the birthplace of Martin Luther King Jr., Atlanta is home to many national and international public figures who continue to uphold the effort to build one of the fastest growing and most progressive cities in the world.

Atlanta is also a regional and national center of trade, transportation, and commerce. And, as the site of the 1996 Centennial Olympic Games, the city is rapidly becoming a world-class international metropolis. Located less than a mile west of downtown Atlanta and approximately eight miles from Atlanta Hartsfield International Airport, ITC is within easy walking distance to the citywide MARTA bus and rapid rail lines.

### **THE CAMPUS**

ITC campus contributes to the unique sense of community that is the hallmark of the institution. Set among its neatly manicured grounds are ten major buildings that form its core: the Harry V. Richardson Administration Building, the Classroom Building, the Chapel, the Dining Hall, the James H. Costen Lifelong Education Center, Gammon Theological Seminary, Phillips School of Theology, Turner Theological Seminary, and the Morehouse School of Religion. Johnson C. Smith Seminary and C. H. Mason Seminary maintain administrative offices in the Costen Center.

## ROBERT W. WOODRUFF LIBRARY

Atlanta University Center's Robert W. Woodruff Library is a modern facility designed to serve the instructional, informational, and research needs of the six-member consortium (Clark Atlanta University, Interdenominational Theological Center, Morehouse College, Morris Brown College, Spelman College, and the Morehouse School of Medicine). Services are provided 86.5 hours per week during the fall and spring semesters of each academic year. Summer hours are modified.

The library's total collection holds approximately 1,556,898 items. Of this total, there are 372,265 volumes (including the main collection, Archives and Special Collections, and the Curriculum Materials Center); 822,339 microforms (including government documents microforms); 282,039 government documents; 16,400 theses and dissertations; 53,372 bound periodicals; 5,740 compact discs (CD-ROM serials) excluding government publications; 123 databases (100 of which are GALILEO); 2,351 current subscriptions; and 7,015.5 cubic feet of archival collections.

The Robert W. Woodruff Library is automated, and its resources can be accessed online at the library or with the aid of passwords from remote locations. The automated resources are GALILEO, a "cost-effective connection" through the Atlanta Regional Consortium for Higher Education (ARCHE), formerly the University System in Georgia. This affiliation allows the library universal access to a core level of material and information services through a statewide hook-up with academic, public, and state of Georgia documents.

Georgia State University serves as the host for an electronic union catalog of all system library holdings, and the University of Georgia is the host for the Georgia Union List of Serials. Users have access to FirstSearch, Netscape, Web of Science, Ethnic Newswatch, and Genderwatch through GALILEO. The library also participates in an active interlibrary loan service conducted with libraries throughout the United States and abroad and an interlibrary use program, which permits graduate students and faculty access to the collections of nineteen other libraries in ARCHE. The library offers a planned program of user education that teaches users how to access its resources.

The building has a seating capacity for approximately 1,500 users at any given time. There are four conference rooms on the main level for student-group study, three computer training labs, one conference room, one meeting room, and the Virginia Lacy Jones Exhibition Hall on the Upper Level for workshops, seminars, or art exhibits. The library holds 138 individually locked carrels for students involved in serious research and intensive study, 468 open-study carrels, and special facilities for the differently able.

In an effort to develop the free flow of communication between the library and institutions of the Atlanta University Center, several librarians are designated liaisons who assist in the acquisitions process, resolution of concerns, and development of new programs and services. Library staff encourages users not to leave the building without receiving the information they need. If this cannot be located in the Woodruff collections, it very likely can be obtained from other sources.

For additional information about the library, its services and collections, access the web page [www.auctr.edu](http://www.auctr.edu).

## THE BOOKSTORE

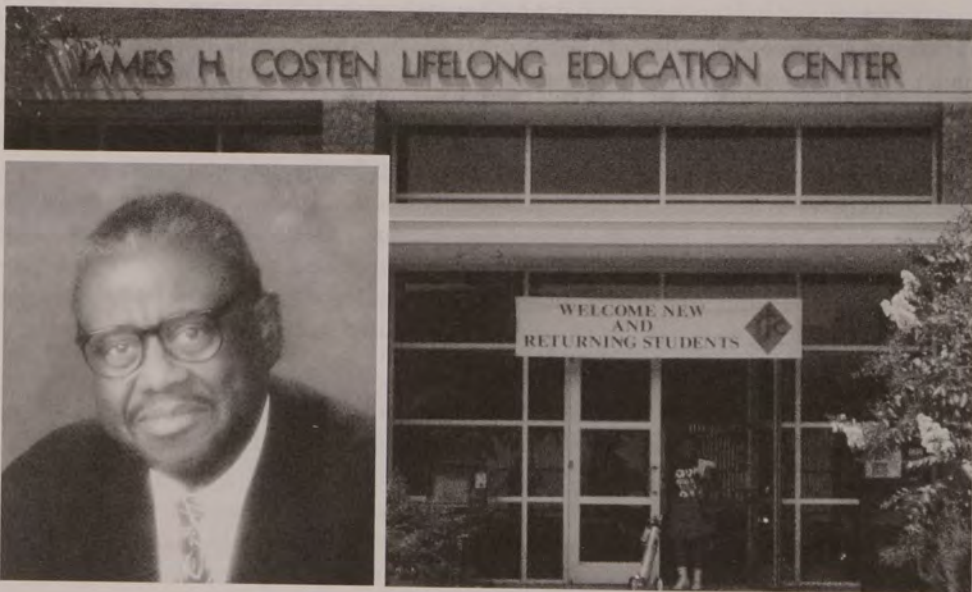
The ITC/Cokesbury Bookstore, where many required textbooks for classes can be purchased, is on the ground floor of Gammon Theological Seminary on Beckwith Street.

## FACILITIES

Three computer laboratories are available for ITC student use—two are located in the Woodruff Library and a new fifteen-station lab is located on the lower level of the Classroom Building. The Calvin O. Pressley Distance Learning Center, established in 1999, features satellite broadcast capability and is located on the main floor of the James H. Costen Lifelong Education Center.

## THE JAMES H. COSTEN LIFELONG EDUCATION CENTER

Named in honor of the fifth president of ITC, the James H. Costen Lifelong Education Center is a multi-use facility that houses administrative offices, classroom space, meeting rooms, guest rooms, and an attractive and spacious atrium that serves as the venue for a variety of campus and community functions. Housed also in the Costen Center are the following academic divisions: the Office of the Executive Vice President for Academic Services/Academic Dean, the Office of Admissions/Recruitment, the Office of the Registrar, the Office of Student and Community Life, the Office of the Chaplain/Counselor, and the Office of Continuing Education/Extension Program. Also located there are programs that provide ongoing educational opportunities and support for the ITC community and the community at large: the Thomas J. Pugh Pastoral Counseling Center, the Isaac R. Clark Preaching Laboratory, the Institute of Church Administration and Management, the Lutheran Theological Center in Atlanta, the administrative offices of Johnson C. Smith Seminary and Charles H. Mason Seminary, Faith and the City, the Environment Justice and Stewardship Initiative, and the ITC/Health Education and Leadership Project.



# Religious Life



## RELIGIOUS LIFE

### STATEMENT OF THE PHILOSOPHY OF THE ITC CHAPEL

Chapel is held twice weekly and is one of the most important aspects of life in our seminary community. It is the one place where the ITC community assembles to worship God through its various denominational liturgical traditions and participates in forums, convocations, and other institutional activities. In keeping with the objectives of ITC, chapel provides an opportunity for the purposeful, systematic, and intentional convergence of our ecumenical diversity, which does not seek to culminate in assimilation.

Chapel activities reflect usage of both inclusive leadership and inclusive language. In keeping with the mission of ITC, leaders during chapel activities include females and males, demonstrating a sensitivity to gender, racial, denominational, and community diversity. In an ongoing effort to eliminate oppression, the generic use of masculine nouns, pronouns, and adjectives as representative of all subjects is not applicable.

In the context of the chapel experience, an appreciation of African, African American, and other traditions of worship, spiritual formation, the expansion of an awareness of the arts, and scholarly endeavors are encouraged and supported. 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 ITC. In this setting, we are informed, inspired, and instructed by:

- a. local and global implications of our common life;
- b. the life and thoughts of students, faculty, staff, and administrators;
- c. community, religious, and other leaders in both traditional and nontraditional ministries;
- d. distinguished preachers and artists-in-residence (musicians, visual artists, dancers, dramatists, and poets); and
- e. scholarly lectureships.



# Campus Life



# CAMPUS LIFE

## STUDENT AND COMMUNITY LIFE

The Office of Student and Community Life has administrative oversight for student affairs. Its primary goals are to promote the spiritual, academic, and personal well-being of all persons in the ITC community and to enhance the overall esprit de corps at the school. The Office of Student and Community Life coordinates the rental of ITC apartments, disability support services, and production of the annual Community Calendar. This office serves as administrative advisor to the Student Christian League, the senior class, and women seminarians. In addition, it is the conduit for the establishment of new student organizations.

The Office of Student and Community Life coordinates a wide range of services and programs including a bowling league, Children's and Youth Worship Service, Friends and Neighbors Day, Lunch-and-Learn series, and Community Kwanzaa. This office also collaborates with sister seminaries, the United Negro College Fund, and schools within the Atlanta University Center to offer programs and activities that complement the theological education experience.

## STUDENT GOVERNMENT

The Student Christian League is the official student government organization at ITC. It is responsible for promoting school spirit and positive leadership activities with the director for student and community life acting as a liaison between student organizations and the administration. Student representatives serve on institutional committees as well as the ITC Board of Trustees.

## ITC CAMPUS HOUSING

ITC maintains thirty-two apartments (eight one-bedroom apartments and twenty-four efficiencies) for the purpose of providing housing to married seminarians with children and the single female population. Applications are received and processed by the Office of Student and Community Life on a first-come, first-served basis. All units are furnished, and the cost per unit includes utilities. Occupants must vacate housing within five days after the last day of each semester, unless the term of occupancy has been renewed.

### Campus Housing Policies

Students enrolled for twelve or more credit hours are eligible to apply for campus housing. Because of the demand for housing, students may occupy campus housing for a maximum of three consecutive academic years.

A deposit of one month's rent serves as the reservation fee required for on-campus housing. A key deposit of \$10 also is required. Housing deposits remain on file while students are assigned to campus residences and are refunded only if living quarters are left in an acceptable condition, as determined by the Office of Student and Community Life.

### Seminary Housing

Constituent seminaries provide dormitory housing for their single seminarians, married seminarians, and undergraduates. All applications for housing in the constituent semi-



nary dormitories are received and processed by that seminary's housing director. Constituent seminary dormitory accommodations are furnished, and all fees include the cost of utilities.

### **Community-based Housing**

The Office of Student and Community Life maintains a list of available community-based housing. Seminarians are assisted in locating housing by this office or the administrative dean of the student's constituent seminary. However, students are responsible for negotiating all financial arrangements for off-campus housing.

## **BOARD/FOOD SERVICE**

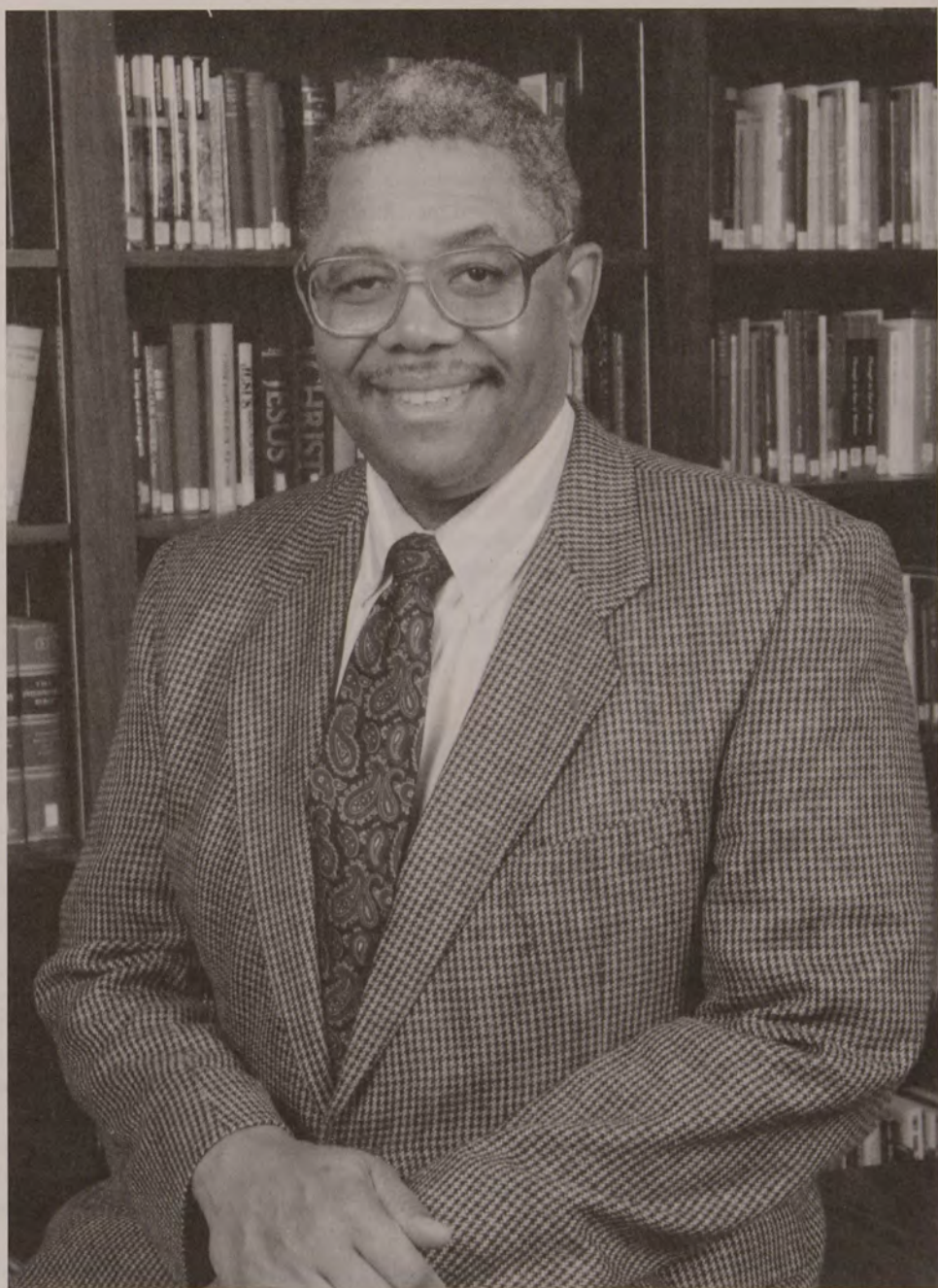
ITC provides food service for the entire ITC community in the campus dining hall. Breakfast and lunch are served Mondays and Fridays during the academic year. Food service is not available on weekends. Students may elect to purchase a meal plan on a semester or monthly basis or, if they wish, they may purchase meals on a meal-by-meal cash basis.

## **HEALTH SERVICES**

Each student is required to maintain an accident and health insurance policy during the entire period of enrollment. An ITC-approved accident and health plan is available to those students who are not enrolled in a privately held, employer-supported, or constituent seminary/denominational plan.

Students may elect to receive medical services at the West End Medical Center, located at 868 York Avenue, SW. Services of this facility are provided at a minimal cost to ITC students.

Interim Executive Vice President for Academic and Student Services  
Academic Dean



# Institutional Affiliations



President and Academic Area Chairs

# **INSTITUTIONAL AFFILIATIONS**

## **ATLANTA REGIONAL CONSORTIUM FOR HIGHER EDUCATION**

ITC is a member institution of the Atlanta Regional Consortium for Higher Education (ARCHE), nineteen public and private colleges and universities in the Atlanta area that offer reciprocal academic services. ARCHE members include liberal arts colleges, major research universities, comprehensive undergraduate/graduate universities, a school of medicine, a college of art, faith-related institutions, historically Black colleges and universities, and single-gender colleges.

Students officially enrolled in ARCHE institutions may elect to cross register at other member institutions. This program is distinct from transient status, in that it is possible for a student to register for an approved course at any one of the nineteen ARCHE institutions and receive credit while paying tuition costs to the home institution. This allows qualified students to take course work in their areas of study for classes not available on their own campuses.

To be eligible to participate, students must have a recommendation by their 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. ITC students who wish to enroll in courses at member institutions of ARCHE can obtain a cross-registration form from the Office of the Registrar. Students enrolled at other ARCHE member institutions who wish to cross-register at ITC can obtain a cross-registration form from the cross registration coordinator at their home institutions.

## **ATLANTA THEOLOGICAL ASSOCIATION**

Through the Atlanta Theological Association, ITC has academic and professional affiliations with Emory University's Candler School of Theology, Atlanta; Columbia Theological Seminary, Decatur, Georgia; Erskine Theological Seminary, Due West, South Carolina; and the Georgia Association for Pastoral Care. Among the significant cooperative endeavors are the doctor of ministry and doctor of theology in pastoral counseling degree programs.

## **THE ATLANTA UNIVERSITY CENTER**

Atlanta is a major educational center. Six institutions of higher learning in the city form the consortium known as the Atlanta University Center: Clark Atlanta University, 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 ITC shares.

## **GEORGIA ASSOCIATION FOR PASTORAL CARE, INC.**

The Georgia Association of Pastoral Care (GAPC) was founded in 1962 as a cooperative endeavor of Columbia Theological Seminary, Emory University's Candler School of Theology and School of Medicine, ITC, and the Christian Council of Metropolitan Atlanta. GAPC is a nonprofit, ecumenical organization that provides pastoral counseling to individuals, couples, families, and groups. As an accredited Samaritan Center, GAPC is a part of a nationwide interfaith network of counseling centers.

Pastoral counseling at GAPC serves people of all faiths as well as those who profess no religious beliefs. Therapists at GAPC understand that effective pastoral counseling respects the individual beliefs of each person. The association is committed to serving persons of every gender, race, creed, sexual orientation, and ethnic background, and seeks to make its services affordable to all.

## **THE LUTHERAN THEOLOGICAL CENTER IN ATLANTA**

The Lutheran Theological Center in Atlanta (LTCA) began as an enrichment program of Trinity Lutheran Seminary in Columbus, Ohio, and Lutheran Theological Southern Seminary in Columbia, South Carolina, in 1988 where it provided an opportunity for students from both seminaries to come to Atlanta and take courses at Atlanta seminaries towards the graduation requirements of Trinity and Southern. In 1997 the center moved to the ITC campus to both strengthen its relationship to ITC and the commitment of the Evangelical Lutheran Church in America (ELCA) to developing African-American leadership among its ranks.

The program has always had a particular emphasis on African Americans and others seeking to serve the church in the African-American community. Currently, through its relationship to ITC, the Center provides opportunities for students enrolled at any of the eight ELCA seminaries to come to Atlanta and pursue course work towards the graduation requirements of their home seminaries. While enrolled through the Center, students have access to Atlanta University Center's Robert W. Woodruff Library and participate in the life and mission of ITC. Student grades are reported to the Center from the ITC registrar and are subsequently reported to students' home seminaries. Through its seminaries ELCA encourages its students to consider coming to the Center for one or two years, particularly those who are seeking to serve the church in the African-American community.

## **THE THOMAS J. PUGH PASTORAL COUNSELING CENTER**

The Thomas J. Pugh Pastoral Counseling Center was founded in 1992 and named in honor of Dr. Thomas J. Pugh, professor of counseling and pastoral care at ITC for more than twenty years. Its mission is to provide a ministry of pastoral care, pastoral counseling, and psychotherapy to individuals, families, couples, and children.

The Pugh Center operates as a satellite of the Georgia Association of Pastoral Counseling. It is an ecumenical, nonprofit organization that provides pastoral counseling through its central office and satellite centers. Pastoral counselors at the Pugh Center are ministers educated in theology and trained in psychotherapy for individuals of all ages, couples, and families.

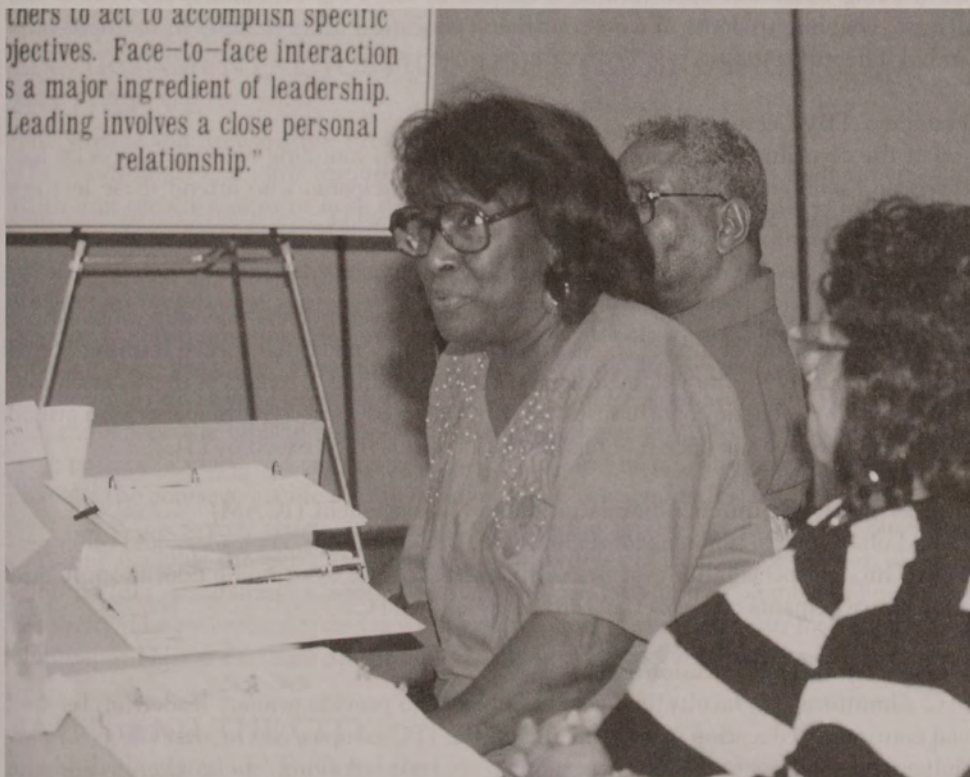
## **UNITED NEGRO COLLEGE FUND**

The United Negro College Fund (UNCF) is the nation's oldest and most successful African-American higher education assistance program. It is a consortium of thirty-nine private, accredited, four-year historically Black colleges and universities. UNCF offers programs designed to enhance the quality of education for America's brightest young minds and is committed to providing financial assistance to deserving students by raising operating funds for member colleges and universities. Additionally, UNCF provides technical assistance to member institutions.



# Special Programs

ners to act to accomplish specific objectives. Face-to-face interaction is a major ingredient of leadership. Leading involves a close personal relationship."



# **SPECIAL PROGRAMS**

## **BLACK WOMEN IN CHURCH AND SOCIETY**

This is a program at ITC with local and national foci, seeking to enhance the participation and function of women in the church and society. The focus is church structures and seminary/theological education, using education and re-education as tools for constructive and positive change. The organization seeks to establish a network of Black women, locally and nationally and develop support systems for Black women in religious professions. There are at present five components of Black Women in Church and Society: the Dialogue; the Biannual Seminar; the Midyear Institute; the Research/Resource Center, and the Leadership Training Program. The program involves a variety of educational, research, and training ventures.

## **CONTINUING EDUCATION PROGRAM**

Continuing education opportunities endorsed by the ITC community are varied and diverse, enabling students to earn continuing education units (CEUs) in multiple ways and in different settings:

### **Founders' Day Lectures**

All of the constituent seminaries of ITC observe their founding by inviting special lecturers and seminar leaders to the ITC campus. Participants who attend these lectures have the option of registering for CEUs to be issued by ITC.

### **Denominational Academies**

ITC enjoys a special educational relationship with several of the denominations whose seminaries are a part of the ITC consortium. Academies and other special training events conducted during the annual, biennial, and/or quadrennial meetings of these denominations provide excellent opportunities for continuing education. Participants who attend these lectures have the option of registering for CEUs to be issued by ITC.

### **The Institute of Church Administration and Management (ICAM)**

ICAM offers several seminars for seminarians, ITC alumni/ae, lay leaders, and other persons. Through special arrangements with ITC's Office of Continuing Education, ICAM seminar participants can earn CEUs to be issued by ITC.

### **Other Continuing Education Events**

ITC administration, faculty, and staff members who provide primary leadership for special continuing education events, on and off the ITC campus, can request CEUs for participants who meet certain prearranged criteria. Among these events are the Seminary/Community Dialogue Project Seminars, the Minnie Martha Turnipseed Moore Memorial Lectures, the "Eggs and Issues" quarterly breakfasts, and the Black Women in Ministry summer course. All CEUs are granted according to the guidelines of the Association of Theological Schools.



## THE CERTIFICATE PROGRAM

This program was begun at ITC in 1990 to serve the needs of religious practitioners who wish to participate in a structured program of theological studies but cannot enroll in a full-time degree program. Certificate Program sites are located in a number of cities on college campuses and in local churches, public schools, and community centers.

The Certificate Program has two basic foci: to provide theological education for African-American clergy who are engaged in lay ministries and to provide theological education for laypersons who desire to serve in the work of the church more effectively.

This program consists of twelve courses: Introduction to Hebrew Bible, Introduction to New Testament, Introduction to Pastoral Care, Church Administration, Church History, The Church's Educational Ministry, Homiletics, Christian Doctrine or Theology, Christian Ethics, Church in Community, Evangelism, and Denominational Polity. A course in Church Music and Christian Worship will be added later.

The Certificate Program does not require enrollees to have a college degree. Upon successful completion of the program, a Certificate in Theology is awarded by ITC.

## ENVIRONMENTAL JUSTICE AND STEWARDSHIP INITIATIVE

### The Justice and Stewardship Project

The Environment, a joint initiative of ITC, the Nathan Cummings Foundation, and Faith and the City, aims to raise the level of environmental consciousness in the communities served by our churches. The project has four primary goals. The first is to develop an academic course that integrates environmental justice and stewardship, preparing students to incorporate awareness of these issues into their ministries. The second is to develop a continuing education credit (CEU) course for clergy and laypersons in nondegree seminary programs. The third is that the academic course will be modularized for infusion into the several broad disciplinary areas of most seminaries. At ITC, for example, those areas are biblical studies and languages; philosophy, theology, ethics, and history; persons, society, and culture; and the church and its ministries. The fourth goal is to make the course available to other historically Black seminaries.

The project's first course, "Faith, Justice, and the Environment," will be offered at ITC and available through cross-registration to students at the other two Faith and the City partner seminaries; Candler School of Theology and Columbia Theological Seminary. The two-semester course is designed to meet the requirements for Ministry and Context at ITC, contextual education at Candler, and supervised ministry at Columbia.

## FAITH AND THE CITY

Established in late 1999, Faith and the City seeks to foster cooperation and collaboration among many elements in the regional community. Its mission is to nurture a spirit of mutual community, shared responsibility, and common destiny among the citizens of the Atlanta metropolitan region.

In the academic arena, Faith and the City's partner seminaries—Candler School of Theology, Columbia Theological Seminary, and Interdenominational Theological Center—work to strengthen public leadership development initiatives at each school. Faith and the City directors on each campus are involved with faculty and administrators to develop curricula, teach courses, and facilitate new interaction between the sem-

inary and the community. Together, faculty members and students are examining community issues from various perspectives—political, economic, environmental, public health, and public safety.

Through these and other initiatives, Faith and the City shares, with a range of individuals and organizations, an abiding confidence in the future of our metropolitan community and the steadfast conviction that faith has a vital role in public life.

## HEALTH EDUCATION AND LEADERSHIP PROJECT

The Health Education and Leadership Project (ITC/HELP) is a faith initiative funded by the Centers for Disease Control and Prevention (CDC) to develop a faith-based HIV and substance abuse prevention curriculum and training program. To accomplish this goal, ITC collaborated with sister schools: Hood Theological Seminary, Howard University School of Divinity, Payne Theological Seminary, School of Theology at Virginia Union University, and Shaw University Divinity School. An innovative educational resource, titled *Affirming a Future with Hope: HIV and Substance Abuse Prevention Curriculum for African American Communities of Faith*, is being used in hundreds of faith communities throughout the United States to help reduce the spread of HIV/AIDS.

The curriculum is available through the National Faith Leaders Training Institute, an intensive, two-day experience designed to equip faith leaders to use the curriculum with congregations and outreach ministries. ITC/HELP also publishes "Twenty Activities for Faith-based HIV Prevention." Its other services include HIV/AIDS education workshops, information resources, and outreach referrals. Interested persons should contact ITC/HELP at 404-614-6362 or [www.itchelp.org](http://www.itchelp.org).

## INSTITUTE OF CHURCH ADMINISTRATION AND MANAGEMENT

The goal of the Institute of Church Administration and Management (ICAM) is to supplement theological education with leadership training opportunities that will ensure African-American religious leaders acquire the necessary administrative and management skills to help move the Black Church into the twenty-first century. In order to accomplish this goal, ICAM has formulated leadership development activities to specially target the Black Church's senior executives, pastors, officers, and laypersons.

Through a combination of weeklong seminars and three-day workshops, the Institute offers seventeen courses that focus a broad range of topics including financial management and fiscal accountability, institutional development, long-range planning, management of human resources, personal and institutional liability, and computer technology. ICAM also offers seminars for the spouses of church leaders and has recently developed a National Church Management Crisis Team that provides assistance to congregations as they search for appropriate ways to resolve institutional issues.

ICAM offers Skill Enhancement Seminars to the ITC community and at five other theology schools: Howard University School of Divinity; Virginia Union Samuel D. Proctor School of Theology, Hood Theological Seminary; Payne Theological Seminary, and Garrett Evangelical Seminary. The training modules for seminary students include Leadership Development, Strategic Planning, Church Marketing and Fund Development, Time Management, Human Resource Management, Taxes for Clergy, Entrepreneurial

Concepts, Organizational and Board Development/Policy Formulation, "Information is Power," Computer Skills, and Fiscal and Financial Accountability. Participation in a two-week intensive experience (one week each semester) earns three credit hours.

## **MISSION RESOURCE CENTER**

In spring 1989 the General Board of Global Ministries of the United Methodist Church approved a proposal that its Mission Resource Center, which was then being established, would be located in Atlanta under the joint sponsorship of Emory University's Candler School of Theology and ITC. Offering its first term of classes in spring 1990, the center has provided training and continuing education for more than one thousand United States missionaries mainly of the United Methodist Church and thousands of Volunteers in Mission. It also has trained persons of other churches and countries as well as the ecumenical community.

In 1994 the Center became the location of the coordinating center for the medical and psychological screening of all missionaries of the board's World Division, now known as the Mission Personnel Program Area. The Center implements this development in its program with the collaboration of Emory Clergy Care. Through its International Church Person in Mission Program, the services of a world church leader as an adjunct faculty member are made available to Candler and ITC. On occasion, the director of the Center also serves in a similar capacity. The Missiology Library at the Center provides a rich source of documentation for researchers. The "think tank" allows faculty members here and at associated institutions interested in multidisciplinary reflection on mission the opportunity to share with peers and write and publish with experienced practitioners.

Housing and classroom facilities are located in the Gammon Theological Seminary and Willis J. King buildings. The Mission Resource Center Office for ITC is located in the King Building.

## **RELIGIOUS HERITAGE OF THE AFRICAN WORLD**

Religious Heritage of the African World, a research action-advocacy project, seeks to enhance integration of efforts within the interdenominational community to accomplish mutually defined goals and objectives in the context of academic, church, and community life. The project is intended to promote the positive value of working in international, interdisciplinary, intercultural, and intercommunitarian ways.

This project program focuses the Pan-African and "Two-Thirds World" religious heritages as the point of reference from which contributions are made to a pluralistic society in the multicultural world. The tasks of this project are to gather data and publications concerning African and African-American religious and cultural heritages, to research and actively engage in issues and challenges facing the Black Church and oppressed peoples, and to plan, promote, and implement intercultural dialogues, conferences, and research travel experiences.

## **WOMANIST SCHOLARS PROGRAM**

The Womanist Scholars Program recognizes and promotes the scholarly activities of academicians who study Black women, religion, and spirituality. This program enables womanist scholars to pursue a research project of their own design. Scholars also engage in

teaching, lectureships, and consultation on issues affecting Black women and religion and Black women and spirituality. To accomplish this, the program invites applications from Black women engaged in scholarly work in these areas who are seeking sabbatical or research support. The Womanist Scholars Program invites two Black female scholars annually to conduct research in residence at ITC, teach a course in the scholars' research area, and develop a publishable contribution to womanist works. The position is a one-year, full-time appointment. Scholars who possess a doctorate or its equivalent in the fields of religion, the humanities, or social sciences may apply.

### **YOUTH HOPE-BUILDERS ACADEMY**

ITC seeks to provide a Youth Hope-Builders Academy for Black high school youth to explore their present and future lives theologically and discover ways in which their lives can contribute to a hope-bearing church and society. During the program an intensive, four-week summer residential academy will be held. The academy will guide a different group of youth each year in exploring, through reflection and concrete actions, their identities as Black people, their connections to family, church, and the world, their understandings of hope and ways of overcoming impediments to hoping, as well as their gifts, opportunities, and the type of preparation needed for Christian vocation in the church and the world. A second component of the academy is year-round forums, including the Annual Youth and Family Convocation, for young people, their families, and church and community leaders focused on current issues of youth and resources for problem solving. Seminary classes and continuing education courses on youth ministry are part of the academy's activities as well.



# Faculty Publication



## FACULTY PUBLICATION

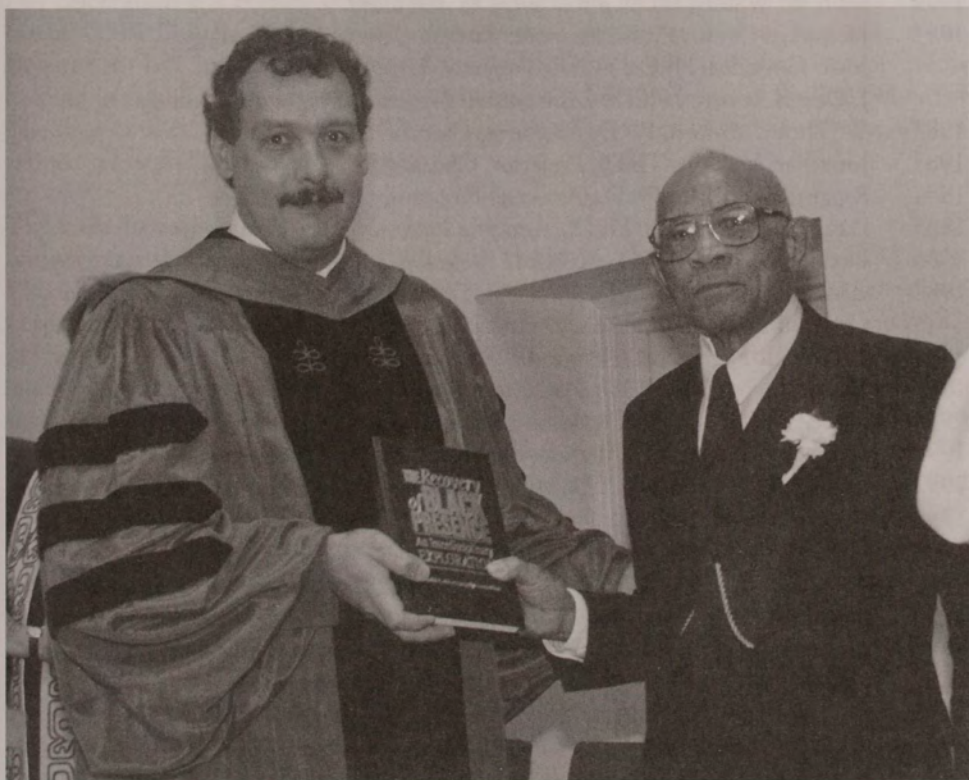
### THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER

The *Journal of the Interdenominational Theological Center (JITC)*, published biannually, is dedicated to the advancement of theological education with a special emphasis on the African-American perspective. This reflects an objective of the ITC mission statement: namely, "to provide a critique, informed by the perspective of African-American and other global interpretations of Western, male-dominated theological education." ITC faculty and students as well as scholars from national and international schools and universities, publish articles in the journal.

The ITC Press is the publishing component of the *JITC*. As such, it oversees the production of the Black Church Scholars series and Occasional Publications, reflecting the current state of scholarship in African-American religious studies.



# Lectureships



# LECTURESHIPS

## THE CHARLES B. COPHER ANNUAL FACULTY LECTURE SERIES

Originally named the Annual Faculty Lecture Series, the Charles B. Copher Annual Faculty Lecture Series was begun at the suggestion of the office of the *Journal of the Interdenominational Theological Center* in March 1979. It formed part of the twentieth anniversary celebration of the founding of ITC. This lecture series is now named in honor of Dr. Charles B. Copher, who for many years served ITC in the dual capacity of professor of biblical studies (Old Testament) and languages and academic dean. The series showcases faculty on the cutting edge of their respective disciplines and is held during ITC Charter Week. The lectures are subsequently published by the *JITC*. The following have served as Copher lecturers:

- 1979 John W. Waters, Ph.D., *Professor, Old Testament*  
1981 Jacquelyn Grant, Ph.D., *Associate 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, Th.D., *Professor, Christian Education*  
1984 Riggins R. Earl Jr., Ph.D., *Associate Professor, Christian Ethics*  
1985 David K. Rensberger, Ph.D., *Associate Professor, New Testament*  
1986 Jacquelyn Grant, Ph.D., *Associate Professor, Systematic Theology*  
1987 Charles B. Copher, Ph.D., *Academic Dean Emeritus*  
Gayraud S. Wilmore, D.D., *Distinguished Visiting Professor*  
1988 Thomas J. Pugh, Ph.D., *Professor, Psychology and Pastoral Care*  
1989 H. Wayne Merritt, Ph.D., *Associate Professor, New Testament*  
1990 Stephen C. Rasor, Ph.D., *Associate Professor, Sociology of Religion*  
1991 Randall C. Bailey, Ph.D., *Associate Professor, Old Testament*  
1992 Carolyn L. McCrary, S.T.D., *Assistant Professor, Psychology and Pastoral Care*  
1993 Darius L. Swann, Ph.D., *Professor, Missiology and World Religions*  
1994 Temba L. Mafico, Ph.D., *Professor, Old Testament*  
1995 Ndugu G. B. T'Ofori-Atta, D.Min., *Associate Professor, Church and Society*  
1996 Edward P. Wimberly, Ph.D., *Jarena Lee Professor of Pastoral Care and Counseling*  
1997 Anne S. Wimberly, Ph.D., *Associate Professor, Christian Education and Church Music*  
1998 Marsha Snulligan Haney, Ph.D., *Associate Professor, Missiology and Religions of the World*  
1999 Rosetta E. Ross, Ph.D., *Assistant Professor, Ethics and Public Policy*  
2000 Tumani S.M. Nyajeka, Ph.D., *Assistant Professor, Missiology and Religions of the World*  
2001 Edward L. Smith, Ph.D., *Associate Professor, Systematic Theology*  
2002 Melva Wilson Costen, Ph.D., *Helmar E. Nielsen Professor, Music and Worship; Area Chairperson*



## DENOMINATIONAL LECTURESHIPS

### C. D. Hubert Lectures

The C. D. Hubert Lecture Series, sponsored by the Morehouse School of Religion, is held each year in conjunction with the Founders' Day activities of the seminary. The series is named for Charles DuBois Hubert, an illustrious son of Morehouse College. He returned to his alma mater as an instructor of church history and served as acting president of Morehouse College from 1937 to 1940, after which time Benjamin E. Mays became president. Dr. Hubert was the director of Morehouse School of Religion from 1924 until his death in 1944. The Charles D. Hubert Lecture Series seeks to serve Christian workers by promoting intellectual and spiritual guidance through study, discussion, and fellowship.

### B. Julian Smith Lectures

Named in honor of the late Bishop B. Julian Smith of the Christian Methodist Episcopal Church, the lectures are held annually during the Phillips School of Theology Founders' Day celebration and pastors' conference. Prior to being elected the twenty-third bishop of the CME Church, Bishop Smith distinguished himself as general secretary of the Department of Christian Education of the CME Church. He also was instrumental in helping to establish ITC and served as chair of the board of trustees of Phillips School of Theology and the ITC Board of Trustees. Bishop Smith was devoted to promoting a trained mind and heart for the parish.

### Thirkield-Jones Lectures

Shortly after the death of Bishop Wilbur P. Thirkield, alumni and friends of Gammon Theological Seminary announced the provision in his will for the establishment of the "Thirkield Lectureship on Preaching, Social Services, and Interracial Goodwill." Members of Bishop Thirkield's family, through his eldest son, Gilbert Haven Thirkield, made the necessary funds available for the lectures to begin in 1937-1938. The first lecture, delivered by President Arlo Ayres Brown of Drew University, was "The Christian Ministry: The Preacher, the Teacher, the Community Builder and the World Citizen."

In 1924 Bishop Robert E. Jones garnered enough funds from Gammon alumni and friends to establish the Alumni lectureship from the interest earned. Named in honor of Bishop Jones, the Alumni Lectureship and the Thirkield Lectureship in Preaching were combined in 1947. The Thirkield-Jones Lectures are held annually during Gammon's Founders' Day celebration.

### Henry McNeal Turner Lectures

The Henry McNeal Turner Lectures began under the sponsorship of Bishop Richard R. Wright Jr., in 1951, while he was the episcopal leader of the African Methodist Episcopal (AME) Church in Georgia and chair of the Board of Trustees of Morris Brown College. At that time Turner Seminary was a part of the College.

The lectures are presented each year as a part of Turner Seminary's Founders' Day Convocation. Bishop Turner was elected the twelfth bishop of the AME Church in 1880. An extraordinary man, he became the first Black person appointed as chaplain in the United States Army, a bishop, and a Georgia legislator. He was one of the sponsors of the Liberian Expedition in 1878. As a church expansionist, Bishop Turner organized more than one hundred congregations in Georgia and established the AME Church in Africa.

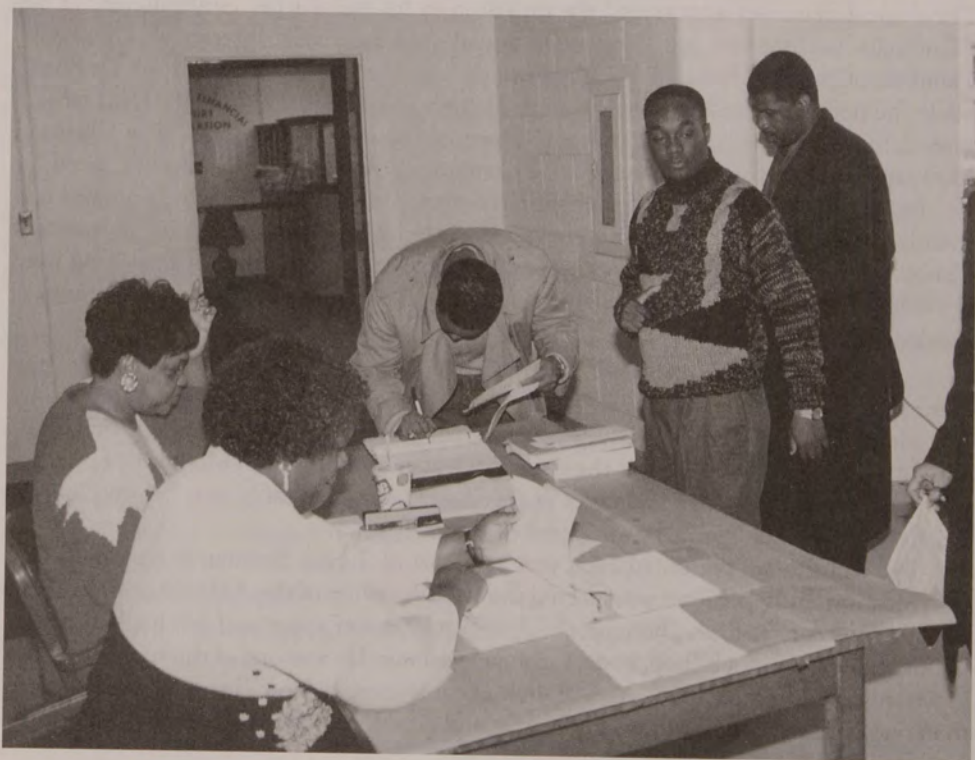
## INSTITUTIONAL LECTURES

### Faculty Inaugural Lectures

When faculty members receive the rank of full professor or are selected to occupy an endowed chair, they deliver an inaugural lecture to the ITC community and the community at large. This lecture is an opportunity for honorees to share with colleagues and friends the thrust of their current research.

### Minnie Martha Turnipseed Moore Memorial Lectures

The Minnie Martha Turnipseed Moore Memorial Lectures, an endowed series of informative and provocative presentations provided annually or biennially, are a resource to the ITC community and interested persons. Topics for the lectures as well as the presenters are generally in the field of theological or ethical thought. The lectures honor the memory of Minnie Martha Turnipseed Moore, a young woman of unusual personal commitment to Jesus Christ and his values of social justice and service to others.



# Admission



# ADMISSION

ITC is open to qualified men and women who are endorsed by their respective denominations and meet the Center's qualifications. Applications from non-Christians also are considered.

Persons seeking admission should secure an application from the Office of Admission/Recruitment and return the documents with a \$25 nonrefundable fee to:

Office of Admission  
Interdenominational Theological Center  
700 Martin Luther King Jr. Drive, SW  
Atlanta, Georgia 30314-4143

## REGULAR ADMISSION

To be considered for admission, each applicant must submit the following documents in addition to the application form to the Office of Admission on or before the appropriate deadline. Applicants will be admitted at the beginning of the fall, spring, or summer terms.

- An official transcript of all college, university, or seminary records, showing all courses pursued, grades received, and degree(s) earned must be sent by the issuing institution directly to the Office of Admission. A bachelor's degree with a minimum grade point average of 2.25 on a 4.0 scale or its educational equivalent from an accredited college or university is required. The degree should represent a broad liberal arts background with courses such as English, world history, philosophy, languages and literature, the natural sciences, the social sciences, music and other fine arts, and religion.
- 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 ITC is endorsed. Application for scholarship is made to the denominational dean.
- Three recommendations (using the forms included with the application) completed by the references listed on the application should be sent directly to the Office of Admission by the persons completing them.
- An autobiography, following guidelines on the application form.
- An up-to-date statement from the applicant's physician stating the physical, emotional, mental, and communicable disease condition of the applicant.
- Transfer students must present a letter of good standing with their transcripts. The student also is required to submit copies of syllabi for all course work to be considered for transfer credit.

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

- Demonstrate a degree of proficiency in vocal or instrumental music or conducting;
- Include at least one person among references who can comment knowledgeably on the applicant's music abilities; and
- Arrange a musical audition at ITC.

## **SPECIAL ADMISSION**

### **Degree Equivalents**

Applicants applying under degree equivalency have not earned a baccalaureate degree and must first be recommended by the respective dean of their denomination. Applicants must have at least sixty semester hours or ninety quarter hours of credit from an institution accredited by an agency recognized by the Commission on Recognition of Postsecondary Accreditation, and must have made exceptional contributions to church and community. These contributions should include at least seven years of broadly based leadership experience in a local church and participation in community activities as a volunteer or professional worker. Applicants should be able to demonstrate the knowledge, academic skill, and ability generally associated with persons who hold the baccalaureate degree. College course work must represent a broad liberal arts background with credits in the following areas: English, world history, philosophy, languages and literature, the natural sciences, the social sciences, music and other fine arts, and religion. Admission is reserved for applicants of mature years with life experience that has prepared them for theological study at the graduate level. No more than 10 percent of the students in a given degree program will be admitted under this category. Applications will be sent by the Office of Admission after a recommendation from the respective dean has been given.

### **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.

### **Exchange**

Persons interested in enrolling in ITC and taking courses elsewhere for credit at ITC; a student taking courses at ITC for credit elsewhere.

### **Noncredit Study/Auditors**

Persons who do not qualify academically for admission to a degree program or who 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 or by the dean for at-large constituency. 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; and
3. Persons who need exposure to theological education in order to serve in certain denominational capacities who are recommended by their respective denominations

**NOTE:** Grades are not to be reported, nor in any instance may credit be granted for work taken by audit. An abbreviated application is required.

## FORMER STUDENTS

Students who are returning after one semester of absence are not required to update any admission material. Students who are returning after more than one academic year, but not more than three academic years from their last enrollment are required to provide an updated health report, denominational endorsement, and autobiographical sketch.

Students who are seeking to return after more than three academic years of absence since their last enrollment are required to submit all current admission materials except official transcripts. Students should note that continued admission will be based on all new materials submitted and records on file. Former students in this category should note that they will be subject to the requirements of the current catalog. All former students seeking readmission should contact the Office of the Registrar in writing, indicating the intended semester of return.

## TRANSFER STUDENTS

A student transferring from another accredited graduate theological school must complete at least the last sixty semester credits in residence at ITC to earn the M.Div. degree, the last forty semester credits for the M.A. degree, and the last eighty semester credits for the dual M.Div./M. A. degrees. Students may be granted a maximum of twenty-nine transfer credits for the M.Div and dual degrees and a maximum of twenty transfer credits for the M.A.C.E. degree and a maximum of ten transfer credits for the M.A.C.M. degree.

Transfer credit for courses taken within the past seven years at an accredited graduate theological school may be accepted provided they are comparable to courses in the ITC curriculum. Grades earned in such courses must be a "C" or higher and are used to compute the total cumulative average. 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 at ITC. Applicants should forward copies of course syllabi with application materials.

## INTERNATIONAL STUDENTS

ITC 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 ITC 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 at ITC will be required before the application will be reviewed. An

international applicant whose native language is not English is required to take the Test of English as a Foreign Language (TOEFL) and Test of Written English as administered by the Educational Testing Service of Princeton, New Jersey.

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

1. Complete and submit the application form and all requested materials. Send this along with a \$25 (U.S. dollars) application fee to the Office of Admission by the deadline dates provided in the academic calendar.
2. Before the admission/visa process can be completed, evidence of ability to finance the full period of study at ITC must be submitted. The student must include with the 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.
3. Accepted international students not affiliated with one of the constituent seminaries are required to submit a deposit of the first semester's tuition and fees as well as applicable living expenses before issuance of 1-20 visa.

## REQUIRED ENROLLMENT EXAMS

All students who have been admitted at the master's level will be administered a battery of tests and measurements that include an English proficiency examination during orientation. Students found deficient in English will be required to take Communications (CAM 865) within their first year. Credits earned for this course may not be used toward the degree program. However, quality points are used to compute the total cumulative average. Students who fail to take the Writing Proficiency Exam or enroll in CAM 865 within their first year of study may have a hold placed on their registration.

## D.MIN. AND TH.D. APPLICANTS

Applicants who wish to upgrade the proficiency of their ministry may register for either the degree of doctor of ministry or doctor of theology in pastoral counseling. Both degrees are designed for post-seminary students who have demonstrated superior professional leadership as well as academic achievement.





# Academic Policies



# ACADEMIC POLICIES

## ADVANCED STANDING/SHARED CREDIT IN DEGREE PROGRAMS

Students who have earned a degree for postgraduate work at ITC or another accredited theological school may be granted a maximum of twenty-nine semester hours toward the M.Div. degree, twenty semester hours toward the M.A.C.E. and ten semester hours toward the M.A.C.M. Courses to be transferred as advanced standing must have been taken within seven years of matriculation.

## APPLICATION FOR ADMISSION TO CANDIDACY

Students who plan to graduate from ITC must file an application for admission to candidacy by January 1 of the year of intended graduation. A list of candidates for graduation is then forwarded to the faculty in March and the Board of Trustees in April of each year for approval for the ceremonies in May.

## CLASSIFICATIONS

1. Candidates for the M.Div., M.A., or dual degrees with fewer than twenty-eight credits are classified as juniors.
2. Candidates for the M.Div. and dual degrees who have completed twenty-eight credits are classified as middlers.
3. Candidates for the M.Div. degree and dual M.A. degree who have completed fifty-eight credits, candidates for the dual M.Div. degrees who have completed eighty-eight credits, and candidates for the M.A. degree who have completed twenty-eight semester credits are classified as seniors.

## COURSE LOAD/TIME STATUS

A student who is enrolled for twelve or more credits toward a degree is considered full time. The maximum number of credits for a full-time student is sixteen. Students whose cumulative grade point average is 3.0 or above may be allowed to register for an overload of up to eighteen credits. When students are enrolled in the second part of the Institute of Church Administration and Management Seminar during the spring semester, this overload may be extended to twenty-one credits. A student enrolled for fewer than twelve credits is considered part time.

## CROSS-REGISTRATION

ITC students in good standing may register for approved courses at any one of the ARCHE, Atlanta Theological Association, or Atlanta University Center institutions and receive credit, while paying tuition costs to ITC. Students may visit the Office of the Registrar for an application and course information.

## DEGREE PROGRAM CHANGE

All requests for a change in degree program must be made in writing. The request must be signed by the denominational dean.

## DEGREES IN ABSENTIA

Degrees will be granted in absentia only upon formal application by April 1 for May Commencement and approval of the executive vice president for academic services.

## DIRECTED STUDY

In the M.Div. and M.A. programs, middlers or seniors who maintain an average of 3.0 or above may pursue topics of special interest as directed study in the areas in which such courses are specified. 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 students total program.**

## DISMISSAL CRITERIA

1. Any student whose performance at the end of the first year or two consecutive semesters is below a cumulative average of 2.0 will be dismissed.
2. Any student whose performance at the end of the middler year is less than 2.25 may be subject to dismissal.
3. **A student dismissed for academic reasons (failure to maintain the required grade point average) will not be readmitted.** For the policies for dismissal from ITC please consult the Student Handbook.

## EXEMPTIONS

Where a transcript indicates that a student has certain courses that parallel ITC's required (core) courses, the student may request an examination in such area(s). Upon the successful completion of such examination(s) the student is exempted from the course(s) and will be permitted to take advanced courses. It is to be noted that no credit hours will be given for courses from which the student has been exempted.

## FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT (FERPA)

In accordance with FERPA, students of ITC are hereby informed of their right of access to their official records as described in the Act. The Act further provides that certain information about the student designated as directory information may be released by ITC unless the student has informed ITC that such information should not be released. Any information other than that listed below will not be released unless specifically authorized by the student or permitted under the Act.

This includes name, address, telephone number, photograph, date and place of birth, major field of study, participation in officially recognized activities, dates of attendance, degrees, awards and recognition received, and previous and current educational agencies and institutions attended by the student.

*A student who desires that any or all of the above information not be released must submit a written request to the Office of the Registrar within ten working days after the first day of class. All requests for nondisclosure will be honored by ITC until and/or unless the registrar receives direct authorization from the student to do otherwise.*

## GRADING SYSTEM

At the close of each semester, each instructor reports the grades of each student to the registrar. The grades are permanent.

Grades, with corresponding quality points and numerical values, are awarded as follows:

Grade	Quality Points	Numerical Value
A	4.0	96-100
A-	3.7	90-95
B+	3.3	87-89
B	3.0	83-86
B-	2.7	80-82
C+	2.3	77-79
C	2.0	73-76
C-	1.7	70-72
D+	1.3	67-69
D	1.0	63-66
F	0.0	60-62

The grade "NG" (no grade) may be assigned to courses continuing beyond a semester. These courses are:

PSC 720  
CAM 843  
INT 409 and 411  
ATA 901, 967, 977, 985, 989, 996, 998, and 999.

Core courses for which a final grade of "C-" or below 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.

The credits from a grade of "C-" or below in one course that meets the exegetical or world religions requirement may be used as elective credits if the repeated course for the exegetical or world religions core requirement is not the same course in title and content. In this case both grades remain on the transcript and all quality points are used in computing the grade point average. Students desiring to exercise this option should notify the

registrar in writing. Otherwise, only the better grade will be used in computing the grade point average and the credits for the first course will be excluded from the degree.

The grade point average is 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 "C-" or below may not be received in more than nine elective credits of the eighty-nine semester credits required for the M.Div. degree or six elective credits of the sixty semester credits required for the M.A. degree. A grade of "C-" or below can be changed only by repeating the course. Elective courses for which a final grade of "C-" or below 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 ("I") grade for the course.** A formal request (secure petition form from instructor) 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.** Refer to Academic Calendar (pages vi-ix). "I" grades are calculated into the overall grade and the semester grade until removed after four weeks. After four weeks "I" grades become an "F" if not completed.

## MAINTAINING MATRICULATION

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

## 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 director of admission/recruitment, Admission Committee and/or faculty. Courses taken to remove such deficiencies will carry no credit toward the credits required for a degree. Normally, these courses should be completed with a grade of "C" or better and within the first year. Students who fail to complete these requirements within the first academic year may have a hold placed on their registration.

## PROBATION

Probation is automatic when a student's cumulative average is below 2.0. It may be imposed by the Curriculum and Educational Policies Committee or the academic dean. Academic probation limits a student's course load to twelve semester credit hours during a regular semester. A student placed on academic probation has one semester to be removed from probation. If, at the end of the second semester, the student is still on academic probation, the academic dean may request the student take an academic leave of absence or may dismiss the student.

## REGISTRATION

Registration should be made on the day announced in the calendar. Students may not enroll in courses after the first week except with the approval of the executive vice president for academic services and the instructor teaching the course.

Changes in registration must be made with the registrar within the first week of the semester after the student has secured the approval of the advisor.

### **Regular**

A student who has met all academic requirements for admission and is enrolled for credit toward a degree.

### **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.

### **Satisfactory Progress**

A student making satisfactory progress is expected to complete six credit hours by the end of the first academic year. As stated under Dismissal Criteria, any student whose performance at the end of the first year or two semesters is below a cumulative average of 2.0 will be dismissed. A student is expected to complete fifteen credit hours by the end of the second year, at which time the student whose performance has a cumulative average of 2.0 will be placed on probation (refer to Probation above). A student is expected to complete thirty credit hours by the end of the third year and fifty-seven hours by the end of the fourth year, at which time the student whose performance is below the cumulative average of 2.25 may be subject to dismissal. A 2.25 average must be maintained for the duration of the student's stay at ITC.

### **Summer School Term**

Rules and policies regarding the summer term are the same as those in effect for the regular session 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 six credits; a maximum of twelve is allowed. The summer term consists of two- and three-week intensive sessions that meet daily. Students may drop or add courses during summer term only on the first day of each session. After the first day of each session, students are only eligible to withdraw (W) from a course.

### **Time Limit**

All requirements for the M.Div. or the M.A. degree must be completed within five years from the date of first registration. Those students who, for providential reasons, are unable to meet this stipulation may apply for an extension not exceeding two years. Each request will be reviewed on a case-by-case basis.

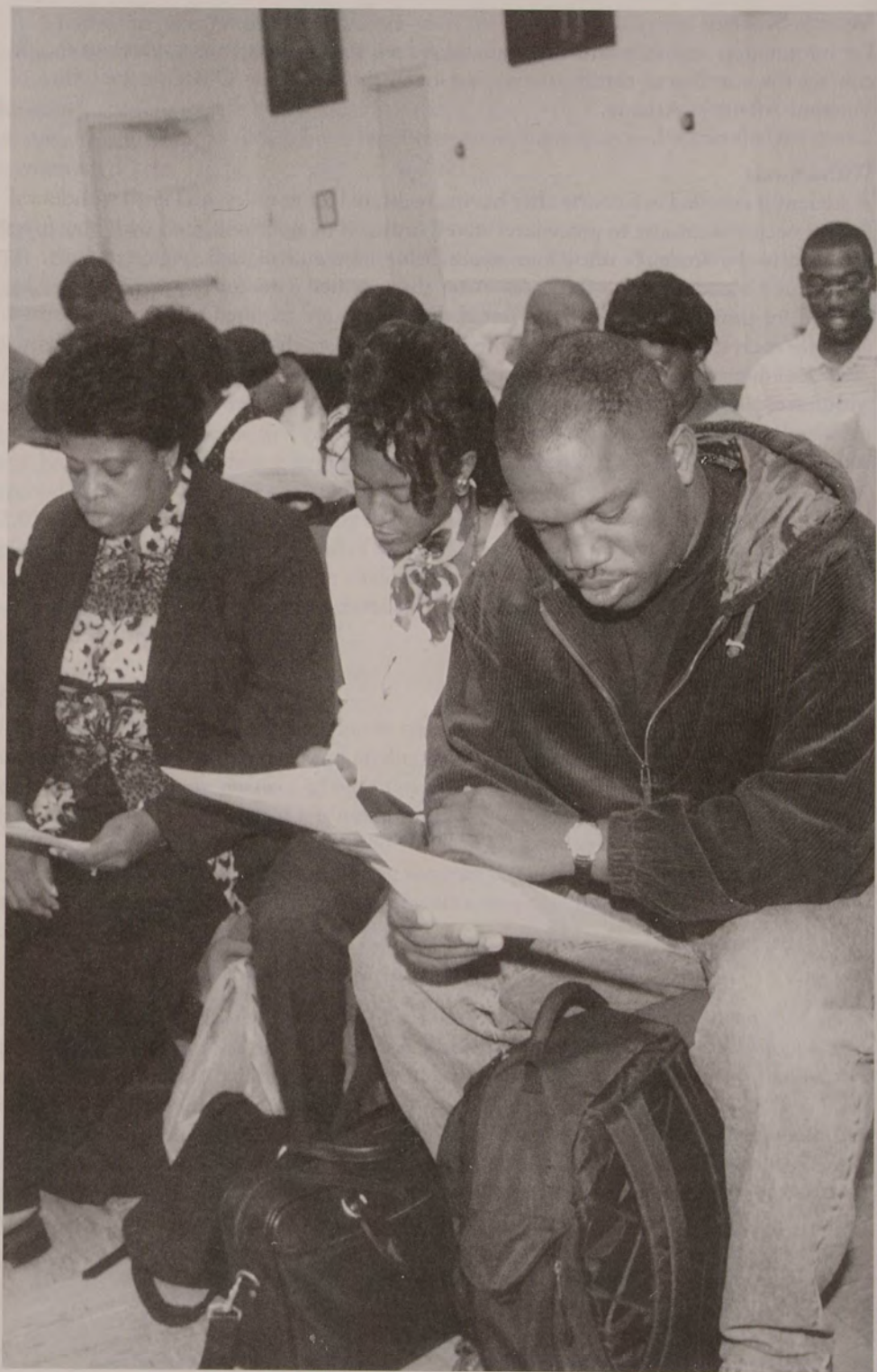
The normal period within which part-time students are expected to complete the M.Div. or M.A. program is **seven years**. Those who, because of their work situations, are unable to meet this stipulation may apply for an extension not exceeding two years. Each request will be reviewed on a case-by-case basis.

### **Veteran Students**

For information regarding current Veterans' Administration regulations, veterans should contact the enrollment certifications assistant in the Registrar's Office or the Office of Veterans Affairs in Atlanta.

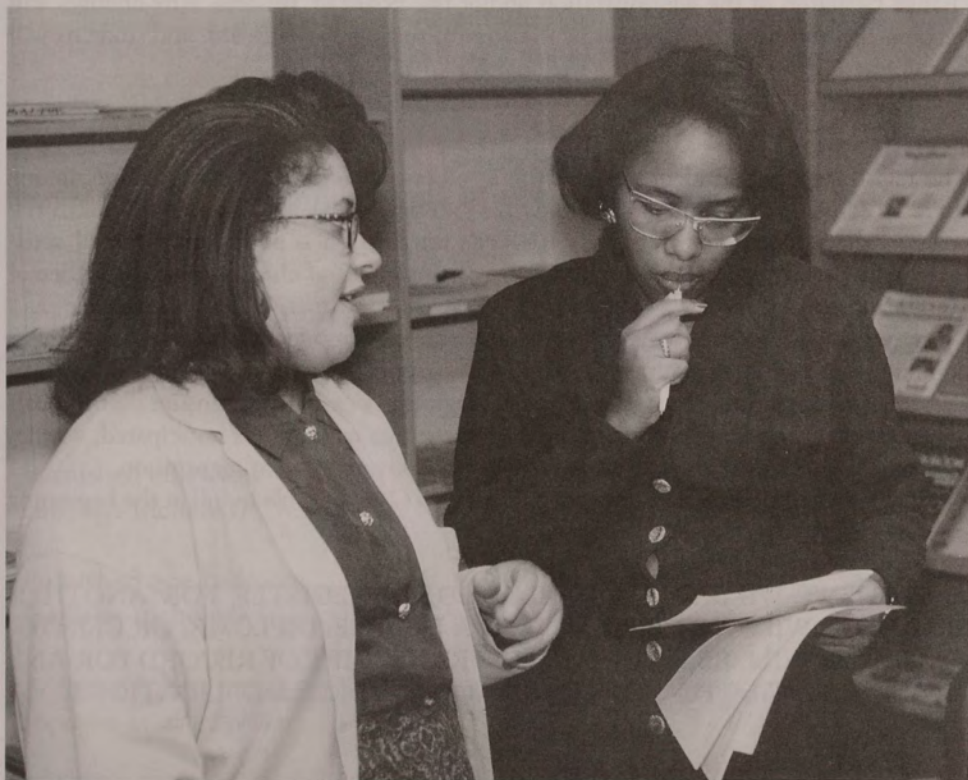
### **Withdrawals**

A student is enrolled in a course after having registered for it, unless and until withdrawal from it occurs according to procedures stated in this catalog. Privilege to withdraw from a course is the student's until four weeks before the end of each semester. Refer to Academic Calendar for specific dates. After the specified 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, noting attendance requirements. A student may withdraw from the institution at any time, and records are to indicate such withdrawal, including the date. Anyone desiring readmission after withdrawing must follow regular admissions policies.





# Financial Information



# FINANCIAL INFORMATION

## THE COST OF EDUCATION AT ITC

ITC is aware that the cost of an education is a major expense for a family and makes every effort to keep its tuition and fees as reasonable as possible without sacrificing the quality of its program. The tuition and other fees paid cover only a small portion of the cost to provide a quality theological education. The balance of the cost is met through gifts from individuals, foundations, and friends of the institution. A major portion of the cost is paid through affiliation and institutional fees by its constituent seminaries. ITC has an endowment that has been invested for the purpose of earning income. This income also is applied toward the cost of students' educations.

## STUDENT EXPENSES

Student expenses at ITC are moderate. The fees mentioned in this catalog are subject to change by action of the administration and/or the Board of Trustees. Any changes will become effective as of the date set by the administration or the Board, and students will be informed in writing concerning the changes.

## PAYMENT POLICY

The registration of a student signifies the assumption of a definitive obligation among student, constituent seminary, and ITC. It is an agreement by all parties to fulfill the terms of the registration contract. **A student's registration is not complete until satisfactory financial arrangements are made for the payment of charges with the Office of Financial Services.**

Payment of expenses may be met in a variety of ways, such as institutional and/or denominational tuition grant, other grants or loans, cash payment, credit card, institutional payment plan, or through a financial service agency that will ensure that the balance due at registration is forthcoming. If other grants or loans are anticipated, written verification of these funds from their sources must be presented at registration.

All outstanding bills and current charges for ITC are payable in full at the beginning of each semester.

**A STUDENT WILL NOT BE ALLOWED TO REGISTER FOR ANOTHER SEMESTER, WILL NOT BE GRANTED A DEGREE, DIPLOMA, OR CERTIFICATE, NOR WILL BE FURNISHED A TRANSCRIPT OF RECORD FOR ANY PURPOSE UNTIL THE SETTLEMENT OF FINANCIAL OBLIGATIONS.**

**BASIC EXPENSES**  
*(Master's programs)*

2001-2002	FALL	SPRING	TOTAL
	<i>Full-time Tuition</i>		
*†Constituent	\$3,189	\$3,189	\$6,378
*†Nonconstituent	\$3,889	\$3,889	\$7,778

	<i>Part-time Tuition</i>		
**†Constituent		\$ 326 Per Semester Credit	
**†Nonconstituent		\$ 453 Per Semester Credit	

	<i>Registration Fee</i> <i>(Payable in full at time of registration)</i>		
	\$30	\$30	\$60

	<i>Library Fee</i> <i>(Payable in full at time of registration)</i>		
	\$15	\$15	\$30

*Degree-seeking students may take appropriate courses at Columbia Theological Seminary, Erskine Theological Seminary or Candler School of Theology without additional charge, as allowed by their degree programs*

	<i>Housing</i>		
Furnished efficiency (utilities included)	\$1,858.19	\$1,858.18	\$3,716.37
Furnished one bedroom (utilities included)	\$2,143.98	\$2,143.97	\$4,287.95

*Additional housing and dormitories are operated by member seminaries and fees are paid to the respective housing director.*

\* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.

\*\* Part-time tuition covers the cost for the degree-seeking student enrolled for fewer than 12 semester credits. A constituent student enrolled for more than 16 credits pays \$326 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$453.

† See Basic Expenses for doctoral programs.

**BASIC EXPENSES**  
*(Master's programs)*

2002-2003	FALL	SPRING	TOTAL
Full-time Tuition			
*†Constituent	\$3,439	\$3,439	\$6,878
*†Nonconstituent	\$4,139	\$4,139	\$8,278

**Part-time Tuition**

**†Constituent	\$ 351 Per Semester Credit
**†Nonconstituent	\$ 482 Per Semester Credit

**Registration Fee**

*(Payable in full at time of registration)*

\$50	\$50	\$100
------	------	-------

**Library Fee**

*(Payable in full at time of registration)*

\$30	\$30	\$60
------	------	------

*Degree-seeking students may take appropriate courses at Columbia Theological Seminary, Erskine Theological Seminary or Candler School of Theology without additional charge, as allowed by their degree programs.*

**Housing**

Furnished Efficiency (utilities included)	\$1,883.19	\$1,883.18	\$3,766.37
Furnished one bedroom (utilities included)	\$2,168.98	\$2,168.97	\$4,337.95

*Additional housing and dormitories are operated by member seminaries, and fees are paid to the respective housing director.*

\* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.

\*\* Part-time tuition covers the cost for the degree-seeking student enrolled for fewer than 12 semester credits. A constituent student enrolled for more than 16 credits pays \$351 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$482.

† See Basic Expenses for doctoral programs.

**BASIC EXPENSES**  
*(Master's programs)*

2003-2004	FALL	SPRING	TOTAL
Full-time Tuition			
*†Constituent	\$3,689	\$3,689	\$7378
*†Nonconstituent	\$4,389	\$4,389	\$8778
Part-time Tuition			
**†Constituent		\$ 378 Per Semester Credit	
**†Nonconstituent		\$ 512 Per Semester Credit	

<b>Registration Fee</b>		
<i>(Payable in full at time of registration)</i>		
\$50	\$50	\$100

<b>Library Fee</b>		
<i>(Payable in full at time of registration)</i>		
\$30	\$30	\$60

*Degree-seeking students may take appropriate courses at Columbia Theological Seminary, Erskine Theological Seminary or Candler School of Theology without additional charge, as allowed by their degree programs.*

	<b>Housing</b>		
Furnished Efficiency (utilities included)	\$1,883.19	\$1,883.18	\$3,766.37
Furnished one bedroom (utilities included)	\$2,168.98	\$2,168.97	\$4,337.95

*Additional housing and dormitories are operated by member seminaries and fees are paid to the respective housing director.*

\* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.

\*\* Part-time tuition covers the cost for the degree-seeking student enrolled for fewer than 12 semester credits. A constituent student enrolled for more than 16 credits pays \$378 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$512.

† See Basic Expenses for doctoral programs.

**BASIC EXPENSES**  
*(Master's Programs)*

2004-2005	FALL	SPRING	TOTAL
	<b>Full-Time Tuition</b>		
*†Constituent	\$3,689	\$3,689	\$7378
*†Non-Constituent	\$4,389	\$4,389	\$8778
	<b>Part-Time Tuition</b>		
**†Constituent	\$ 378 Per Semester Credit		
**†Non-Constituent	\$ 512 Per Semester Credit		
	<b>Registration Fee</b> <i>(Payable in full at time of registration)</i>		
	\$50	\$50	\$100
	<b>Library Fee</b> <i>(Payable in full at time of registration)</i>		
	\$30	\$30	\$60

*Degree seeking students may take appropriate courses at Columbia Theological Seminary, Erskine Theological Seminary or Candler School of Theology without additional charge, as allowed by their degree programs.*

	<b>Housing</b>		
Furnished Efficiency (utilities included)	\$1,883.19	\$1,883.18	\$3,766.37
Furnished one bedroom (utilities included)	\$2,168.98	\$2,168.97	\$4,337.95

*Additional housing and dormitories are operated by member seminaries and fees are paid to the respective housing director.*

\* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.

\*\* Part-time tuition covers the cost for the degree-seeking student enrolled for fewer than 12 semester credits. A constituent student enrolled for more than 16 credits pays \$378 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$512.

† See Basic Expenses for doctoral programs.

## ADDITIONAL COURSE FEES

Pastoral Care	PSC 718: \$100 2002–2003, 2003–2005
---------------	--

## OTHER FEES

<i>Application</i>	A fee of \$25 is required by each applicant for admission (noncredit basis). This covers part of the cost of processing the application.
<i>Auditing</i>	A fee of \$325 is charged to audit a course (noncredit basis). In 2002–2003, 2003–2005 a fee of \$453 per semester.
<i>Change in Course</i>	A student making a change in course schedule after the designated drop/add period pays a fee of \$5.
<i>Graduation</i>	In 2002–2003, 2003–2004 each candidate for a degree pays a service fee of \$100. This fee must be paid at least thirty days before the end of the last semester of attendance. This fee is payable in full in April.
<i>Late Registration</i>	Failure to register or pre-register prior to the published deadline incurs a \$25 penalty. Late registration is allowed only in cases of documented illness or emergency. Change of "I": A fee of \$15 must be paid to the Office of Financial Services before the change of grade will be processed.
<i>Computer Lab Fee</i>	For 2002–2003, 2003–2005 there is a \$50 mandatory computer lab fee. For the summer, there is a \$15 mandatory lab fee.
<i>Parking Fee</i>	For 2002–2003, 2003–2005 there is a mandatory fee of \$50 per semester parking fee. For the summer, there is a \$10 mandatory fee. The fee affords the student the opportunity to park on campus; however, the fee does not guarantee a parking space.
<i>Returned Checks</i>	For 2002–2003, 2003–2004 a fee of \$26 will be charged for each returned check.
<i>Student I.D. Card</i>	A cash fee of \$10 is charged to replace lost cards.
<i>Student Christian</i>	Every student registering pays a mandatory fee of \$50 at the beginning of the semester for the support of the Student Christian League. This fee is payable in full at registration.
<i>UNCF</i>	Every student registering pays a mandatory fee of \$10 toward support of the United Negro College Fund (The College Fund) at the beginning of the semester. This fee is payable in full at registration.
<i>Journal of the ITC</i>	Every student pays a mandatory fee of \$12.50 per semester for this institutional publication. This fee is payable in full at registration.
<i>Mail Box Rental</i>	A \$15 fee is charged per academic year.
<i>Maintaining Matriculation Transcript</i>	A \$25 fee will be charged each semester. Two transcripts are furnished free; a \$4 fee is charged for each additional transcript.

## BASIC EXPENSES (*Doctoral programs*)

<i>Application</i>	\$50 (2002–2005)
<i>Tuition</i>	\$400 per credit hour (2002–2005)
<i>Registration</i>	\$50 per semester; \$50 summer
<i>Library</i>	\$30 per semester; \$30 summer
<i>Graduation</i>	\$100 (2002–2003, 2003–2004, 2004–2005)
<i>Maintaining Matriculation</i>	\$ 325 (2002–2003, 2003–2004, 2004–2005)

## FINANCIAL ASSISTANCE

Financial aid is available through both constituent denominations and through ITC's Financial Aid Office. All students interested in receiving financial aid should file an application with their administrative dean and the ITC Financial Aid Office before April 1 of the year preceding expected enrollment. Delay beyond this date may hinder the receipt of financial aid.

Approved financial aid, grants, and scholarships are credited to a student's account with the Office of Financial Services and are first applied against institutional charges such as tuition and mandatory fees. Awarded aid is subject to proportional adjustment should a recipient drop a course, withdraw from the institution and/or receive additional financial aid after acceptance of an award letter.

Financial aid is awarded on the basis of full-time/part-time status. A full-time student must carry at least twelve credit hours. A part-time student is regularly enrolled for fewer than twelve credit hours. However, a part-time student must carry at least six credit hours to be eligible for financial aid. A student must demonstrate satisfactory progress to be eligible for any type of federally and institutionally granted financial assistance.

It is the aim of ITC to provide financial assistance to every eligible student. Aid is awarded on a first-come, first-served basis. Financial assistance is made up of the Center's resources together with those from federal and private agencies.

The federal government provides the major forms of financial aid to ITC students. These programs are Federal Work Study and William D. Ford Federal Direct Loan Program (formerly Federal Direct Loan Program).

### Application

Students who wish to receive financial assistance must complete the **Free Application For Federal Student Aid (FAFSA) via the web after January 1** of the current year preceding expected enrollment. Also, the **ITC Student Financial Aid Form is to be completed annually and returned promptly to the Financial Aid Office**. Once fully completed and processed, the application and the Financial Aid Form will be reviewed by the director of financial aid. Students who qualify for financial aid will be sent an award letter indicating the amount and type of assistance available. The award letter will be made available prior to registration so those students can have a clearer picture of their financial situation prior to the beginning of the academic year.

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



Receipt of financial aid in one academic year does not automatically guarantee financial assistance will be given the following year. A student must complete an FAFSA on the web application and the ITC Financial Aid Form each year. To "sign" applications students should apply for a PIN on the web at [www.pin.ed.gov](http://www.pin.ed.gov).

## TYPES OF ASSISTANCE

**Federal Work Study.** This program provides part-time employment at ITC as well as off-campus community-service employment. It is designed to assist students with their school expenses. The rate of pay varies but is at least equal to the minimum wage set forth in the Fair Labor Standards Act.

**William D. Ford Federal Direct Loan Program (formerly the Federal Direct Loan Program).** Loan funds for this program are received directly from the U.S. Department of Education to assist eligible students in the financing of their seminary education. A student may apply if enrolled or accepted for admission as at least a half-time student.

**Institutional Aid.** Denominational gifts and grants are available through the respective denominations. Students must file an application with the respective administrative dean of the seminary in which they plan to enroll.

**Harry V. And Selma T. Richardson Scholarship.** This need-based scholarship is used to decrease the amount of educational loans taken out by students. It is given to nonconstituent students and is awarded based on the amount of other grants and loans the student may have received.

**United Negro College Fund Assistance.** Every student who has completed the Free Application For Federal Student Aid form and has a minimum grade point average of 2.5 is eligible to receive funds from this source. A list of eligible students with unmet educational needs is submitted to UNCF twice a year. Recipients are selected by UNCF from the submitted list.

**Personal Financial Assistance Research.** Many scholarship dollars remain unused because the giving hands and the asking hands fail to touch. Therefore, the Office of Financial Services has established a Financial Resource Center equipped with financial aid directories and pamphlets. Students are encouraged to use the Resource Center to secure additional grants and scholarships. The directories may be checked out each Friday after 4:30 p.m. and returned the following Monday morning at 8:00 a.m.

**Payment Plan.** A student also can pay for a theological education through the use of the Center's sponsored payment plan. This plan allows a student who is taking at least six credit hours to pay for educational expenses in installments. The payment plan is applicable for first and second semesters only. The cost to utilize the plan is \$30 per semester.

## REFUNDS AND WITHDRAWALS

Students who officially withdraw, voluntarily or involuntarily, from ITC within the time specified after the scheduled registration date may receive refunds. Student services fees and all other special fees are nonrefundable. Formal application for withdrawal must be made to the registrar and permission granted by the executive vice president for academic services and the vice president of financial services before students may withdraw from ITC at any time during the semester. Students who withdraw at any time during the semester, unofficially and without prior authorization from the appropriate officers, will be charged for the entire semester.

Whenever a student is considered withdrawn, Title IV payments and/or refunds to the Title IV programs are based on the student's actual last day of attendance. Therefore, when a student withdraws within the time specified, all unused financial aid will be returned to the appropriate federal and non-federal program sources and not refunded to students. Upon official withdrawal from ITC or dropping a course, a refund of tuition and other refundable charges will be made in accordance with the refund policy.

Refunds for first-time students who withdraw on or before the 60 percent point in the enrollment period, will be governed by the pro rata calculation. Therefore, the refund will be based on the percentage of time remaining in the program after the student's last recorded day of attendance.

### REFUND SCHEDULE

#### *First and Second Semesters*

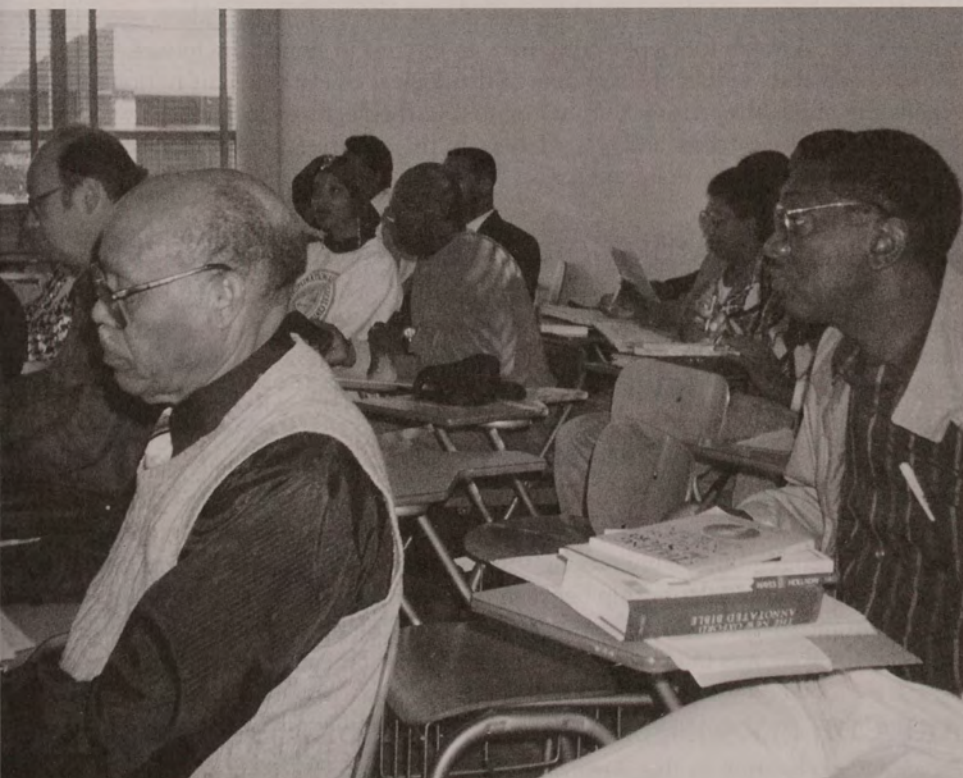
	<i>Percentage Refunded or Canceled</i>
Before the first day of class	100%
During first week of semester	80%
During second week of semester	50%
During third week of semester	15%
During fourth week of semester	5%
After fourth week of semester	0%

#### *Summer Session*

Before or on the first day of class	100%
After first day of summer session	0%

**NO DEDUCTION OR REFUND IS MADE FOR COURSES DROPPED AFTER CLOSE OF REGISTRATION FOR THE SEMESTER OR SUMMER SESSION.**

# Curriculum



# CURRICULUM

ITC perceives the philosophical nature of curriculum to be the process that moves students and professors of a seminary community to an enlightened understanding about themselves, God, and the lived world. The preference is that each aspect of the curriculum, including each theological discipline, be understood as essential to the functioning of the whole, none more important than any other. The designation of "Area" is an attempt to organize and facilitate that process and, at the same time, to express the nature, purpose, and objectives of ITC.

While focusing on the educational process of students, this organizational design attempts to place teacher and student in a position to be not only actualizers of Christian faith but also be actualized by it. It is hoped that interaction between students, teachers, and ideas will stimulate critical and analytical thinking, as well as encourage research and writing by both. All persons involved in the curriculum should view themselves as persons "in process" under the guidance of the Holy Spirit.

The four Areas of the curriculum provide an opportunity to address group-related concerns and a forum for faculty who share an interest in similar disciplines. The intent is to provide unity within the structure of theological education. This notion also transcends the unhealthy tension that has existed in theological education between theory and practice, theoreticism, and practitioners. In this structure, faculty members may likely function within more than one Area.

## AREA I: BIBLICAL STUDIES AND LANGUAGES (BSL)

Studies in this Area seek to help students understand and interpret the Bible, the primary source of the Christian message, in relation to contemporary faith. Courses and teaching methodology are designed to facilitate the acquisition of tools and skills in biblical languages, history, and thought in order to accomplish this task.

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

Studies in this Area are designed to expose students to both primary and secondary sources in the disciplines of philosophy, theology, ethics, and church history. Students are taught the symbiotic relationship between theory and practice and have an opportunity to develop and sharpen both reflective and critical thinking by examining traditional and nontraditional sources of theology and contemporary Christian thought and practice.

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

Academic exploration in this Area treats persons in ministry as integral parts of society and of the global mission of the Church. Theory and interdisciplinary teaching methodologies will help students and faculty further develop an understanding of the ways persons function in a variety of traditional and nontraditional ministries and the issues involved in the psychological, sociological, missiological, and cultural dimensions of living as persons in the world. In keeping with the nature, purpose, and objectives of ITC, this Area seeks to foster an appreciation for religious experiences of non-Christian traditions and the global nature of ministry.

## AREA IV: THE CHURCH AND ITS MINISTRIES (CAM)

Studies in this Area provide knowledge of and exposure to the opportunities, functions, and demands of the multiple forms of ministries offered by the church. The theory and skilled practice of preaching, teaching, worship, music, drama, leadership, administration, evangelism, and missions are examined experientially with supervision. Methodology includes the integration of biblical, historical, theological, sociocultural, socio-ethical, ecclesiastical, artistic, and behavioral perspectives into concrete practices of study.

### PROGRAMS OF STUDY

Six degree programs are offered at ITC: master of divinity (M.Div.); master of arts in Christian education (M.A.C.E.); master of arts in church music (M.A.C.M.); doctor of ministry (D.Min.); doctor of theology in pastoral counseling (Th.D.) Dual degrees include: master of arts in Christian education/master of divinity, master of arts in church music/master of divinity, and master of arts in church music/master of arts in Christian education. The doctor of ministry and doctor of theology in pastoral counseling degrees are offered in cooperation with other seminaries and agencies in the Atlanta Theological Association.

### MASTER OF DIVINITY DEGREE (M.DIV.)

#### Goal of the Program

The master of divinity degree is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components of the educational process. Studies leading to the M.Div. degree fulfill the nature, purpose, and objectives of ITC with an interdisciplinary focus, thus providing a basic graduate professional education for engagement in ordained ministry.

#### Objectives of the Program

The basic competencies for ministry include attitudes, knowledge, and skills as follows:

- The ability to understand and use with competence the basic documents of the faith, such as scripture, denominational traditions, etc.
- The ability to appropriate Christian scripture and religious heritages and to communicate them orally and in writing in order that others may deepen their relationship with God and their care for God's creation and for human society, bear witness to their faith and commitment, and live out the gospel in liberating ways in contemporary situations.
- The ability to counsel and provide leadership in programmatic and administrative areas.
- The ability to understand in biblical and theological terms the sociological, ideological, and political content of the cultures in which the church ministers.
- The ability to practice one or more forms of ministry in an appropriate, professional manner.

### Requirements for the Master of Divinity Degree

The minimum requirements for the master of divinity degree are eighty-nine semester credits completed with a grade point average not lower than 2.25. A grade of "C-" or below may not be received in more than nine semester credits.

Of the eighty-nine semester credits required for graduation, sixty-one are distributed among the four Areas of the curriculum and constitute a core. All candidates for the M.Div. degree are normally required to take this core at ITC. In addition, each student is required to elect an area of concentration from among the four Areas of the curriculum. All courses in the concentration must be completed with a grade of "C" or better.

### Distribution of Credits

**M.Div. Core:** Sixty-one of the eighty-nine credits required for graduation constitute the core curriculum as follows:

Foundations for Ministry (Three-phase Interdisciplinary)	4
Area I (BSL)	12
Area II (TEH)	15 or 18*
Area III (PSC)	9 or 12*
Area IV (CAM)	19
<b>Total Credits</b>	<b>59 or 64</b>

\* A course in Sociology of Religion (Area III) or Ethics and Society (Area II) is required of all M.Div. candidates.

### All core courses must be completed with a grade of "C" or better.

Each student is required to take one semester of Introduction to Hebrew Bible/Old Testament and Introduction to New Testament. Each introduction is to be sequentially followed by an exegetical course as much as possible to assure optimal learning. Thus, the core consists of four required courses. Courses that satisfy the core exegetical requirement are designated in the catalog listings for Area I.

In the M.A.C.E. and M.A.C.M. degree programs, students will take Introduction to Hebrew Bible/Old Testament and Introduction to the New Testament plus only one exegetical course. As a substitute for the second exegetical course, M.A.C.E. students are required to take The Bible in Christian Education, and M.A.C.M. are required to take Seminar: Exegetical Approach to the Use of Hymns, Spirituals, and Black Gospel Songs. Students enrolling in the M.Div. and M.A.C.E. or M.A.C.M. dual degree programs must take Introduction to the Hebrew Bible/Old Testament and Introduction to the New Testament plus two exegetical courses.

### Denominational Course Requirements

Courses in denominational history, polity, and doctrine are required by ITC for the constituent denominations. International Presbyterian students are exempt from denominational requirements (History and Polity).

## **Concentration**

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. 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, Womanist Studies, Ethics, Missiology, Sociology of Religion, Homiletics and Worship, Church Music, Christian Education, Church Administration and Leadership, Religions of the World, Psychology of Religion and Pastoral Care, or Urban Theological Education, depending upon interest and/or future plans for ministry. A faculty advisor will assist in the choice and organizing of course sequence. In order to satisfy concentration requirements, a student must complete four courses beyond the core. Concentrations in Bible require M.Div. students to complete three upper-level elective courses in one Testament (either Hebrew Bible/Old Testament or New Testament) and one upper-level elective in the other Testament. A Bible concentration in Hebrew Bible/OT, for example, consists of three upper-level Hebrew Bible/OT electives and one upper-level NT elective. Similarly, NT concentrations consist of three upper-level NT electives and one upper-level Hebrew Bible/OT elective. All courses in the concentration must be completed with a grade of "C" or better

**Concentration in Biblical Languages.** A student concentrating in one testament may use the full year of the corresponding biblical language of that Testament (Hebrew Bible/OT, BSL 503–504; New Testament/Greek, BSL 533–534) as one elective toward concentration. Should the student take the other biblical language, those courses would count as electives toward graduation, not toward concentration.

**Concentration in Urban Theological Education.** A concentration in Urban Theological Education will enable the student, from an interdependent and interdisciplinary perspective, to engage in dialectical and dialogical research and reflection in conjunction with the practice of urban ministry in local, regional, national, or global settings.

**Concentration in Womanist Studies.** This concentration provides cross-disciplinary content in theory and practice to achieve vocational goals and aspirations with attention paid specifically to the needs of women. This concentration in Womanist Studies requires M.Div. students must complete four courses in the Womanist Studies curriculum, with at least two of them being upper-level courses. Completion of the Womanist Studies concentration provides students with the intellectual and spiritual resources to facilitate more inclusive attitudes concerning women's full participation in educational, religious, and social institutions. This concentration will facilitate the transformation of attitudes about Black women and positively impact social relations in the church and the wider human community. It will better prepare students to pursue graduate work in Women's Studies and other related areas. It will also enhance the recruiting and placement of women in faculty and/or denominational positions.

Courses fulfilling the concentration in Womanist Studies include: Womanist Theology, Black Women in Ministry, Womanist Studies in Religion, Womanist/Feminist Interpretations, Women in the History of Christianity, African Church Fathers and Mothers, Womanist Ethics, Women and Men in Cross-Cultural Ministries, and Women's Ways of Preaching.

## THE SCHEDULE OF M.DIV. COURSES IN THE CORE BY SEMESTERS

### First Semester

Foundations for Ministry	2
Introduction to Philosophy and Theology	3
Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism	3
Introduction to Hebrew Bible/ Old Testament	3

### Second Semester

Old Testament Exegesis	3
Ethics and Society or Sociology of Religion	3
Church History I	3

### Third Semester

Church History II	3
Systematic Theology	3
Clinical Introduction to the Psychology of Pastoral Care	3
Introduction to New Testament	3
Introduction to Preaching	3
Denominational History	2

### Fourth Semester

Foundations of Christian Education	3
Christian Worship	3
Church Administration	3
History of the African-American Church	3
Professional Assessment in Theological Education	1
Denominational Polity	3/2
New Testament Exegesis	3

### Fifth Semester

Ministry and Context I	2
Religions of the World	3
Reformed/Wesleyan Theology*	3
Preaching Elective	3

### Sixth Semester

Senior Integrative Seminar	1
Ministry and Context II	2

\* Required of CME, Presbyterian, and United Methodist students only.

## MASTER OF ARTS IN CHRISTIAN EDUCATION DEGREE (M.A.C.E.)

The Master of Arts in Christian Education (M.A.C.E.) is designed to equip leaders to provide Christian religious educational ministries for the contemporary church and glob-



al community. The program exists for, but is not limited to, lay-persons who desire to contribute in leadership capacities to the church's ministries as well as those who wish to pursue nontraditional educational ministry vocations beyond the church.

### **Program Goals**

As a degree program of the Interdenominational Theological Center (ITC), the M.A.C.E. program consists of core requirements, elective courses and field experiences through which the institution seeks to accomplish the following six interconnected goals:

- Provide forums for the exploration of the call to Christian educational ministry and of potential educational ministry vocations for carrying out the call.
- Present and give rationales for cross-disciplinary foundations for Christian religious education drawing from biblical, theological, philosophical, historical, sociocultural, and psychological disciplines.
- Relate Christian religious educational ministries to the overall mission of the church and global community in an age of flux, change, and challenge.
- Present and foster the examination of existing and emerging curricular models that may be used in traditional and nontraditional contexts and that respond to relevant needs and concerns within the church and global community.
- Communicate and provide opportunities for the development and praxis of teaching methods for different age/stage and cross-generational groups as well as approaches to Christian education administration and leadership development appropriate to various ministry contexts.
- Nurture M.A.C.E. students and master of divinity students concentrating in Christian education in a deepening Christian spiritual formation and the development of additional attitudes, knowledge, and skills necessary for effective practices, decision making, and self-other assessment associated with educational ministry leadership.

### **Student Objectives**

By the end of students' matriculation in the M.A.C.E. program, they will be able to:

- Articulate orally and in writing their call to Christian educational ministry and the potential and desired ministry context(s) in which to carry out the call.
- Demonstrate orally and in writing definitions of Christian religious education and understandings of biblical, theological, philosophical, historical, sociocultural, and psychological foundations of Christian religious education.
- Communicate orally and in writing the nature of and rationale for the relationship of Christian religious education to the overall mission of the church.
- Show awareness of the variety of, and contemporary issues connected to, traditional, nontraditional, and global educational ministry contexts through demonstrated ability to create and implement Christian education models and curricula appropriate to these contexts.
- Design, implement, and evaluate curricula for different age/stage and cross-generational groups as well as approaches to administration and leadership development in a variety of ministry settings.
- Show in writing, presentations, assessment processes, and manners of functioning

in courses, field and other experiences, evidence of Christian beliefs and values and the wider range of attitudes, knowledge, and skills necessary for effective practices and decision making in educational ministry leadership.

## **BASIC COMPETENCIES FOR MINISTRY**

The program goals and student objectives take into consideration and build on basic competencies for ministry appearing in the stated mission and objectives of ITC. The competencies also are considered to be foundational for evaluating students' progress throughout their seminary journey.

The word "competence" is used to denote a state of being sufficient or adequate, as determined by the faculty (in consultation with students). ITC recognizes and affirms that individuals may differ in their levels of attainment and maturity when they enter seminary. There are also different denominational requirements which will enter into competencies for particular ministries, including Christian educational ministries. The descriptions listed below draw from the more extensive description of competencies for ministry and represent what are deemed essential attitudes, knowledge, and skills for the various Christian educational ministries in which students may be involved.

### **Part A**

#### **Basic Attitudes, Knowledge, and Skills for Ministry**

##### **Attitudes (and Affections)**

- Thanksgiving, love, and trust in the gracious and forgiving love of God, which is offered in and through Jesus the Christ.
- Faithfulness to Jesus Christ and his mission in the world.
- Acceptance of the diversity of Christian ministry and of those "called" to ministry.
- A personal interest in and reliance upon scripture, informed by critical reflection, founded upon an understanding of the indispensable place of biblical testimony in faith and ministry, and motivated by the experience of having gained personal insight and help by the illumination of scripture.
- Willingness to order one's time and energies in a manner that enhances one's ministry, one's personal sense of fulfillment and meaning, and the lives of those with whom one lives in close relationship.
- Sensitivity to the feelings and needs of those with whom one lives and works.
- A spirit of integrity, openness, and caring in the task of ministry.
- Receptivity to constructive criticism and evaluation as a means of growth and improvement, and a willingness to seek help when needed.
- Willingness to perform Christian service not merely as an individual but in concert with brothers and sisters as well.
- Acceptance and appreciation for the role of Christian leaders to serve as catalysts for community transformation through the development of leaders for public and private sectors, the empowerment of people, and the use of research to achieve innovative problem solving.
- Understanding of, and faithfulness to, the African heritage of the African-American witnessing community.

- Appreciation for the heritages of other Africans in diaspora and other "Two-Thirds World" Christian communities.
- Willingness to remain open to growth as one continually in the process of becoming, and a willingness to regard academia as an open(ing) rather than a closed process.
- Openness to inclusive language about the people of God that accurately reflects the diversity and unity of the church and the reality of the human family.
- Openness to inclusive language about God that expands, rather than diminishes, one's comprehension of God.
- Willingness to extend a welcoming openness toward others; approachability, warmth and genuineness expressed through one's personality, including being present and attending to what another is trying to communicate.

### Knowledge (of)

- The arrangement and content of the Bible so that one can enable scripture to function properly in theological reflection, placing the interpretation of particular texts in the context of the whole of scripture, and selecting scriptures appropriately and readily in the practice of Christian educational ministry.
- The significance of religion in the lives of people of African descent, and the development and contributions of African, African Americans and other Africans in diaspora to Christian thought and dialogue.
- The nature of human existence, the psychology and sociology of human behavior, and the character of contemporary culture, as they are related to survival in the light of Christian faith.
- The various ways that Christian leaders as public theologians can serve as catalysts for social change and transformers of communities.
- Biblical and theological bases for the mission of the church and models of ministry, especially by and among Black churches and congregations.
- Theological and philosophical foundations for Christian education administration and leadership development.
- The nature and meaning of "the call" and its relationship to seminary education.

### Skills

- The ability to perceive people and analyze situations accurately and sympathetically.
- The ability to communicate the faith orally and in writing with clarity and with accuracy.
- The ability to reflect upon contemporary life and culture in the light of the resources of the Christian faith and the African-American heritage, to bring theological insights to the concrete problems and decisions of human life, and to bring Christian perspectives to the critical problems of the time.
- The ability to develop and discipline one's own life of prayer, meditation, belief, convictions, and values, and to encourage the same among the people to whom one ministers.
- The ability to provide a synthesis of one's own theological education, and to demonstrate its appropriateness for exercising Christian educational leadership within the witnessing community.

- The ability to serve as an effective Christian education leader in church administration affairs (locally, nationally, and/or internationally), demonstrating competence in program planning and implementation, personnel recruitment, motivating group process, conflict management, budget making, and financial management.

## Part B

### Competence in Specific Aspects of Ministry: Competence in Leadership

#### Knowledge (of)

- A sociological understanding of the church as a human voluntary institution and the social, cultural, and political character of a specific denomination, congregation, and community as it affects the life and mission of the church.
- Foundations of Christian education and the principles of educational theory for all age groups as they relate to the educational program of the congregation and to particular denominations.

#### Skills

- The ability to be a participant in and give leadership to groups of various kinds; to be articulate, using standard English effectively to communicate ideas and feelings.
- The ability to exercise independently and conjunctively administrative and management skills such as planning, setting of goals, delegation of responsibility, supervision, recruitment, leadership training, evaluation, etc.
- The ability to function as a change agent, to use and mediate the range of social processes, including conflict, in a way that contributes to the common good.
- The ability to employ one's strength and gifts in motivating participation of the group and in dealing creatively and constructively with conflict and change.
- The ability to express genuine care and support for congregations, groups, and persons.
- The ability to manage the ministry in which one is engaged in such a fashion that Christian educational ministry may be given direction and support, while at the same time enabling persons and groups to understand and become involved in mission.
- The ability to discipline oneself in the use of time, work, and recreation, allowing time for introspection and meditation, "centering down," and spiritual enrichment.

## Part C

### Competence in Relating to the Community and Developing Mission in the World

#### Knowledge (of)

- The biblical and theological foundations for Christian decision making and for the church's corporate mission.

## Skills

- The ability to interpret and enable the church and the church's witness and service in the community, nation, and the world.
- The ability to shape Christian educational ministries that are directed toward transforming situations, meeting human needs, and enhancing people's lives.
- The ability to identify and contact persons "outside" the church, to devise means of speaking beyond the confines of the Christian community, to engage in dialogue with people of other faiths (or of no faith), and to present the claim of the gospel.
- The ability to utilize Christian education to mobilize the congregation and the community to action.

## Part D

### Competence in Music Ministry

## Knowledge (of)

- The changing role of music in the life of the church in general, and methods of determining the function of music in various aspects of local congregational life including Christian education.
- Theology of music in Christian education and theological rationales helpful in evaluating new forms and styles of music for various ages/stages and intergenerational groups in Christian education.
- Theological and sociological perspectives of the cultural contexts in which music takes place and the ways in which contexts inform and help determine choices of music in Christian education contexts including worship.

## Skills

- Facility in enabling the communication of the gospel message and Christian faith through various forms and styles of music for various age levels and group sizes.
- The ability to employ methodology for teaching music in a variety of Christian education settings and for a variety of age groups.

## Terms of Admission

All persons seeking to enroll in the master of arts in Christian education degree program must meet the same admission requirements as students applying to the M.Div. program.

## REQUIREMENTS FOR THE MASTER OF ARTS IN CHRISTIAN EDUCATION DEGREE (M.A.C.E.)

### Minimum Requirement

The minimum requirement for the master of arts in Christian education degree is the completion of sixty semester credits with a cumulative grade point average of not less than 2.25. No more than six semester credits may be completed with a grade of "C-". All Christian education courses must be completed with a grade of "C" or better.

## Course Requirements

The core courses and electives for the master of arts in Christian education are spread across the four areas of the curriculum and include required courses in biblical studies; philosophy, theology, ethics, and history; persons, society, and culture; and the church and its ministries. A minimum of nineteen credits must be earned in Christian education courses; two credits must be earned in Foundations for Ministry, and four in Ministry and Context (two credits for Ministry and Context I and 2 credits for Ministry and Context II) with an emphasis on Christian education.

## Terminal Project Requirement

A major terminal research project, which connects Christian educational theory and practice, will be required of all candidates for the master of arts in Christian education. The project will be developed over the final half of the student's matriculation in the degree program as outlined in the schedule of M.A.C.E. courses. The development and progression of the project will occur under faculty supervision in the courses Christian Education Colloquy I and Christian Education Colloquy II. At the completion of the projects in Colloquy II, the student will present the project in a public forum.

The project may take the form of a master's thesis or one of the following:

- A substantive applied research paper and curriculum proposal on a current focus or new direction in the field of Christian education;
- The creation and performance of dramatic work (e.g., play) with commentary on Christian educational theory undergirding it, relevancy of the work for Christian education, and potential use of the work in one or more Christian educational contexts;
- The creation of a collection of poetry or short stories of publishable quality with commentary on Christian educational theory undergirding it, relevancy of the work for Christian education, and potential uses of the work in one or more Christian educational contexts;
- The creation of a portfolio or group of visual religious art forms (e.g., painting, sculpture, photography, stained glass, etc.)

All requirements for the master of arts in Christian education degree must be completed within five years from the date of first registration. If a student returns after an absence of more than three years, the requirements will be those current at the time of re-entry.

## Distribution of Credits

Interdisciplinary Course (INT) Foundations for Ministry	2
<b>Area I: Biblical Studies and Languages (BSL)</b>	9
Introduction to Hebrew Bible/Old Testament	3
Introduction to New Testament	3
Biblical Exegesis Elective	3

<b>Area II: Philosophy, Theology, Ethics, and History (TEH)</b>	9
Introduction to Philosophy and Theology	3
History of the African-American Church	3
Area II Elective	3
<b>Area III: Persons, Society, and Culture (PSC)</b>	9
Introduction to Missiology: Christian Mission, Evangelism and Ecumenism	3
Sociology of Religion Elective	3
Area III Elective	3
<b>Area IV: The Church and Its Ministries</b>	31
Foundations of Christian Education	3
The Church's Educational Ministry	3
Christian Worship	3
Ministry and Context I and II	4
Christian Education Colloquy I and II	4
Music in Christian Education or Music in the Black Church	3
Administration and Leadership Development	3
The Bible in Christian Education	3
Area IV Electives	5
<b>TOTAL CREDITS</b>	<b>60</b>

**RECOMMENDED SCHEDULE OF M.A.C.E. COURSES  
IN THE CORE BY SEMESTERS**

Semester	Course	Hours
<b>First Semester</b>		
	Introduction to Philosophy and Theology	3
	Foundations for Ministry	2
	Introduction to Hebrew Bible/ Old Testament	3
	Foundations of Christian Education	3
	Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism	3
	<b>Semester Total</b>	<b>14</b>
<b>Second Semester</b>		
	Sociology of Religion Elective	3
	History of the African-American Church	3
	Introduction to New Testament	3
	The Church's Educational Ministry	3
	The Bible in Christian Education	3
	<b>Semester Total</b>	<b>15</b>
<b>Third Semester</b>		
	Christian Worship	3
	Biblical Exegesis Elective	3

Ministry and Context I	2	
Christian Education Colloquy I (C.E. Discipline-specific Professional Assessment and M.A.C.E. Project Development)	2	
Administration and Leadership Development	3	
Area IV Christian Education Elective	3	
<b>Semester Total</b>		<b>16</b>
<b>Fourth Semester</b>		
Music in Christian Education or Music in the Black Church	3	
Ministry and Context II Christian Education Colloquy II (Cross-Disciplinary Professional Assessment, Integrative Seminar and M.A.C.E. Project Completion)	2	
Area II Elective	3	
Area IV Elective	5	
<b>Semester Total</b>		<b>15</b>
<b>PROGRAM TOTAL HOURS</b>		<b>60</b>

## THE MASTER OF ARTS IN CHURCH MUSIC (M.A.C.M.)

In keeping with the mission of ITC, the Master of Arts in Church Music is designed to educate for the church and the global community church musicians who seek to function as well-equipped leaders in music ministry in the twenty-first century. The goal of the program is to meet the needs of persons who seek deeper and broader perspectives of music ministry for the variety of contexts in which ministry takes place. Emphasis will be placed on the theological, biblical, musical, historical and liturgical concepts that shape and are shaped by a variety cultural contexts. The theological, ecumenical, interdenominational and international setting of ITC will facilitate opportunities for study and interaction with other persons responding to their call to ministry.

### Goals

The goals of the master of art in church music degree program are:

1. To provide a context in which church music ministry candidates can interact with those who are training for the ordained ministry (Ministry of Word and Sacrament), those preparing to be Christian educators, as well as those in other professional ministries.
2. To equip M.A.C.M. candidates for responsibility for the music program of local congregations and other institutions in which music is considered part of the community's holistic ministry.
3. To enable the student to relate to biblical, theological, sociological, political, ideological, spiritual, and liturgical concepts to the ministry of music in the local church;
4. To develop the student's acquired musical skills to the maximum level of proficiency for the ministry of music,



5. To foster the understanding that music is an integral part of the total life of the Church and symbolizes the holistic foundation for the African-American struggle for freedom.

### Objectives

The curriculum is designed to equip the student to function fully and responsibly in music programs of local churches and a variety of religious institutions while also providing academic foundations to challenge, encourage, and inspire the student to pursue further graduate study. Objectives of the M.A.C.M. degree that follow are based on the music portion of the ITC "Basic Competencies for Ministry" (See page 70). More specifically this program is designed to:

1. Enable the student to understand the sociological, political, historical, aesthetic, and ideological contexts of the cultures in which the church ministers and to facilitate an application of musical skills and practices;
2. Enable the student to develop musical skills to a maximum level of proficiency so that leadership and teaching capacities can be utilized in each area of the music ministry in the church and religious institution;
3. Provide information and musical techniques that will enhance the student's ability to communicate the good news of the Gospel as well as the Christian faith through various forms and styles of vocal and instrumental music;
4. Encourage proficiency in at least one music area such as keyboard instruments, voice, conducting, composing and/or arranging choral music for the Church;
5. Lay foundations for and to promote the student's continued study and research in the ever-developing area of church music and its use in the ministry of the Church;
6. Enhance and encourage strong emphasis on music in worship and Christian education in the African-American Church, highlighting the importance of freedom and discipline in the music ministry of the local church;
7. Provide an arena for practicing church musicians to enhance their awareness of the importance of interdisciplinary studies in music in a theological environment, so that there is communication and understanding between musicians, pastors, and Christian educators; and
8. Facilitate the completion of denominational requirements for music ministry leadership.

### Terms of Admission

All persons seeking to enroll in the master of arts in church music degree program:

- Must have completed a bachelor of music degree in either a basic music program (bachelor of music in performance, in music theory, in conducting, sacred music, pedagogy, music education, etc.) or an equivalent degree from an accredited col-

lege or university, and must be able to demonstrate some degree of proficiency in vocal or instrumental performance or conducting.

- Must include at least one person among references who can comment knowledgeably on the student's music abilities; and
- Must arrange a music audition with the chair of the Music Department.

### **Graduation Requirements**

In order to graduate with the M.A.C.M. degree each candidate must:

1. Complete the prescribed course of seminary study totaling sixty semester hours with a grade point average of not less than 2.25. No more than six semester credits may be a grade of "C-" or below. A minimum of 21 credits must be earned in music courses; four credits must be earned in the Ministry and Context sequence—CAM 841, Ministry and Context I, and CAM 842, Ministry and Context II. All requirements must be completed within five years from the date of registration. If a student returns after an absence of three years, the requirements will be those that apply at the time of re-entry.
2. Be in good academic standing.
3. Satisfactorily demonstrate the ability to work with persons in authority and with groups.
4. Demonstrate ongoing ability to think critically and analytically.
5. Demonstrate the ability to work in ministry with persons in authority and with persons for whom he/she has administrative responsibility.
6. Profess proficiency and experience in a variety of musical areas and demonstrate maximum proficiency in at least two areas. Examples follow:
  - Keyboard instrument, piano or organ, resonator bells, etc.
  - String instrument(s): Harp, guitar, orchestral strings
  - Handbells
  - Voice
  - Conducting
  - Composing and/or arranging choral music for all vocal classifications
7. Articulate and demonstrate knowledge of the history and practice of vocal and instrumental music for worship in the following contexts:
  - Biblical
  - African
  - European
  - Euro-American
  - African American
  - Others as enrollment dictates

8. Articulate and demonstrate sufficient knowledge and skills in identifying and using the following musical forms and styles:

**Forms/Genres**

- Call and Response
- Psalmody (metrical, antiphonal)
- Hymns
- Anthems
- Spiritual (African American and Euro-American/Appalachian)
- Gospel (African American and Euro-American)

**Styles**

- Call and Response
- Chant (neumatic, syllabic, and melismatic)
- Psalms (antiphonal and metrical)
- Hymn
- Spiritual
- Gospel

9. The student must articulate and demonstrate sufficient knowledge of
- a. The history and use of instruments in worship;
  - b. Composers and arrangers of vocal and instrumental music used in worship;
  - c. The application of historical foundations to contemporary practices with a view toward future directions; and
  - d. An understanding of the use of music in worship.

**The Master of Arts (M.A.) Project Option**

A major research project will be required of all candidates for the master of arts in church music degree. This could take the form of a master's thesis or one of the following:

- A senior recital in the area of musical competency (solo performance or choral presentation);
- An original musical composition, either vocal or instrumental, with audiovisual recording for ITC files;
- A choreographed work or an interpretive dance composition and its performance;
- The creation of a choral dramatic work, including its performance.

The choice of the option must be approved and supervised by the music faculty of ITC. With any option, the topic or project must be approved no later than the first Thursday in November of the senior year. The project must be completed no later than the first Thursday in April of the senior year.

**Measurement of Outcomes**

Opportunities to measure the outcome of specific objectives are provided in each course through verbal and musical presentations in the seminary setting or in field work and public performance, as well as through researching and writing scholarly research papers and culminating projects.

## Evaluation

At the end of each student matriculation, a comprehensive evaluation of achievements is required through an exit interview.

## The Use of Results

The Task Force on Curriculum Review receives recommendations for needed changes. They are looking for students to:

- Demonstrate knowledge of and proficiency in some of the various roles of church musicians as administrators, servants, spiritual leaders, teachers, performers, recruiters, financial planners, and arbitrators; and
- Demonstrate the desire and ability to remain a growing, learning, servant of God.

## DISTRIBUTION OF CREDITS

<b>Area I: Biblical Studies and Language</b>	<b>9</b>
Hebrew Bible/Old Testament	3
New Testament	3
(Biblical) Exegesis Elective	3
<b>Area II: Philosophy, Theology, Ethics and History</b>	<b>9</b>
Introduction to Philosophy and Theology	3
History of the African-American Church	3
Ethics Elective	3
<b>Area III: Persons, Society and Culture</b>	<b>6</b>
Introduction to Missiology	3
Sociology of Religion Elective	3
<b>Area IV : The Church and Its Ministries</b>	<b>34</b>
Foundations of Christian Education	3
Christian Worship	6
Ministry and Context	4
Music	19
M.A. Project Option	2

## RECOMMENDED SCHEDULE OF M.A.C.M. COURSES IN THE CORE BY SEMESTER

### First Semester

Hebrew Bible/Old Testament	4
Introduction to Philosophy and Theology	3
Introduction to Missiology	3
Survey of Church Music/Hymnody	3
Music Elective	3
<b>Total</b>	<b>16</b>

### **Second Semester**

New Testament	3
(Biblical) Exegesis Elective	3
History of the African-American Church	3
African-American Church Music	3
Ethics Elective	3
<b>Total</b>	<b>16</b>

### **Third Semester**

Foundations of Christian Education	3
Christian Worship	3
Ministry and Context I	2
Music Ministry	3
Sociology of Religion Elective	3
<b>Total</b>	<b>14</b>

### **Fourth Semester**

Ministry and Context II	2
Advanced Seminar in Worship and Liturgics	3
Exegetical Approach to the Use of Hymns, African-American Spirituals, and Gospel Songs	3
M.A. Project Option	2
Music Electives	4
<b>Total</b>	<b>14</b>

## **DUAL DEGREES**

Dual degrees include the master of arts in Christian education/master of divinity; the master of arts in church music/master of divinity; and master of arts in church music/master of arts in Christian education.

For those students who wish to pursue a dual degree, the degree combinations listed above are available. The following stipulations apply:

1. M.Div. students who wish to enroll in either of the dual degree programs must complete twenty-seven credits or a full year of work at ITC, eighteen of which must be from the core, before declaring their intent. M.Div. students must declare their intent to pursue a dual degree before beginning their final year of study. Students cannot file for the dual degree program when they are candidates for graduation.
2. The master of divinity concentration of four courses must be different from those taken for the M.A. degree.
3. M.A. students who wish to enroll in either of the dual degree programs must complete 27 credits or a full year of work at ITC, fourteen of which must be from the core, before declaring their intent. M.A. students must declare their intent to pursue a dual degree before beginning their final year of study. M.Div students must declare their intent to obtain a dual degree before earning fifty-nine credit hours. Student cannot file for dual degree when they are candidates for graduation.

4. Students who wish to enroll in either of the dual degree programs that include the M.A.C.M. must arrange a music audition through the chair of the music department.
5. Students enrolled in dual degree programs must receive both degrees at the same time.

Required courses for each program are listed below according to degree. Advisemen and flexibility are of utmost importance for students enrolled in these programs. During the pursuit of a dual degree, students should remain mindful that sixteen is the maximum number of credits per semester a student may carry.

**MASTER OF ARTS IN CHRISTIAN EDUCATION (M.A.C.E.)/  
MASTER OF DIVINITY (M.DIV.)**

**M.A.C.E. Requirements (Duplicate core requirements indicated in bold)**

Sociology of Religion Elective	3
The Church's Educational Ministry	3
The Bible in Christian Education	3
Biblical Exegesis Elective	3
Administration and Leadership Development	3
Area IV Christian Education Elective	3
Music in Christian Education or Music in the Black Church	3
Christian Education Colloquy I	2
Christian Education Colloquy II	2
Area II Elective	3
Area IV Electives	5
<b>Introduction to Philosophy and Theology</b>	3
<b>Foundations for Ministry</b>	3
<b>Introduction to Hebrew Bible/Old Testament</b>	3
<b>Foundations of Christian Education</b>	3
<b>Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism</b>	3
<b>History of the African American Church</b>	3
<b>Introduction to New Testament</b>	3
<b>Christian Worship</b>	3
<b>Ministry and Context I</b>	2
<b>Ministry and Context II</b>	2

**M.Div. Requirements**

Old Testament	3
New Testament	3
Ethics and Society	3
Church History I	3
Church History II	3
Systematic Theology	3
Clinical Introduction to the Psychology of Pastoral Care	3
Introduction to Preaching	3
Professional Assessment in Theological Education	1

Parish Administration	3
Wesleyan Theology*	3
Reformed Theology**	3
Denominational History	3
Denominational Polity	2/3
Religions of the World	3
Senior Integrative Seminar	1
Preaching Elective	3
M.Div. Concentration	12

\* Required of CME and United Methodist students.

\*\* Required of Presbyterian Church (USA) students.

The total number of required credits for the completion of the M.A.C.E./M.Div. is 120, including elective and concentration courses. The normal time of completion for this dual degree is four years.

#### **MASTER OF ARTS IN CHURCH MUSIC (M.A.C.M.)/**

#### **MASTER OF DIVINITY (M.Div.)**

#### **M.A.C.M. Requirements (Duplicate core requirements indicated in bold)**

Survey of Church Music/Hymnody	3
Music Ministry	3
Music in the Black Church	3
Advanced Seminar in Worship and Liturgics	3
Seminar: Exegetical Approach to the Use of Hymns, Spirituals and Black Gospel Songs	3
M.A. Project Option (Church Music)	2
Music Electives/Music in Christian Education	6
<b>History of the African-American Church</b>	3
<b>Ministry and Context I</b>	2
<b>Ministry and Context II</b>	2
Introduction to Philosophy and Theology	3
Hebrew Bible/Old Testament	3
<i>New Testament</i>	3
Biblical Exegesis Elective	3
Foundations of Christian Education	3
Christian Worship	3
Introduction to Missiology	3
<b>M.Div. Requirements</b>	
Old Testament	3
New Testament	3
Ethics and Society	3
Foundations for Ministry	2
Church History I	3
Church History II	3

Systematic Theology	3
Clinical Introduction to the Psychology of Pastoral Care	3
Introduction to Preaching	3
Professional Assessment in Theological Education	1
Parish Administration	3
Wesleyan Theology*	3
Reformed Theology**	3
Denominational History	3
Denominational Polity	2/3
Religions of the World	3
Senior Integrative Seminar	1
Preaching Elective*	3

\* Required of CME and United Methodist students.

\*\* A Required of Presbyterian Church (USA) students.

The total number of required credits for the completion of the M.A.C.M./M.Div. is 120, including elective and concentration courses. The normal time of completion for this dual degree is four years.

#### MASTER OF ARTS IN CHURCH MUSIC/MASTER OF ARTS IN CHRISTIAN EDUCATION

The normal time for completion of the M.A.C.M./M.A.C.E. is three years. The total number of required credits for the completion of this dual degree is ninety, including electives.

##### **M.A.C.M. Requirements (duplicate core requirements indicated in bold)**

Survey of Church Music/Hymnody	3
Music Ministry	3
Advanced Seminar in Worship and Liturgics	3
Seminar: Exegetical Approach to the Use of Hymns, Spirituals and Black Gospel Songs	3
M.A. Project Option (Church Music)	2
Electives (Music)	6
<b>Ministry and Context I</b>	2
<b>Ministry and Context II</b>	2
<b>Foundations of Christian Education</b>	3
<b>Music in Christian Education</b>	3
<b>Music in the Black Church</b>	3
<b>History of the African-American Church</b>	3
<b>Hebrew Bible/Old Testament</b>	3
<b>New Testament</b>	3
<b>Sociology of Religion Elective</b>	3
<b>Ethics Elective</b>	3
<b>Introduction to Philosophy and Theology</b>	3
<b>Introduction to Missiology</b>	3



Biblical Exegesis Elective	3
Christian Worship	3
<b>M.A.C.E. Requirements continued</b>	
The Church's Educational Ministry	3
The Bible in Christian Education	3
Christian Education Colloquy I	2
Christian Education Colloquy II	2
Administration and Leadership Development	3
Christian Education Electives	9
Area II Elective	3
Area IV Electives	5

## **DOCTOR OF MINISTRY DEGREE (D.MIN.)**

The doctor of ministry degree program is offered through the Atlanta Theological Association (ATA) to qualified men and women currently engaged in ministry. ATA is composed of ITC, Candler School of Theology, Columbia Theological Seminary, Erskine Theological Seminary, and the Georgia Association for Pastoral Care.

### **Objectives of the Program**

1. The doctor of ministry program is designed to continue the education of persons for their ministry in the church and in related institutional settings.
2. The program is intended to provide an advanced yet flexible education for those whose vocation as servants of people and servants of Jesus Christ implies their future disciplined reflection upon or specialization within the ministry.

### **Basis of the D.Min. Program**

1. 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.
2. A distinctive feature of the D.Min. degree is the doctoral project, which focuses that exploration upon an aspect of the future professional work of the student.
3. 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.

### **Integration of Ministry**

The two major aims of the program are to achieve an integrated understanding of ministry from biblical, historical, theological, social, and personal perspectives and to focus academic and experiential learning around those tasks of ministry significant to the ongoing ministry of the student.

### **Complexity of the D.Min. Program**

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 strengthen a student's own ministry of service. All other purposes lose their significance unless that intention is understood and honored. The program features undergird the basic D.Min. goals—to strengthen the ministry of its students. Special basic features of the program may help fulfill that objective.

The program is a continuing education program, and its students already have extensive experience in ministry. They are expected to deepen that experience, and are selected with this potential in mind.

As an ecumenical program, the D.Min. course work ranges throughout the household of God. Essential to living in that household is the servanthood Christ gave his followers. The D.Min. degree is missional in character. Witnessing to Christ in word and act forms the most exacting proof that theological education has taken place.

The program intends to strengthen the pastoral leadership of its participants. That enhanced leadership should be evidenced in the church and in the broader community.

### **Operational Goals**

The program has two complementary goals, each addressing the same realities, and the two are to be thoroughly integrated. Neither precedes the other nor is considered mere preparation for the other. Both are integral to ministry of service. Inactivity within any major realm of either goal would be regarded as foreshortening of what should be expected of an effective pastoral leader.

#### 1. The first goal concerns understanding.

##### a. Understanding of the human person:

- oneself (who I am, how I came to be, who I intend to be);
- others (who they are, how they came to be so, who they intend to be); and
- alternative theological, psychological, and sociological theories of personhood.

##### b. Understanding of human society:

- historical and sociological understanding of contemporary society;
- the role of religion in history and society;
- the relation of the Christian movements in history; and
- major sources of change, strain, and crisis in contemporary society, as perceived through:
  - social-scientific analysis;
  - theological-ethical analysis; and
  - the integration of these and their meaning for the mission of the church.

##### c. Understanding of human cultural symbol systems:

- major historical options for meaning in human societies;
- the general history of ideas and history of religion; and
- major world-meaning systems in modern culture.
- the Christian perspective;
- biblical and historical theology;

- contemporary systemic theology; and
- constructive theology—the student's personal and corporate theological affirmations as understood in the context of other points listed above.

2. The corresponding goal toward which the doctor of ministry program works is the development of skills for ministry. Once again the student is concerned with persons, human society, and cultural symbols. Only from this aspect is the emphasis upon care rather than understanding.

- a. Skills for articulating the gospel:
  - by preaching, teaching, liturgy, or symbolic action; and
  - by facilitating the dialogue between basic contemporary ideas or meaning, as they appear to various persons for whom the minister has responsibility. This requires both the detection and articulation of these options, as well as the enabling of their holders to formulate their own theological affirmations and convictional structure.
- b. Skills for effecting social change and for ministry through social structures:
  - identifying the areas or issues of ministry that should be action priorities in given contexts, in both the church and society at large;
  - facilitating the development of lifestyles of churches appropriate to mission; and
  - forming and maintaining social organizations that fulfill the needs of human beings.
- c. Skills for the care of persons, communicating to other persons:
  - their value to God and to other people;
  - their sources of security as persons;
  - their deficiencies calling for change; and
  - their resources for effecting change.

### Terms of Admission

Applicants who would like to strengthen the proficiency of their ministry may apply for admission to the Doctor of Ministry Program. Formal application documents, submitted in duplicate, must include autobiographical data, academic records, and a personal statement of not more than ten typed double-spaced pages describing the applicant's interest and goals for the D.Min. program. These data will be assessed by the Doctoral Programs Committee, which will make its recommendation for admission to the faculty. Applications may be requested from the director of the Doctor of Ministry Program.

### General Requirements

Applicants must hold the M.Div. degree from an accredited school and possess a superior academic record and/or professional performance. Three years of involvement in professional ministry must have elapsed between receiving the M.Div. degree and applying for admission to the D.Min. program. Thirty-six semester credits are required for the completion of the Doctor of Ministry Program.

Usually, persons who are serving full-time in a specific ministry setting will take approximately four years to complete the degree. Some individuals may take twice the usual semester load and complete the program in approximately two years.

### Overview of the course requirements

The following courses are required in the Doctor of Ministry Program:

• Seminar on Ministry (ATA-900)	6 hours credit
• Research Methods and Advanced Writing Seminar (ATA-905)	3 hours credit
• Theological Reflection Seminar (ATA-910)	3 hours credit
• Leadership and the Practice of Ministry Seminar/Part I (ATA-915)	3 hours credit
• Leadership and the Practice of Ministry Seminar/Part II (ATA-920)	3 hours credit
• Biblical Reflection Seminar (ATA-925)	3 hours credit
• Theoretical Reflection Seminar (ATA-930)	3 hours credit
• Proposal Seminar (ATA-935)	3 hours credit
• Project Seminar (ATA-940)	3 hours credit
• Dissertation Seminar/Part I (ATA-945)	3 hours credit
• Dissertation Seminar/Part II (ATA-950)	3 hours credit
<b>Total</b>	<b>36 hours</b>

## DOCTOR OF MINISTRY SPECIALTY IN PASTORAL COUNSELING DEGREE

The Doctor of Ministry Specialty in Pastoral Counseling degree meets the needs of students who want a specialization in pastoral counseling within the D.Min. program. The concerns of pastoral counseling and the broader interdisciplinary dimensions of the D.Min. program are correlated.

### Qualifications

In addition to the general admission qualifications for the Doctor of Ministry Program, the applicant must have completed at least two successive quarters of CPE at an approved site. Additional qualifications include at least one course in each of the following areas at the M.Div. or graduate level: pastoral counseling, marriage and family counseling, and personality theory.

### Overview of Program

Four basic components make up the Doctor of Ministry Specialty in Pastoral Counseling:

• Seminar on Ministry	6 credits
• Pastoral Counseling Practicum	6 credits
• Basic Courses	15 credits
• Project/Dissertation	9 credits

### Pastoral Counseling Practicum

The pastoral counseling practicum consists of regular counseling and supervision in a counseling center for an entire year. The student is expected to carry a counseling load

of at least four counselees and attend staffing, group supervision, and individual supervision. This experience will involve at least one and a half days a week for thirty weeks. Supervision will include didactic sessions in pastoral counseling.

## DOCTOR OF THEOLOGY IN PASTORAL COUNSELING DEGREE (TH.D.)

The purpose of the doctor of theology in pastoral counseling degree is to prepare persons for the specialized ministry of pastoral counseling at a doctoral level of competence. The degree is intended to be an equivalent for the Ph.D. for those whose interest in pastoral counseling is primarily professional and theological. The supervision in pastoral counseling, which is an integral part of the degree program, is provided according to the standards of the American Association of Pastoral Counselors (AAPC) and the American Association of Marriage and Family Therapists (AAMFT). It may, therefore, be used to meet the supervisory hours required for AAPC and AAMFT membership.

### Administration

The degree is offered through the Atlanta Theological Association (ATA) by ITC, Columbia Theological Seminary, and Candler School of Theology. Each student will enroll in and receive the degree from the school of choice. The Executive Board of the Atlanta Theological Association has responsibility for the degree program in terms of policy and administration. An interseminary Th.D. Field Committee, responsible to the ATA board and to the Advanced Professional Studies committees of the seminaries, has oversight for the program and its administration.

Course work within the program will assist the student to:

- Gain an advanced understanding of appropriate theological and theoretical concepts;
- Learn under qualified supervision the application of these concepts in pastoral counseling and to promote professional integration of theory and skills in both pastoral counseling and pastoral guidance; and
- Design and execute a research project appropriate to professional practice, which will give evidence of the aspect of pastoral counseling undertaken for study.

Fifty-four semester hours of academic and clinical work are required for the doctor of theology degree.

1. Four core seminars	12 credits
2. Pastoral counseling practicum	18 credits
3. Courses in marriage and family studies	12 credits
4. Research seminar	6 credits
5. Courses in theology, biblical theology, or ethics	6 credits

When the student has completed the required academic and clinical work, application may be made to take the field examinations that test competence in both content and performance areas of pastoral counseling.

The content areas in which the student will be examined include:

- Therapeutic relationship and process in relation to personality, developmental theories, psychopathology, and the psychological understanding of religion.
- Family theory and therapy, related social-psychological understandings of thera-

peutic process, and either theory of group process or of consultation and supervision.

- Pastoral theological methodology, theological anthropology, and related theological issues as well as the relationship of theology to the human sciences.
- Pastoral counseling as a profession in relation to other professions; its relation to class, race, and gender; its relation to contemporary family, work, and religion; its participation in larger cultural and religious traditions understood through such disciplines as cultural anthropology, cultural criticism, and feminist theory.
- Pastoral counseling in relation to the history and contemporary theory and practice of pastoral care theology and ethics of pastoral counseling as a specialized form of the church's ministry.

The performance areas in which the student will be examined include:

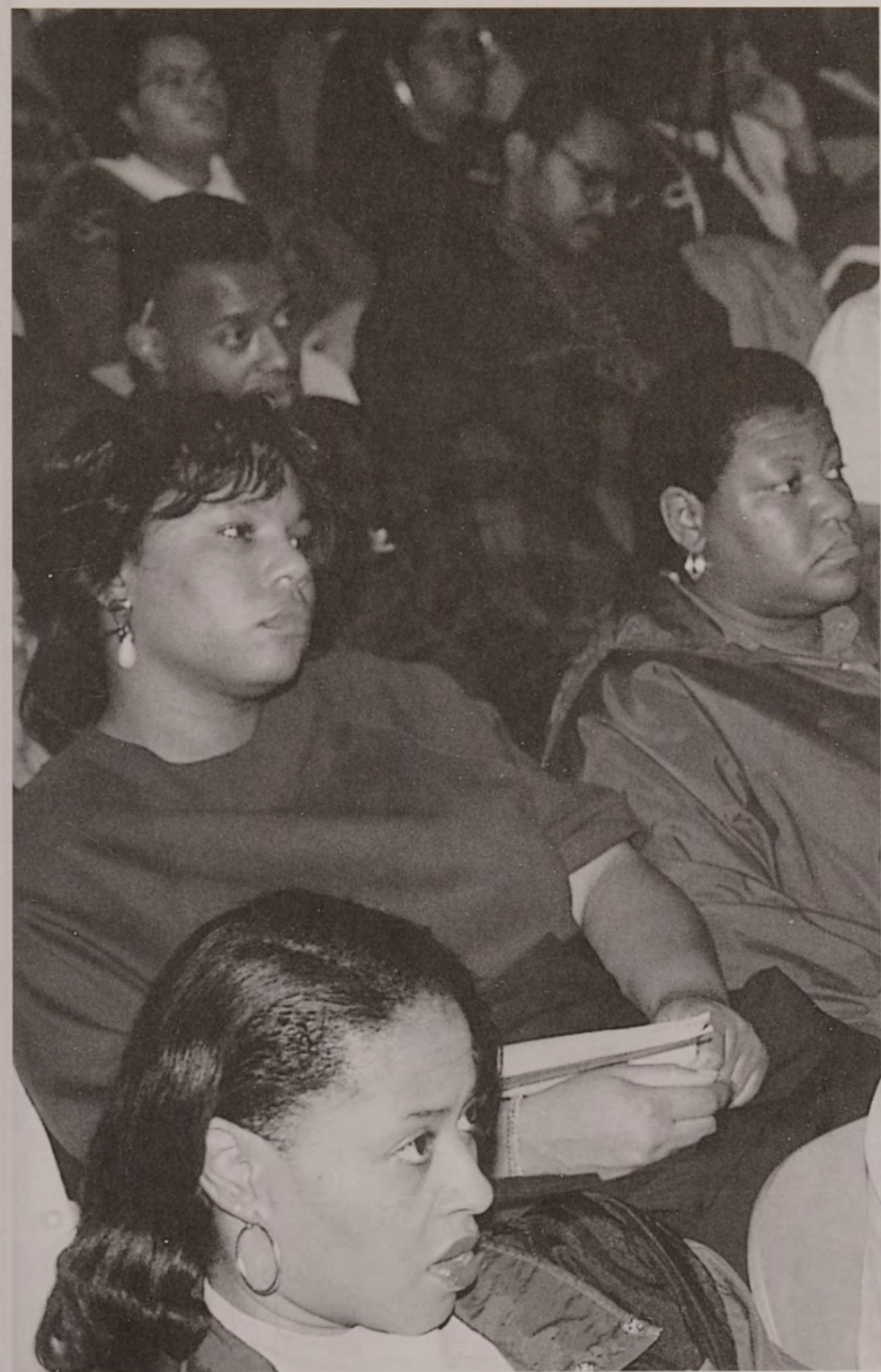
- The student's actual practice counseling; and
- The ability to interpret that practice and discuss it in terms of particular psychotherapeutic theory.

The student will engage in an approved research project demonstrating the ability to apply theological and theoretical knowledge in relation to some problem of professional practice and contribute useful findings and insights to this area of theological investigation. Upon completion of this project/dissertation, the student will be certified as having satisfied all requirements for the degree of doctor of theology in pastoral counseling and thus eligible to be awarded the degree by the school in which the student is registered.

### **Admission**

An applicant must hold the master of divinity or equivalent degree with a superior academic record from an accredited institution and have had post-seminary professional experience in which significant learning and professional promise were evident. In addition, the admission process requires:

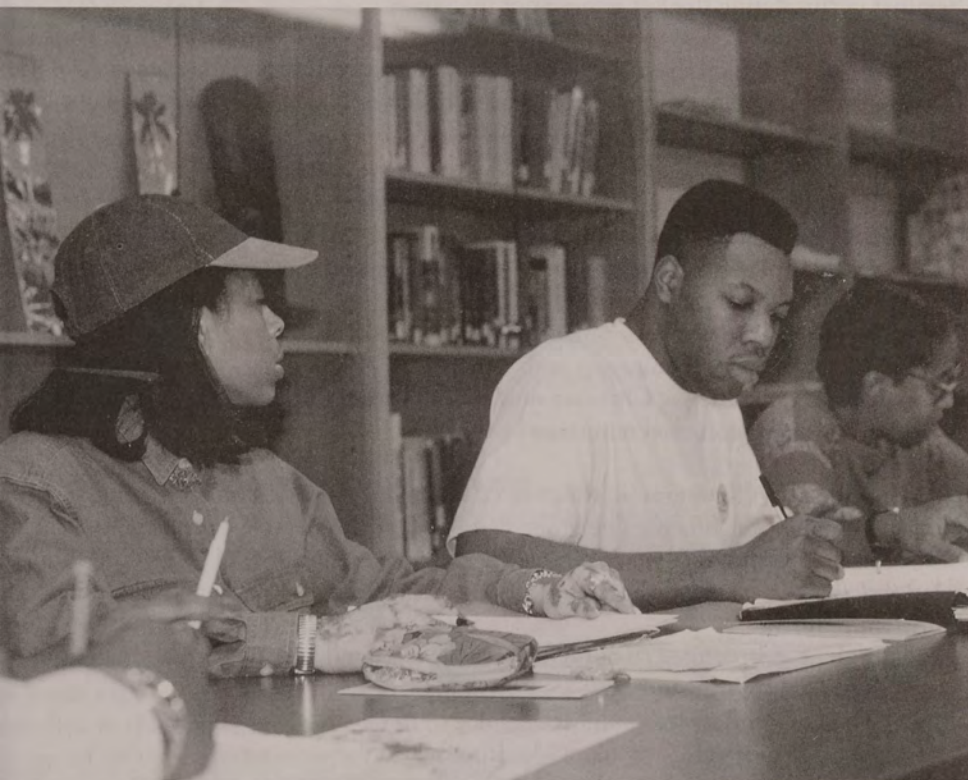
- A review of the applicant's academic and professional achievement, statement of purpose, references, and other materials supplied with the application;
- A personal interview arranged with the director of the program and conducted by the Th.D. Admissions Committee;
- That the student have significant experience in ministry (usually not less than three years full-time employment after completion of the first theological degree); and
- That the student has had significant experience in clinical pastoral education (usually not less than four consecutive units).







# Course Descriptions



# COURSE DESCRIPTIONS

## INTERDISCIPLINARY COURSES (INT)

408A. Foundations for Ministry

408B. Professional Assessment in Theological Education

408C. Senior Integrative Seminar

### GOAL

Foundations for Ministry, Professional Assessment in Theological Education, and Senior Integrative Seminar comprise a basic three-phase interdisciplinary course required of all candidates for the master of divinity degree. Foundations for Ministry normally occurs at the beginning of the student's first year. Professional Assessment in Theological Education occurs during the second semester of the middler year, and Senior Integrative Seminar occurs during the last semester of the senior year.

This three-part course serves as an introduction of the student to holistic Christian ministry, with a focus on the integration of the total curriculum and the awareness of life-long learning as a prerequisite for competent, committed, compassionate religious leadership.

### OBJECTIVES

#### INT408A. Foundations for Ministry

The various components of ministry—human, societal, and spiritual—will be introduced, examined, and evaluated. Each student will:

1. Participate in a personal assessment of Christian ministry;
2. Explore the heritage of ministry; and
3. Share in an evaluation of Christian ministry, all within the context of theological education for the professional ministries of the church.

This course will contain a reflective component, with each student being given a permanent group assignment. The group will be led in a reflective discussion/assessment of the formal presentations made during the sessions. Attention will be given to human relations, spiritual development, and the significance of the academic disciplines for Christian ministry.

This phase is structured to normally include seven modules of instruction as follows:

- The Call to Ministry
- Theological Research and Methodology
- The Theological Curriculum: An Introduction
- The Theological Curriculum Continued
- Personal Spiritual Journey
- Christian Thought: Issues of Doctrine and Faith
- Religious Pluralism and the Protestant Church in the Twentieth and Twenty-first Centuries

#### INT 408B. Professional Assessment in Theological Education

During the middler year, each student will participate in Professional Assessment in

Theological Education, which consists of a series of sessions with the advisor and members the Foundations for Ministry group. Specifically, the sessions will examine the competencies developed, and determine strengths, deficiencies, obstacles to and support for the candidate's ability to function authentically in ministry, and the extent to which the student has integrated subject matter. Each student will be advised following the final session as to the assessment by peers and advisors. Prerequisite: INT 408A.

### **INT 408C. Senior Integrative Seminar**

The interdisciplinary closure for M.Div. students at ITC will seek to involve students in the process of making integrative sense of their journey here. Whence did they come to this place? How do they reflect on their theological education in their senior year, in all of its variations—intellectual, social, personal, interpersonal, and spiritual? Where do they seek to go from here? Prerequisite: INT 408B.

## **COURSE MEETINGS**

### **INT 408A. Foundations for Ministry**

This course will be taught during the fall, spring, and two intersemester sessions during the year, if student enrollment so warrants. A lead/coordinating professor will oversee the summer session of Foundations for Ministry, with at least one assigned professor assisting. One lead/coordinating professor will oversee both seven-week sessions of Foundations for Ministry with four assigned professors, two of whom will share each seven-week session. The faculty advisor will facilitate the group's middler year Professional Assessment in the Theological Education phase, as well as the Senior Integrative Seminar phase. **2 credits**

### **INT 408B. Professional Assessment in Theological Education**

This course will be listed in the schedule of courses available during the second semester of each school year. **1 credit**

### **INT 408C. Senior Integrative Seminar**

This course will be listed in the schedule of courses available during the second semester of each school year. **1 credit**

### **INT 409. Education Travel Seminar**

This course is intended to enhance and enrich the classroom learning of participants through exposure to life, culture, and ministry in selected overseas contexts. Students enrolled in this course are expected to be participant-observers in the context and to be prepared on return to be interpreters of their experience for a variety of audiences. This course may be used by any discipline for the development of a travel seminar.

**3-6 credits**

### **INT410. Black Women in Ministry**

This is an interdisciplinary course designed to explore the significant issues related to Black women and the Church. The scope will be both historical and contemporary, focusing upon personalities as well as institutional structures. The course is open to women and men. It will provide opportunities to analyze structural issues in relation to

women (and men) in the Church. Theological, sociopolitical, psychological, and ecclesiological aspects of the subject will be explored. **3 credits**

### **INT 411. M.A. Project Option**

A major research project will be required of all candidates for the master of arts in Christian education and the master of arts in church music degrees, and will be completed under the supervision of departmental faculty.

#### **MASTER OF ARTS IN CHRISTIAN EDUCATION PROJECT OPTIONS**

- A master's thesis; or
- A substantive applied research paper and curriculum proposal on a current focus or new direction in the field of Christian education; or
- The creation and performance of a dramatic work with commentary on Christian education theory undergirding it, relevancy of the work for Christian education, and potential uses of the work in one or more Christian educational contexts; or
- The creation of a collection of poetry or short stories of publishable quality with commentary on Christian education theory undergirding it, relevancy of the work for Christian education, and potential uses of the work in one or more Christian educational contexts; or
- The creation of a portfolio or group of visual religious art forms, (e.g., painting, scripture, photography, stained glass, etc.) with commentary on Christian education theory undergirding the art, relevancy of the work for Christian education, and potential uses of the work in one or more Christian educational contexts.

The choice of the option must be approved and supervised by the Christian education (M.A.C.E. candidates) faculty. With any option, the topic or project must be approved no later than the first Thursday in November of the senior year. The project must be completed no later than the first Thursday in April of the senior year. The Christian education project (for M.A.C.E. candidates) will be taken simultaneously with and supervised in Colloquy I and Colloquy II, during which time the candidates will participate in a process of professional assessment and integration in theological education. **4 credits**

#### **MASTER OF ARTS IN CHURCH MUSIC (M.A.C.M.) PROJECT OPTIONS**

- A senior recital in the area of musical competency (solo performance or choral presentation); or
- An original musical composition, either vocal or instrumental, with audiovisual recording for ITC files; or
- A choreographed work or an interpretive dance composition and its performance; or
- The creation of a choral dramatic work, including its performance.

The choice of the option must be approved and supervised by the music (M.A.C.M. candidates) faculty. With any option, the topic or project must be approved no later than the first Thursday in November of the senior year. The project must be completed no later than the first Thursday in April of the senior year. **2 credits**

## **INT 412. Seminar: Interdisciplinary Theory and Methodology**

This team-taught course is designed to sharpen the theoretical and methodological research skills of students in the doctoral degree programs and advanced M.Div. students who plan to enter doctoral programs. Students will be required to read critically primary works of one or more selected thinkers, identifying their methodological presuppositions and conclusions. Particular attention will be given to the intellectual, emotional, social, and spiritual development of thinkers in the students' area of concentration and compared with thinkers from other disciplines. These insights will be applied to practical problems. Prerequisites for M.Div. students: All core courses and one advanced course in the student's area of concentration. **3 credits**

## **AREA I: BIBLICAL STUDIES AND LANGUAGES (BSL)**

### **HEBREW BIBLE/OLD TESTAMENT**

#### **501. Introduction to the Hebrew Bible/Old Testament**

An introduction to the literature and thought of the Hebrew Bible/Old Testament with emphasis on Bible content and the significance of various critical methods for the understanding of the Hebrew Bible/Old Testament. **Required of M.Div. and M.A. candidates. 3 credits**

#### **503. Introduction to Biblical Hebrew (1)**

A study of Hebrew grammar, syntax, and vocabulary with exercises in reading and writing biblical Hebrew. **Credit will be given only when BSL 504 is completed. 3 credits**

#### **504. Introduction to Biblical Hebrew (2)**

A continuation of the study of Hebrew grammar, syntax, and vocabulary with exercises in reading and writing biblical Hebrew. **Prerequisite: BSL 503. 3 credits**

#### **505. Intermediate Biblical Hebrew**

A continuation of biblical Hebrew grammar and reading of selected biblical texts. **Prerequisites: BSL 503-504 or their equivalent. 3 credits**

#### **506. Biblical Hebrew Exegesis**

An exegetical study of a particular book of the Hebrew Bible/Old Testament using the Masoretic text. **Prerequisites: BSL 505 and an exegetical elective. 3 credits**

#### **507. Pentateuch**

An exegetical study of one or more of the books or documents in the Pentateuch. This course fulfills the exegetical requirement. **Prerequisite: BSL 501. 3 credits**

#### **508. Historical Books**

An exegetical study of one or more of the historical books of the Protestant Canon excepting Ruth (Joshua, Judges I and II, Samuel I and II, Chronicles, Ezra, Nehemiah). This course fulfills the exegetical requirement. **Prerequisite: BSL 501. 3 credits**

### **510. The Major Prophets**

An exegetical study of one of the major prophets: Isaiah, Jeremiah, or Ezekiel. This course fulfills the exegetical requirement. **Prerequisite: BSL 501. 3 credits**

### **511. The Minor Prophets**

An exegetical study of one or more books of the minor prophets, with special attention given to historical content and religious value for the contemporary church. This course fulfills the exegetical requirement. **Prerequisite: BSL 501. 3 credits**

### **512. Meggiloth**

An exegetical study of one or more of the Meggiloth (Ruth, Esther, Daniel, Lamentations, Song of Songs). This course fulfills the exegetical requirement. **Prerequisite: BSL 501 and an exegetical elective. However, students with a grade of B or higher in BSL 501 may seek the instructor's permission to take this course to fulfill the exegetical requirement. 3 credits**

### **514. Psalms**

This exegetical study of the Book of Psalms will deal with a select number of psalms, paying attention to their theologies and implications for the liturgies of the Black Church. **Prerequisites: BSL 501 and an exegetical elective. However, students with a grade of B or higher in BSL 501 may seek the instructor's permission to take this course to fulfill the exegetical requirement. 3 credits**

### **515. Wisdom Literature**

A close reading of biblical books such as Job, Proverbs, and Ecclesiastes, with special attention to the place of wisdom in the Bible, the ancient Near East, and ancient Africa. **Prerequisites: BSL 501 and permission of instructor. Only students with a grade of B or higher in Old Testament can take this course. 3 credits**

### **520. Histories of Ancient Israel and Judah**

This course is designed to familiarize the student with issues in reconstructing the histories of ancient Israel and Judah from their beginnings to the Roman period. Particular attention will be given to biblical passages and extra-biblical materials from ancient Africa and the ancient Near East as they relate to these issues. Special attention also will be given to the debates within Hebrew Bible scholarship about these issues. **Prerequisites: BSL 501. 3 credits**

### **521. Black Peoples and Personalities in and of the Bible**

This course examines Black peoples and personalities of the biblical world, as they appear in the Bible and in extra-biblical literature, both ancient and modern. Special attention is given to the roles of racist ideology and hermeneutics in the history of the interpretation of the Bible with reference to Black people in both ancient and modern times. **Prerequisites: BSL 501. 3 credits**

### **523. Problems in the History, Literature, and Religion of Israel**

This course will take the form of a seminar and will deal with various topics of current scholarship. Topics will be announced a semester in advance. Prerequisites: BSL 501 and an exegetical elective. **3 credits**

### **528. Apocalyptic Literature**

A study of Jewish apocalypses and other writings from about 300 BCE to 100 CE including the book of Daniel and noncanonical writings such as the books of Enoch, Jubilees, and Baruch. Emphasis is on theological and literary motifs and their relation to Jewish history. Prerequisites: BSL 501 and an exegetical elective. **3 credits**

### **529. Hebrew Bible/Old Testament Theology**

This course will trace the theology of the Hebrew Bible/Old Testament, paying special attention to issues such as God the Creator, the covenant idea, righteousness, justice, evil, and Israel's confessional heritage, which portrays Israel's theocentricity. Prerequisites: BSL 501. **3 credits**

### **530. Directed Study in Hebrew Bible/Old Testament**

This directed study is done with the consent of the instructor. Prerequisites: BSL 501 and an exegetical elective. **2-4 credits**

## **NEW TESTAMENT**

### **531. Introduction to the New Testament**

Critical introduction to the environment of the New Testament and to major New Testament writings with attention to the content and basic historical, literary, and theological issues involved in New Testament interpretation. Required of M.Div., and M.A. candidates. **3 credits**

### **533. Introduction to New Testament Greek (1)**

An introduction to the basic elements of Greek grammar, syntax, and vocabulary of the Greek New Testament. Credit is given only when BSL 534 is completed. **3 credits**

### **534. Introduction to New Testament Greek (2)**

A continuation of the study of Greek grammar, syntax, and vocabulary of the Greek New Testament. Prerequisite: BSL 533. **3 credits**

### **535. Intermediate New Testament Greek**

An inductive study of New Testament Greek grammar, syntax, and vocabulary with emphasis upon rapid reading of selected sections of the Greek New Testament. Prerequisite: BSL 534 or equivalent. **3 credits**

### **536. Greek Exegesis**

An exegetical study of a New Testament writing in the original language. Emphasis is on exegetical methodology. This course fulfills the exegetical requirement. Prerequisite: BSL 333 or equivalent. **3 credits**

### 537. Readings in Hellenistic Greek

Advanced reading of the New Testament, Apostolic Fathers, the LXX, and Hellenistic literature of the first three centuries. **Prerequisite:** BSL 535 or equivalent. 3 credits

### 538. Ancient Jewish Writings

This course is a survey of the literature of early Judaism and its relation to early Christian texts. Selections from narrative, wisdom, poetic, philosophical, apocalyptic, and other texts in English translation including the Dead Sea Scrolls, Philo, Josephus, and early rabbinic writings. **Prerequisites:** BSL 531. 3 credits

### 539. The Social Worlds of the New Testament

A sociological analysis of the diverse cultures surrounding the ancient Mediterranean. Their structure, institutions, and mores and the ways in which this analysis clarifies early Christian institutions, literature, and theology are explored. **Prerequisites:** BSL 531 and an exegetical elective. 3 credits

### 542. The Synoptic Gospels

An exegetical study of one of the Synoptic Gospels with emphasis on exegetical methodology. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits

### 544. Life and Teaching of Jesus

The life and teaching of Jesus of Nazareth studied through critical examination of the sources. Emphasis is on the social context and implications of Jesus' mission and his significance for Christian faith today. **Prerequisites:** BSL 531 and an exegetical elective. 3 credits

### 545. The Gospel of John

An exegetical study of the Fourth Gospel with attention to the social background of Johannine theology. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits

### 547. The Book of Acts

An exegetical study of selected sections of the Acts of the Apostles in the light of Lukan theology. This course is 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. **Prerequisites:** BSL 531 and an exegetical elective. However, students with a grade of B or higher in BSL 531 may seek the instructor's permission to take this course to fulfill the exegetical requirement. 3 credits

### 550. Pauline Literature

An exegetical study of one of the authentic letters of Paul with an emphasis on exegetical methodology. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits



### **551. Deutero-Pauline Literature**

An exegetical study of one of the Epistles to the Colossians and Ephesians or the Pastoral Epistles with emphasis on exegetical methodology. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits

### **552. Issues in the Interpretation of Paul**

An examination of the life, letters, and thought of Paul. The latter part of the course will focus on hermeneutical issues of particular significance for African-American Churches. **Prerequisites:** BSL 531. 3 credits

### **555. The Epistle to the Hebrews**

An exegetical study of the of the Epistle to the Hebrews. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits

### **557. The General Epistles**

An exegetical study of one or more of the Epistles of James, Peter, John, and Jude, with emphasis on exegetical methodology and social and theological implications. This course fulfills the exegetical requirement. **Prerequisite:** BSL 531. 3 credits

### **558. Revelation**

An exegetical study of the structure, language, motifs, and social setting of the book of Revelation dealing also with hermeneutical options in African-American settings. **Prerequisites:** BSL 531 and an exegetical elective. However, students with a grade of B or higher in BSL 531 can seek the instructor's permission to take this course to fulfill the exegetical requirement. 3 credits

### **559. New Testament Theology**

An analysis of the developing theological perspectives of early Christianity as expressed in the New Testament and other early Christian literature. **Prerequisites:** BSL 531 and an exegetical elective. 3 credits

### **569. Directed Study in New Testament**

This directed study is done with the consent of the instructor. **Prerequisites:** BSL 531. 2-4 credits

## **INTERDISCIPLINARY/CROSS CANONICAL**

### **570. Contemporary Issues in Biblical Interpretation**

This course examines recent developments in biblical studies in the areas of biblical hermeneutics and methodologies. Literary, sociological, ideological, and other methods are applied to texts in one or both testaments. **Prerequisites:** BSL 501, 531, and one exegetical elective. 3 credits

### **571. Contemporary Afrocentric Biblical Interpretation**

This course is designed to familiarize students with the variety of approaches to explor-

ing scripture currently being undertaken by Black biblical scholars on the continent and in the United States. Attention will be given to the varied methods used in their exegetical work, along with their ideological concerns and leanings. Issues of womanist interpretation along with Afrocentric male interpretations will be explored and analyzed. **Prerequisites:** BSL 501, 531 and an exegetical elective. 3 credits

### **572. Womanist/Feminist Interpretation**

This course examines the major issues, themes, and methodologies in the work of significant practitioners of feminist and womanist biblical study. It also provides an opportunity for students to assess their own positions in relationship to these approaches to the text. **Prerequisites:** BSL 501, 531, and an exegetical elective. 3 credits

### **574. The Parables of Jesus**

Interpretation of the narrative parables of Jesus using differing critical methodologies. **Prerequisites:** BSL 531 and an exegetical elective. 3 credits

### **576. Narratology**

This course examines theories of narrative criticism applied to either one or both canons. Attention will be given to constructs of plot and character development, time, setting, narrative viewpoint, etc. Key theorists and application of their theories will be investigated in relation to one or a series of canonical books or themes. In addition, issues in ethics of reading will be explored. **Prerequisites:** BSL 501, 531, and an exegetical elective. 3 credits

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

### **PHILOSOPHY AND THEOLOGY**

#### **601. An Introduction to Philosophy and Theology**

A course designed to introduce the student to the nature and content of philosophy and theology, with attention given to the Black Christian experience. **Required of M.Div. and M.A. candidates. 3 credits**

#### **602. The Doctrine of God**

An in-depth exploration of issues concerning the nature of God, the Trinity, theodicy, and God's providential activity in the world. **3 credits**

#### **603. Systematic Theology**

Important doctrines and theologians 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. candidates. Prerequisite: TEH 601. 3 credits**

#### **604. The Doctrine of Christology**

An exploration into various interpretations of Jesus Christ. **3 credits**

### **603. Philosophy of Religion**

An effort to interpret the traditional problems and typical solutions of philosophy and religion in light of the African-American Christian experience. **3 credits**

### **606. The Theologies of Paul Tillich and Karl Barth**

A study of the methods and contents of theology from the perspective of these two theologians. **3 credits**

### **607. Wesleyan Theology**

The distinctive doctrines of John Wesley are considered in light of their historical setting and present significance. **Required of Christian Methodist Episcopal and United Methodist M.Div. candidates. 3 credits**

### **608. Reformed Theology**

A study of the doctrines of Reformed theology based on John Calvin's Institutes, confessional writings of the Reformed tradition, and the works of various contemporary Reformed theologians in conversation with other theological traditions in the context of ecumenical faith shared by all Christians. A major focus of the course is the practical application of Reformed theology in ministry settings. **Required of Presbyterian Church (USA) M.Div. candidates. 3 credits**

### **609. Dietrich Bonhoeffer and Martin Luther King Jr.: Modern Day Martyrs**

A study of the life and work of Bonhoeffer and King and their struggles in their respective contexts. **3 credits**

### **610. The Theology of James Cone**

An in-depth study of the work of James H. Cone. **3 credits**

### **611. A History of Black Theological and Moral Thought in America**

An exploration of the religious heritage of Black Christians, focusing on their theological and ethical contributions during the eighteenth, nineteenth, and twentieth centuries. **3 credits**

### **612. Seminar: Womanist Theology**

An exploration into the theological contents of African-American women's experiences. Among sources being used are autobiographical, biographical, theological, historical, and literary writings. **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 Black theological thought, focusing primarily upon contemporary Black theology. The goal 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 is given to emerging trends of humanity developed by Black and Liberation theologies. **3 credits**

### **616. The Doctrine of Reconciliation**

A study of biblical materials, historical interpretations, and contemporary reviews with reference to Christology and its meaning for the Black Christian experience. **3 credits**

### **617. Historical Theology**

An examination of the theological thinking of the church in its historical context, with reference to its influence in the church of today, especially the Black Christian church. **3 credits**

### **618. Theology of Economic Development and Community Service**

An analysis of economic trends and solutions for liberating people in economically depressed areas. Attention will be given to practical theology, effective modes of ministry, and coordinating efforts with grassroots, community-based organizations. **3 credits**

### **619. Seminar: Process Philosophy and Theology**

An introduction to the basic concepts of process thought. Special attention is given to its relevance to the Black Christian experience. **Prerequisites: TEH 601 and THE 603.** **3 credits**

### **620. Directed Study in Theology**

This course is designed for the student who wishes to pursue a special interest in theology. **2-4 credits**

## **ETHICS**

### **621. Ethics and Society**

This course introduces students to a general knowledge of the development of the literature of Christian ethics. It focuses questions such as "How do social and political transformations impact ethical ideals that are biblically derived?" Students discover how the social sciences inform the task of critical inquiry into the moral life through learning to analyze ethos and lay bare the roots and fundamental character of a community's moral life. **Prerequisites: TEH 601 and TEH 603. Required of M.Div. candidates who do not take a Sociology of Religion core course.** **3 credits**

### **622. Seminar: Prosperity, Poverty, and Christian Piety**

This course examines available documents, sermons, and essays of Black religious leaders to see how they have resolved the ethical conflict between the ideals of their doctrinaire teachings and the materialistic demands of their lived world. This course will help students explore the prerequisites necessary for conceptualizing an ethic of economic development for the oppressed. **3 credits**

### **625. Seminar: Foundations for African-American Theology and Ethics**

This seminar introduces students to the problems that traditional understandings of theology and ethics have for African Americans. Students are 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, 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? It explores the question: How do oppressed people move from being victims of technology to being guardians of its use? **3 credits**

### **627. Seminar: Moral Strategies and African-American Religious Leaders**

This course investigates the various styles of African-American religious leadership and their moral implications. Its focus is a comparative study of the moral philosophies of persons such as Benjamin Mays, Mordecai Johnson, Howard Thurman, Malcolm X, Elijah Muhammad, Martin L. King Jr., and Jesse Jackson. **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**

### **630. Major Contemporary Theological and Moral Thinkers**

This course is an examination of modern movements, trends, and thinkers in religious ethics. **3 credits**

### **632. Morality, Community, and Character**

This course investigates how persons' lived experiences shape their moral visions of the world and conversely, how persons' moral visions are reflected in the activity of their lives. The course examines various narrative theories as moral discourse and investigates life stories to explore the relationship of social and communal morality to character formation. **3 credits**

### **633. Religious and Moral Dimensions of the Civil Rights Movement**

This course examines the U.S. Civil Rights Movement as a religious and moral activity. It includes critical evaluation of civil rights documents and texts, and some analysis of film. The course offers opportunity to reflect critically motivations for and against civil rights activity. **3 credits**

### **634. Seminar: The Church, Ethics, and Public Policy**

This course explores religious engagement in politics. Examining theological, moral, and logical foundations for religious involvement in the public sphere, the course explores the

meaning, implications, and relationships of democracy, diversity, justice, and public policy. **3 credits**

### **635. Black Film as a Genre of Theological and Ethical Reflection**

This course explores Black film as a useful artistic genre for theological and ethical reflection. Students will explore such theological and ethical issues as notions of God, human suffering, and ethnic political and social struggles. Basic themes of filmography from earlier periods in African-American history will be compared and contrasted with film productions of modern times. **3 credits**

### **636. Ethics and Political Theology**

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**

### **638. Seminar on Black Religion and the American Labor Movement**

This course is an investigation of the theological and ethical presuppositions of Black leaders who were involved in the organized labor and Civil Rights movements. **3 credits**

### **639a/b/c. Seminar on Contemporary Issues**

An exploration of contemporary issues in (a) theology, (b) ethics, and (c) historical theology. **3 credits**

### **640. Directed Study in Ethics.**

For specially qualified seniors who desire to pursue intensive research in ethics. **2-4 credits**

## **CHURCH HISTORY**

### **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. **3 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 total history. **Prerequisite: TEH 641. Required of M.Div. candidates. 3 credits**

### **643. Religious-Ethnic Conflicts**

A study of the historical origins of contemporary ethnic conflicts related to religious conflicts. Special attention will be given to Christian-Muslim conflicts in Africa, Dutch Reformed-African Protestant conflicts in South Africa, Muslim-Jewish conflicts in the Holy Land, and Serbian-Croatian conflict in the former Yugoslavia, as well as Protestant-Catholic conflict in Northern Ireland. **3 credits**

#### **644. Seminar: Howard Thurman**

This seminar is a critical examination of Howard Thurman's theology, meditations, and mysticism. Special attention is given to Thurman's perspective regarding race relations and social justice. **3 credits**

#### **645. Seminar: Women in the History of Christianity**

A seminar designed to enhance recognition of the participation of women in the history of the church. The first part of the study will include a survey of the activities of women and attitudes regarding those activities 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 paid to Black and other women of color. **3 credits**

#### **646. Seminar: Martin Luther**

A seminar on the life and work of Martin Luther, with student presentations taken from his writings. **Prerequisites: TEH 641 and 642. 3 credits**

#### **647. Seminar: John Calvin**

A seminar in which students lead in reading, discussing, and making presentations from Calvin's Institutes of the Christian Religion. **Prerequisites: TEH 641 and 642. 3 credits**

#### **648. The Radical Reformation**

A study of the free-church movement beginning with the sixteenth-century expression of Anabaptism and concluding with its lineal and spiritual descendants in twentieth-century America. **3 credits**

#### **649. African Church Fathers and Mothers**

A study of select figures of the early church (prior to Augustine) who lived and worked in Africa, notably Tertullian, Athanasius, Perpetua, and Origen. Particular attention is given to the contributions these figures might offer to ministry in the contemporary African-American Church. **Prerequisite: TEH 641. 3 credits**

#### **650. Seminar: Eighteenth-Century Wesleyan Revival**

A seminar stressing social and religious conditions in eighteenth-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 John Wesley. **3 credits**

#### **651. Black Ministry in Historical Perspective**

This course is designed to expose students to the broad historical compass out of which Black ministry has emerged in America and to acquaint them with representative clergy and laity whose ministries exemplify their commitment to Christian service. **3 credits**

#### **652. Religion in America**

A study of the impact of the major religious traditions in America on the development of American life styles. Roman Catholicism, Protestantism, Judaism, and the African-American Church tradition are compared. **3 credits**

### **653. History of the African-American Church**

A study of the history of Christianity in America shaped by the total experience of African Americans. Attention is given to the distinct denominations of America as well as the unique expression of the church among African Americans within larger denominations. Each student will write a local church history. **Required of M.Div. and M.A. candidates. 3 credits**

### **654. Seminar: Augustine**

A seminar on the life and work of Augustine, with student presentations based on this African father's writings. Special attention will be given to Augustine's African roots, his impact on the Christian tradition, and the contribution his teachings might make to ministry in the contemporary African-American Church. **Prerequisite: TEH 641. 3 credits**

### **655. Martin Luther King Jr. and the Movement for Social Justice**

A critical examination of the life, thought, and ministry of Dr. Martin Luther King Jr., in relation to the modern Civil Rights Movement. This course seeks to expose students to the broad historical compass out of which King and the movement emerged, and to explore the context in which he sought to live out his ideals. **3 credits**

### **656. Seminar: 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 African-American economic development, and world hunger are included. Students select topics for investigative reports. **3 credits**

### **657. Seminar: Research in American Church History**

A seminar on dominant themes in American church history, highlighting the particular problems and opportunities of African-American Church historiography. Each student selects a topic for investigation. **Prerequisite: TEH 652 or 653. For area majors and selected D.Min. students. 3 credits**

### **658. Denominational History**

An in-depth study of the history of the respective denominational constituents of ITC. Normally, Presbyterian international students are not required to enroll in Denominational History. **Required of M.Div. candidates by denominations as indicated. 2 credits**

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

### **659. Practical Ecumenism**

A team-taught course that provides historical background, theological information, and strategies for ecumenical ventures at the local level. An exploration of the unique and cutting-edge contributions of Black ecumenism for and in the context of the modern ecumenical movement.



menal movement of the universal Church. For D.Min. students and selected M.Div. students concentrating in church history. 3 credits

### **660. Directed Study in Church History**

This course is designed for the individual student who desires to pursue topics of special interest in church history with the consent of the instructor. **Prerequisites:** TEH 641 and 642. For Area majors and selected D.Min. students. 2-4 credits

## **AREA III: PERSONS, SOCIETY AND CULTURE (PSC)**

### **EVANGELISM, MISSIOLOGY, AND ECUMENICS**

#### **EVANGELISM**

### **685. Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism**

This course begins with the biblical and theological basis for understanding the Christian mission, and its relationship to evangelism and the ecumenical involvement of the church. It continues with the study of selective models of ministry and evangelism within the United States and outside it, with special attention paid to ministry among and by African-American churches; identification of current issues confronting the church in mission, and the growth in ecumenism, especially as it relates to African-American Christians. **Required of M.Div. candidates. 3 credits**

### **686. Christian Evangelism and Ethnotheology**

This course seeks to help students discover what is absolute about the Christian message for all people, and how the diversity of cultural forms can be utilized in ways that are consistent with scripture. Using the anthropological approach to Christian evangelism and theology, students will develop a cross-cultural perspective on a variety of subjects, including revelation, sin, the church, transformation, and liberation. **3 credits**

### **687. Foundations of Church Growth**

This basic introductory course to church growth uses the African-American experience as a primary text for the consideration of essential church-growth principles such as harvest theology, evangelism and disciplining, the homogeneous principle, resistance-receptivity theory, redemption and lift, and other related topics, including the various dimensions of church growth. The student gains an in-depth understanding of evangelistic and church-growth principles as well as the practices of the student's particular denomination. **3 credits**

### **688. Women and Men in Cross-Cultural Ministries**

Because the ministry of faith witnessing is one of communication, this course will focus on the African-American women and men who throughout history have demonstrated a keen understanding of an integrated and comprehensive communication strategy for cross-cultural missions. However, what makes this course unique is its interreligious focus, affirming both Christianity and Islam as dynamic missionary religions. **3 credits**

### **689. Contextualization: Meanings, Methods, and Models**

Students will learn how to engage theology in context through a review of the theory of contextualization, evaluation of literature, and application through projects based on students' experiences. They also will engage critical analysis of methodologies, assumptions, and solutions for contextualizing the gospel. Prerequisite: For students concentrating in Missiology or Religions of the World only. **3 credits**

### **690. Congregational Evangelism**

The course surveys the various issues and processes related to evangelism that normally occur in the context of the local church. It provides a set of curricular perspectives for selecting and developing an approach in a given congregational setting. **3 credits**

### **691. Biblical Models of Mission**

This course provides a review of Hebrew Bible/Old Testament and New Testament perspectives on the mission of the people of God. While special emphasis is given to Pauline theology and mission practice, the course explores the thesis that there was never a single, unified church, but instead Peter and James in Jerusalem, the other managed by Paul from various centers. The precarious position Paul holds in the Black Church and the implications of this for African-American perspectives on missions also are addressed. **3 credits**

### **692. Incarnation and Mission Among Urban Poor**

The Gospel of Luke's image of the church provides an opportunity to relate issues of mission to politics, economics, health, materialism, and other current trends in society affecting Christian mission. Various models and case studies help students plan and design ministries that work effectively in the urban setting. Particular attention is given to understanding the religious worldview of the poor. **3 credits**

### **693. Missiology and Change Dynamics**

The course seeks to enable students to think missiologically about their ministries, examining the biblical, theological, and philosophical presuppositions underlying their missiology. Particular emphasis is given to exploring the concept of a bridging strategy as a major means of implementing planned changes into congregational and missional organizations. Prerequisite: For students concentrating in Missiology and Ecumenism, Evangelism, or Religions of the World only. **3 credits**

### **696. Ecumenical Theology and Partnership in an Intercultural Context**

This course seeks to discover how Christian theologies in a global context can inform ministry in the Black Church in an environment in which culture remains predominantly shaped by Western thought. **3 credits**

### **697. Ministry in Global Perspectives**

An examination of the opportunities and challenges for ITC students who travel beyond the boundaries of the United States. Intensive study is made of the needs, problems, and current issues of selected areas and the content, style, and method of ministry required. This study employs an interdisciplinary approach, one that takes into account the histo-

ry, geography, socio-economic/political situation, and ethics of the region's culture. Persons from the areas studied supplement the instructor's work by serving as lecturers and resource persons. Links to subsequent study tours and internships in other countries and cultures are planned. **3 credits**

### **698. The Christian Mission in History**

A study of the worldwide expansion of the Christian mission from the Protestant Reformation to the present with an emphasis on the last two hundred years. **3 credits**

### **699. Directed Study in Missiology and Ecumenics**

**2-4 credits**

### **738. Special Topics in Missiology/Religions of the World**

This course is open to students with some background in Missiology or Religions of the World. An intensive examination of selected topics in the areas of Missiology and Religions of the World. 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 will be covered. **3 credits**

## **SOCIOLOGY OF RELIGION**

Sociology of Religion is required of M.Div. and M.A. students. TEH 621 fulfills this requirement for M.Div. students.

### **701. Sociology of Religion**

An introduction to the theories and methods of the social sciences that contribute to the understanding of religious life and institutions. Particular attention is given to sociological analysis of African-American religions, the African-American Christian church, and the function of the social order. **3 credits**

### **702. African-American Context for Ministry**

A comparative analysis of the dynamic relationship between the African-American Church and community, using a variety of social science data and methods for analysis. The course will highlight some of the ways one can give effective leadership in the community, grounded in an intentional analysis of the church and community. **3 credits**

### **703. Church Involvement in Community Life**

This course seeks to enable students to develop a deeper understanding of the church and its involvement in the community. Sociological, ecclesiological, and ministerial practice tools for leadership will be offered to facilitate present and future significant involvement in the community. Special emphasis will be given to an analysis of the African-American Church and its relationship to the wider society. **3 credits**

### **704. Religion, Society, and Social Change**

This course enables students to develop a critical understanding of the dynamic relationship between society and religion, as seen in the light of social movements and social

change. Sociological theory and analysis will be used to examine religious involvement and its relationship to the status quo, social cohesion, social conflict, and social change. The overriding application of this exploration will be viewed, generally, in terms of the varied experiences of the African-American Church and community. Finally, models of transformation will be examined for application in the church and community. **3 credits**

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

The purpose of this course is to enable students to develop a deeper understanding of the dynamic relationship between religion and society. An intensive examination of current and special topics is explored. The topics vary according to interest, currency, and resource availability. Topics such as the privatization of religion, individualism and the contemporary church, and African-American spirituality are considered. Students and faculty participants are encouraged to develop new research resources as a result of this special topics course. **3 credits**

### **706. Rural Life and the Mission of the Church**

This course is designed to enable students to develop an understanding of and appreciation for rural life. Students will explore ways in which rural economic, political, educational, environmental, religious, social, and familial institutions influence and are influenced by local congregations. Particular attention is given to the African-American Church and community—in town and country settings. **3 credits**

### **707. Religious Leadership and Community Organization**

This course is a systems analysis of social institutions and groups that provides functional skill development in the area of community organizing and promotes active involvement in community life among African-American religious leaders. The course advocates social transformation in neighborhoods, communities, and larger society. **3 credits**

### **709. Facing Racism in the Church and Society**

This course allows pastors and laity to develop a deeper awareness of the ways in which racism influences behavior in the local church and greater society. Practical tools for leadership will be offered to facilitate future significant involvement in the church and community for the specific purpose of addressing racist thought and action. **3 credits**

### **710. Directed Research in the Sociology of Religion and African-American Religious Experience**

For the individual student who desires to pursue the special study of theoretical/critical aspects of sociology of religion at the advanced level. African-American religious concepts and movements will be included in this directed-research course. **3 credits**

## **PSYCHOLOGY OF RELIGION AND PASTORAL CARE**

### **712. Chemical Abuse and Dependency in the American Community: The Congregation as a Resource for Recovery**

This course addresses the reality of alcohol and drug abuse and dependency as well as

other behavioral addictions, particularly as they are manifested in the American community. Students gain a rudimentary knowledge about abuse and addiction that enables them to effect and design ministries that respond to these realities. **3 credits**

### **713. Sociology of Pastoral Care and Counseling**

This course is designed to enable the student in pastoral counseling to put human beings in their social and cultural context. Modernization and its accompanying value system is one such context. Thus, the course will explore the cultural context of modernity and its impact on the human personality. The primary social theorist for examining the impact of modernization on the human personality will be Peter Berger and his understanding of the social construction of reality. **3 credits**

### **714. The Community Mental Health Movement and the Local African-American Church**

This course is designed to introduce the student to the community mental health movement begun in the 1950s, continued into the late 1970s, and surviving in modified form today. The role of the African-American Church in this movement will be examined, along with essential principles and practices for improving mental health in the African-American community. **3 credits**

### **715. Special Topics in Psychology of Religion and Pastoral Care**

An umbrella course that provides flexibility in presenting special topics of interest to a sufficient number of students to constitute a course. Such special topics include but are not limited to substance abuse, disability, and public health concerns. **3 credits**

### **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 and major psychological contributions to the understanding of pastoral work with individuals, marriage, family, groups, and crises. Emphasis is on conceptualizing one's ministry to persons and families in practical situations by using techniques such as group dynamics, the case study method, and other methodologies. **3 credits**

### **718. Clinical Introduction to the Psychology of Pastoral Care**

This is the core course in pastoral care for students in the M.Div. degree program, consisting of a one-hour didactic plus six hours of clinical participation at designated sites. Students are engaged with persons who are homeless, hospitalized, or incarcerated. Some students work with adolescents and teenagers in conjunction with the public school system. Supervision and theological reflection are offered weekly relative to areas such as pastoral care to persons with AIDS, Alzheimer's disease, and those who are dying.

Required of M.Div. candidates. This course is not required of persons concentrating in Psychology of Religion and Pastoral Care. 3 credits

### **719. Case-Method Approach to Pastoral Care**

This is a group conference in which students present pastoral care situations and pastoral incidents. Students are taught the concise and dynamic method of writing and analyzing cases that reflect real experiences. Theological and psychological ramifications are explored with a view toward using case methods as a way to encourage dialogue about potentially sensitive issues in local congregations and communities. 3 credits

### **720. Clinical Pastoral Education**

The Clinical Pastoral Education (CPE) 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, and 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 CPE training over the school year: all-day Monday and an additional half day per week. The student is expected to register each semester for four credits, receiving the grade of "NG" for the first semester. The final grade will be submitted when the CPE experience is completed during the second semester. Demands of the CPE experience require that no student be permitted to take more than sixteen credits in any given semester, inclusive of the four hours of CPE. Required of M.Div. students who concentrate in psychology of religion and pastoral care. 8 credits

### **722. Contemporary Family Patterns and Issues**

This course addresses the nature of ministry with certain crisis-prone areas of the modern family such as adolescence, drug dependency, AIDS, homicide, suicide, and teenage pregnancy. Other pertinent areas of discussion will be the single life, same-parent families, and sexual preference among men and women (homosexuality, bisexuality, transvestism, and transsexualism). 3 credits

### **723. Introduction to Pastoral Counseling and Psychotherapy**

A comprehensive study of basic psychotherapeutic traits in selected theories/methods of therapy, the clinical interview, the theological dimensions of pastoral counseling, and the scope of human needs through relational humanness. 3 credits

### **724. Pastoral Counseling Practice**

Limited counseling practice with supervision, using theories and principles of counseling. Establishing rapport as a fundamental basis for helpfulness to individuals, couples, families, and groups will be explored. Prerequisite: PSC 723. 3 credits

### **725. Pastor and Family Life**

This course is designed to introduce students to the dynamics of marriage and family life,

children and adolescents, and 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 the church, a teacher of a class, a worker in a community organization, or a pastoral counselor. **Prerequisite: PSC 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 are discussed in this course. **Prerequisite: PSC 718 or 720. 3 credits**

### **728. Advanced Pastoral Therapy with Groups**

This course is a continuation of PSC 727. Participation is limited to students who participated in PSC 727 in the first semester. The course is intended to provide students opportunities to continue to experience personal growth, development, and change in the context of the group process. Students explore in-depth the later stages of the group process in light of relevant theory and theology. **Prerequisite: PSC 727. 3 credits**

### **729. Theory and Practice of Marriage and Family Therapy**

The course is designed to introduce the student to the theory and practice of pre-marriage, marriage, and family counseling, pre-marriage, marriage, and family counseling are explored in systems, transgenerational, and life-cycle perspectives. Different schools of thought and approaches will be presented. **3 credits**

### **730. Seminar: Theology and Psychology of Pastoral Care: An Interdisciplinary Dialogue and Methodology**

This seminar engages particular theological and in-depth psychological perspectives in terms of their implications for pastoral care. Methodologies will be presented with a focus on the varied levels of dialogue that may be engendered between these disciplines. The seminar will be team-taught, using lecture presentations in conjunction with class dialogue. Specific perspectives engaged in the seminar include the psychology of self-object relations and ego psychology, as well as the theologies of H. Richard Niebuhr, Reinhold Niebuhr, Paul Tillich, Howard Thurman, J. B. Cobb Jr., and others. **Required of D.Min. in pastoral counseling specialty. 3 credits**

### **731. Pastoral Psychology and the African-American Experience**

This course exposes the student to the indigenous practice of pastoral care in the Black Church from slavery to the present day. This is accomplished primarily through examination of current Black literature in pastoral care. Attention is given to the natural networks of care within the Black Church and how the Black preacher mobilizes these car-

ing networks. These contemporary theories are community mental health, support systems, and systems approaches to families and extended families. **3 credits**

### **732. Inner Healing and Pastoral Care**

The purpose of this course is to examine the appropriateness of prayer within the counseling process. It explores insights from contemporary Christian counseling, narrative theology, and pastoral theology. **3 credits**

### **733. Ethics and Pastoral Care**

This course is intended to explore the ethical dimensions of pastoral care and scrutinize the meaning of professional ethics and the norms used as guidelines for appropriate ethical behavior toward those for whom pastoral counselors care. A major concern is the modern debate between value-neutral approaches to pastoral care and an alternative religion-ethical vision. Of considerable importance are ethical issues in a multicultural perspective (gender, race, age, social class, violence, violence-abuse, and sexual orientation). **3 credits**

### **734. Pastoral Care as Preventive Medicine**

This course seeks to better inform theological students and others in ways that religion and pastoral care can have a preventive impact on the mental, physical, and emotional well-being of persons. The principles of scientific methodology, clinical ethics, and behavior modification will be used to interpret data, decision-making, and human behavior. **3 credits**

### **735. Directed Study in Psychology and Pastoral Care**

Specialized area of study selected as an elective, with permission of the professor. This course is available only after completion of basic/required courses in the department and if selected area of study is not offered in the catalog. **Prerequisite: PSC 718 or 720. 2-4 credits**

## **RELIGIONS OF THE WORLD**

### **736. African Christianity as African Religion: A Spiritual Force and Pan-Africanism**

An exploration of the African origins of Christianity and the emergence of Christianity as an African religion. The planting of Christianity in Africa, the emergence of the African church, the independent Christian movements, and the mission predicament of African Christianity are all viewed as the New World Force in ecumenical movements, including the All Africa Conference of Churches and the spiritual vanguard of Pan-Africanism linking Pan-African Christianity. **3 credits**

### **738. Special Topics in Missiology/Religions of the World**

This course is open to students with background in Missiology or Religions of the World. Topics vary according to interest, currency, and resource availability. Revolution and Missions in Latin America or the Church in the South African Crucible are examples of topics that might be offered. **3 credits**



### **739. Judaism Since the Time of Jesus**

A frontline investigation of the literature and religion of Rabbinic Judaism from the first century (CE) until the modern period. Rabbinic literature (the Midrash, the Mishnah, the Talmud, and Codes) will be used to interpret narrative and legal biblical passages as well as to explore religious practices such as the Sabbath and prayer. Meets Religions of the World core requirement. **3 credits**

### **740. Modern Judaism**

An exploration of the Jewish journey out from the ghetto and its impact on the religion, thought, and social experience of the Jewish people in the modern world. Special emphasis will be given to the challenges that have confronted this ethnic group in its journey. Meets Religions of the World core requirement. **3 credits**

### **741. African and Middle Eastern Religions**

A survey of the origins, histories, 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 the background in Islam among African Americans. Meets Religions of the World core requirement. **3 credits**

### **742. Religions of the Orient**

A survey of the origins, histories, teachings, and practices of the major religions of India and the Far East: Hinduism, Jainism, Buddhism, Sikhism, Taoism, Confucianism, and Shinto. Meets Religions of the World core requirement. **3 credits**

### **743. 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 is 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 are identified. Meets Religions of the World, Philosophy, and Practice of Traditional African Religions core requirement. **3 credits**

### **744. 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 are 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. Meets Religions of the World core requirement. **3 credits**

### **745. History and Ministry of the Ecumenical Movement**

This course on ecumenism—past and present—is designed to help students break the limited perspective and experiences that persons have of Jesus Christ's church to understandings and realities of God's church that are motivated by a will to fulfill Christ's prayer "that they may all be one." **3 credits**

#### **746. Religions of the World: A Philosophical Perspective**

This course will explore the philosophies of one of the religions of the world. The major ideas, methodologies, and central themes of the philosophers will be analyzed in depth. **3 credits**

#### **747. Religious Movements: A Religions of the World Perspective**

This course will examine a major movement in one of the Religions of the World. It will analyze the genesis of the movement, the movement's development, and the movement's impact on religious tradition. The leaders, the institutions created by the movement, and the controversies generated by the movement will be analyzed from historical, sociological, and theological perspectives. **3 credits**

#### **748. The Sacred Text in the Traditions of Religions of the World**

This course will study the sacred texts of one or two traditions of Religions of the World. Through a critical study of sacred texts such as the *Bhagavad-Gita* in Hinduism, *Odu* texts in Yoruba religion, *Therigatha* in Buddhism, *Praise Poetry* in Shona religion, or *Tanak* in Judaism, students will grasp the philosophy behind a particular worldview. **3 credits**

#### **749. Religions of the World and Their Languages**

Students will study a language as a research tool for use in the study of the literature, texts, and traditions of religions of the world. African languages such as Shona or Yoruba are examples. A study of the grammar, syntax, and vocabulary, with exercises in reading and writing, will be offered. **3 credits**

#### **752. Directed Study in Religions of the World**

For the advanced student who wishes to pursue individual special study in the area of Religions of the World. Consent of Area III chair is required. **3 credits**

### **AREA IV: THE CHURCH AND ITS MINISTRIES**

#### **CHRISTIAN EDUCATION**

##### **801. Foundations of Christian Education**

This course examines the biblical, theological, philosophical, psychological, and socio-cultural foundations of Christian education, and identifies the roles of the pastor, the director of Christian education, and the church musician in the church's educational ministry. Required of M.Div., M.A.C.M., M.A.C.E., and dual degree M.Div. and M.A.C.E. candidates. **3 credits**

##### **802. The Church's Educational Ministry**

This course presents the nature and significance of the church's educational ministry. Students will learn how to plan, implement, and evaluate educational ministry curricula and programs within and beyond the church context as well as how to prepare educational ministry leaders. Required of M.A.C.E. candidates. Prerequisite: CAM 801. **3 credits**

### **803. Christian Education Administration and Leadership Development**

Attention is given in this course to fundamental principles that govern the organization and administration of the church's educational ministry. The course explores functions, challenges, and problem-solving approaches of educational ministry leaders in local church and community contexts and examines current programs for the development of educational ministry leaders. **Required of M.A.C.E. candidates. Prerequisites: CAM 801, CAM 802, Cam 803. 3 credits**

### **804. The Bible in Christian Education**

The course involves the exploration of uses of the Bible in Christian education. Emphasis is placed on the analyses of purposes and methodologies for presenting biblical material in Christian educational contexts, the content of biblical material, criteria for selecting Bible study materials from age/stage and cultural perspectives, and Bible teaching/learning implementation strategies. **3 credits**

### **805. Current Trends in Educational Ministry Methods and Materials**

Specialized attention is given to present and emerging methods and materials useful in educational ministry curricula designed for a variety of educational ministry contexts in church and community. The course examines evaluative criteria for the selection of methods and materials with special attention to cultural guidelines for developing and using methods and materials in local and global perspectives. The course offers opportunities for students to develop and test innovative and experimental resources and strategies in selected settings. **3 credits**

### **806. The Church's Ministry With Persons: Children, Youth, and Adults**

This course uses findings from theological, biblical, psychological, and social science disciplines as a basis to demonstrate the needs and contributions of persons in each developing stage. The course focuses on contemporary issues confronting persons in each life stage. It also deals with the development and uses of curriculum resources that can assist the church's ministry. **3 credits**

### **807. Christian Education Colloquy I (M.A.C.E. Project Development and discipline-specific professional assessment in tandem with INT 408B and 411)**

The course focuses on Christian-education-specific professional assessment of M.A.C.E. students and the students' beginning preparation of the M.A.C.E. project. Assessment is directed toward the nature, modes, and extent of the student's personal growth; development of broad-based foundations, educational ministry practices, and interests over the first year of the ITC journey; and needs, challenges, and potential directions in the yet unfolding seminary journey and future ministry. The course further engages the student in exploring a specific topic of interest around which to develop an M.A.C.E. project based on the assessment and reflection of identified student knowledge, understandings,

appreciations, and present or potential abilities to demonstrate educational ministry leadership. Required of M.A.C.E. candidates. The course should be taken in the first semester of the final M.A.C.E. program year as outlined in the Schedule of M.A.C.E. Courses. Prerequisites: INT 408A, CAM 801, CAM 802. 2 credits

### **808. Christian Education Colloquy II (M.A.C.E. Project Completion in tandem with INT 408 and 411)**

This course guides students in the completion and public presentation of the M.A.C.E. project. This project is designed as a culminating integrative endeavor in which the student demonstrates ability to connect theory with praxis in a self-chosen and closely supervised topic of interest explored initially in CAM 807. Students are expected to apply knowledge, understanding, appreciation, and practices of educational ministry developed from courses taken across the ITC curriculum. Moreover, a central aspect of the project completion process is the M.A.C.E. students' participation in a cross-disciplinary forum with other master's program students, in which they revisit their call, assess their readiness for Christian educational leadership, and review the potential opportunities for them to serve in their particular realm(s) of interest and in a variety of other educational ministry contexts. Required of M.A.C.E. candidates. The course should be taken in the final M.A.C.E. program semester as outlined in the schedule of M.A.C.E. courses. Prerequisites: INT 408A, CAM 801, CAM 802, CAM 803, CAM 807, CAM 841. 2 credits

### **809. Christian Education in the Black Church**

This course offers an examination of the origin, extent, influences, potential, and direction of Christian religious education in the Black Church. The students will explore contemporary challenges that call for Christian educational responses and will develop appropriate models with emphasis on service-learning. 3 credits

### **810. The Congregation as Educator**

This course includes the theory, ways, and means that the congregation functions as Christian educator. Attention is given to processes and evaluation of Christian education in the congregation's ritual life, including worship, seasonal events, and special celebrations, as well as in church symbols, art, and architecture. 3 credits

### **811. Seminar: The Teaching-Learning Process**

An intensive study of the nature and importance of the teaching-learning process in Christian education. Students will engage in a contextual analysis of the role of the teacher and learner in curricular endeavors. Attention is given to theories of communication, teaching-learning environments, factors affecting teaching and learning, and liberative educational methods. 3 credits

### **812. Educational Ministry in the Public Sphere**

Course participants engage in critical analysis of prevailing issues, conditions, and attitudes in the public sphere that call for a response from the church's educational ministry. Particular attention is given to the role of educational ministry in community issues related to families

and intergenerational relations, health and welfare, mass media and cyberspace, and new teaching-learning contexts. The course also will provide a historical perspective, methods of analysis, and service-learning approaches to curriculum planning. **3 credits**

### **813. Special Topics in Christian Education**

The purpose of this course is to allow students an intensive exploration of emerging issues and special topics related to roles and functions of Christian education in faith communities, on college and university campuses, and in everyday life in local, national, and global contexts. The topics vary according to interest, identification of new and critical areas calling for consideration and research, and resource availability. As part of the special topics course, students and faculty participants are encouraged to engage in original research and to develop innovative educational ministry methods, materials, and resources. **3 credits**

### **814. Ministry, Theology, and Gerontology**

This course gives multidisciplinary attention to pertinent issues concerning needs of the burgeoning aging population. The current state of mental health, economic issues, relational concerns including the trend of grandparents raising grandchildren, educational needs in the cyber-age, and spiritual well-being are explored, as well as Christian religious and community resources. **3 credits**

### **815. Directed Study in Christian Education**

The course is a specialized topic of study in Christian education as an elective, with the permission of the professor. This course is available only after completion of basic/required courses in the department and if the selected area of study is not offered in the catalog. **Prerequisites:** CAM 801 for M.Div. and M.A.C.M. candidates; CAM 801 and CAM 802 for M.A.C.E. candidates and dual degree M.Div. and M.A.C.E. candidates. **2-4 credits**

### **874. Music in Christian Education (cross-listed under music courses)**

A study of the creative use of music in Christian education, in curriculum content related to music, in the selection and use of music for all age levels, and in music training for church school teachers. **Required of M.A.C.E. candidates. 3 credits**

### **823. Directed Study in Christian Education**

**2-4 credits**

## **CHURCH ADMINISTRATION AND LEADERSHIP EDUCATION**

### **826. Denominational Polity**

A study of the structure and practices of the respective denominational constituents of ITC. Normally, Presbyterian international students are not required to enroll in Denominational Polity. **Required of M.Div. candidates by denominations as indicated.**

- a. African Methodist Episcopal
- b. Baptist\*
- c. Christian Methodist Episcopal
- d. Church of God in Christ

- e. Presbyterian (U.S.A.)
- f. United Methodist

\* TEH 658 is a prerequisite for all Baptist students.

### **827. Parish Administration**

This course lays the foundation for providing effective administration and leadership within a congregation. It will introduce organizational culture theory as a means for interpreting church dynamics, negotiating roles, utilizing structures and processes, making decisions and engaging theology. **Required of all M.Div candidates: all other courses presume that, normally, this one is taken first. 3 credits**

### **828. Ministerial Leadership**

Various themes that call for effective leadership (from pastors, associates, directors of Christian education, program directors, etc.) are explored in this course. These themes include personal style, spirituality, call, vision, contextual change, multiculturalism, gender, culture, power and the like. Offered alternate years. **3 credits**

### **830. Seminar: Parish Administration**

An in-depth study of organizational culture theory is applied to religious organizations. Students are expected to master such concepts as open systems, levels and dimensions of culture, life cycle stages and the like. Notions of church health, conflict, decline, vision, renewal, change and roles will be explored through approved research topics selected by each student. **Prerequisite: CAM 827. 3 credits**

### **832. Institute of Church Administration and Management Seminar**

Two one-week intensive seminars designed to assist religious professionals in planning, organizing, staffing, leading, and managing their institution or organization. Students must take both one-week intensive seminars in order to receive credit. **Prerequisite: CAM 827. 3 credits**

### **833. Advanced Leadership Seminar**

Beginning with the premise that most institutions are "overmanaged but under led," seminar instructors will endeavor to cultivate qualities associated with prophetic, learned, compassionate, ethical, and spiritual leadership through the exploration of the theology, theory, and practice of servant leadership. **3 credits**

### **839. Directed Study in Church Administration**

2-4 credits

## **MINISTRY AND CONTEXT**

### **841. Ministry and Context I**

This course is designed to provide an exposure to ministry and to assist in the integration of the student's previous and current classroom learning. Each student must be engaged in either a church setting or a nonchurch placement. In the placement the tasks of ministry are to be performed and explored for a minimum of six hours and a maximum of

eight hours per week. In addition to this exposure, a weekly seminar-reflection session is held in small groups for a scheduled two-hour period. This course is required of M.Div. students and should normally be taken in the senior year. An in-progress grade ("P") will be assigned at the end for the first (fall) semester if the student is performing satisfactorily. To receive full credit and a letter grade, the student must complete both semesters consecutively and satisfactorily. Required of M.Div. and M.A.C.M. candidates. 2 credits

### **842. Ministry and Context II**

This course is a continuation of CAM 841. Students who did not satisfactorily complete CAM 841 will not be admitted to CAM 842. Required of M.Div. and M.A.C.M. candidates. Prerequisite: CAM 841. 2 credits

### **843. Ministry and Context Internship**

Full-time supervised practice for short-term periods in the summer to a full internship year. Assignments include ecumenical organizations, local parishes, social agencies, military bases, and educational or other institutions related to the helping professions. Interns of a year may be exempted from CAM 841 and CAM 842, provided nature and supervision warrant such exemption. A further option for fulfilling the core requirement for graduation is the completion of an internship for two consecutive summers. Students considering this option must submit with their application a commitment statement from the site supervisor where the student will be engaged full time for the two consecutive summers during which the internship is to be pursued. 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. 6 credits or 12 credits

### **844. The Changing Parish**

Designed to compare and contrast rural, suburban, and urban contexts, this course enriches one's preparation for a richer parish-based and public ministry. Students engage in demographic and cultural research, employing conceptual insights and methods from the course. Relations between insight (both empirical and theoretical) and effective strategy (including appropriate skills) become central issues. Offered alternate years. 3 credits

## **HOMILETICS**

### **845. Introduction to Preaching**

This course is designed to bring together the theoretical and practical aspects of sermon development. Students explore a theological understanding of preaching and a psychological/sociological analysis of the formal elements of sermon development, construction, and delivery. Students write and deliver sermons in a clinical experience. Evaluation and discussion occur in peer situations to aid the students' effectiveness in using the sermon as a liberating force in contemporary times. Required of M.Div. candidates. 3 credits

### **846. Intermediate Preaching**

Building upon the skills developed in Introduction to Preaching, students will concentrate on specific areas of sermon design and development. Prerequisite: CAM 845. 3 credits

### **847. Advanced Preaching Seminar**

This course is designed for a limited number of students (six to twelve) with proven interest and ability in the area of homiletics who want to concentrate at an advanced, intense level on specific aspects of preaching. Special emphasis will be given to helping these students prepare for the David H. C. Read Preaching Award and other awards offered in the field of homiletics. **Prerequisite:** CAM 845. 3 credits

### **849. Liturgical Preaching and Worship**

This is an advanced seminar for middler and senior students who want to strengthen their skills in homiletics, planning, and leading worship in the light of the Christian church year and liturgical calendars. Homiletics and worship disciplines are combined, using denominational and consensus lectionaries with a view toward adding or omitting passages in order to ascertain integrity in African-American worship. Special attention is given to the relevant use of the lectionary as one approach to evangelizing. This seminar is facilitated by a team of two teachers. **Prerequisite:** CAM 845 or CAM 866. 3 credits

### **850. The Preaching Ministry**

A series of different courses offered alternately during the first semester of each year. The courses are designed to deal with the validity and relevance of specific biblical areas as foundational resources for the proclamation of the Gospel. Alternate offerings include such courses as The Person in the Pulpit, The Preacher as Poet, Preaching as Social Commentary, Preaching Great Themes, The Preaching Ministry to/with Children and Youth, Preaching on Special Days, Preaching the Parables, Preaching the Prophets, Preaching the Psalter, and Preaching to Heal. Students may take this course more than once. **Prerequisite:** CAM 845. 3 credits each

### **851. The Theology of Preaching**

This course focuses upon the understanding of God's involvement and interaction in the role of preaching. Emphasis will be placed on our understanding of how we talk about God when we preach. **Prerequisite:** CAM 845. 3 credits

### **852. Women's Ways of Preaching**

With an understanding that women bring unique gifts to the role of preaching, this course focuses on helping women discover their preaching voice. The course, however, is open to men and women. **Prerequisite:** CAM 845. 3 credits

### **853. Preaching Biblical Books**

This course will examine the material of a particular book and how sermons are preached, making adequate use of texts from that material, e.g., the Synoptic Gospels, the Psalms, and the Gospel of John. **Prerequisite:** CAM 845. 3 credits

### **854. Preaching as Social Commentary**

This course is designed to help students develop an interest in awareness of preparing and delivering sermons that deal with and address a specific contemporary social issues. **Prerequisite:** CAM 845. 3 credits



### **855. The Person in the Pulpit**

This course focuses on the impact of personality in the pulpit. While not a course in psychology, it attempts to address the crucial function of the preacher's personality in the sermonic process, in both preparation and delivery. **Prerequisite:** CAM 845. 3 credits

### **856. Biblical Preaching in a Postmodern World**

Focusing on the impact of postmodernism on culture, students in this course will examine and explore historical biblical criticism, literary criticism and theory, and biblical preaching. **Prerequisite:** CAM 845. 3 credits

### **857. Preaching in the African-American Tradition**

This course explores and examines the particularities and uniqueness of the African-American preaching tradition. Emphasis will be placed on the ways in which, historically and culturally, preaching is conducted in the African-American tradition. **Prerequisite:** CAM 845. 3 credits

### **858. Preaching the Hebrew Bible in the Christian Church**

This course focuses on the adequate role and use of the Hebrew Bible in a Christian context. **Prerequisite:** CAM 845. 3 credits

### **859. Biblical Preaching in a Multimedia Era**

This course will examine the place of preaching in a multimedia era and how preachers can make use of multimedia technology to enhance their preaching gifts. **Prerequisite:** CAM 845. 3 credits

### **860. Preaching and Pastoral Care**

This course will examine and explore the therapeutic role of preaching. Special emphasis will be placed on the role of the preacher as therapist and counselor and designing the sermon as a counseling moment. **Prerequisite:** CAM 845. 3 credits

### **862. The Pastor as Liberating Communicator**

This course 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. **Prerequisite:** CAM 845. 2 credits

### **863. Advanced Speaking**

Students will study principles of public speaking and practice speaking skills. This course is designed to help pastors in their churches and community leadership. Fundamentals of oral communication are stressed. Speeches and discussions on topics related to the minister's work are assigned using outstanding Black ministers and leaders as models. Parliamentary procedure forms a basic portion of the course. 2 credits

#### **864. Directed Study in Homiletics**

Students may pursue a specialized area of study. The course will be offered at the discretion of the professor. **Prerequisite:** CAM 845. **2–4 credits**

#### **865. Communications**

This course is designed to improve skills related to oral and written English, theme organization, and reading comprehension. A student's time in the course may be extended on the recommendation of the instructor. This course is required of first-year students who do not pass the Writing Proficiency Examination, and no student required to take the course will be permitted to register for more than thirty semester hours without passing it. The two credits received for this course are not applicable toward the M.Div. or M.A. degree. However, quality points are computed toward the total cumulative average. **2 credits**

#### **WORSHIP (LITURGY)**

#### **849. Liturgical Preaching and Worship**

This is an advanced seminar for middler and senior students who desire to strengthen their skills in homiletics, planning, and leading worship in the light of the Christian church year and liturgical calendars. Homiletics and worship disciplines are combined in this approach, using denominational and consensus lectionaries with a view toward adding or omitting passages in order to ascertain integrity in African-American worship. Special attention is given to the relevant use of the lectionary as one approach to evangelizing. This seminar is facilitated by a team of two teachers. **Prerequisite:** CAM 845 or CAM 866. **3 credits**

#### **866. Christian Worship**

This course is designed to enable students to interpret the meaning of Christian worship from biblical, theological, historical, psychological, and sociocultural perspectives. African-American worship theory and practice draw upon African, African-American, and European-American church traditions. Special attention through study and research is given to the sacraments/ordinances of denominations represented at ITC. The student gains an in-depth understanding of the theology and practices of worship of their own denomination in an ecumenical context as well as the common faith and sociocultural roots of other denominations. A practicum phase allows students to participate as worship planners, leaders, and evaluators. **Required of M.Div. and M.A. candidates. 3 credits**

#### **867. Advanced Seminar in Worship and Liturgics**

This seminar is designed to deepen the student's understanding of the history and theology of worship in general and worship in African-American congregations and denominations in particular. Students participate in the design of the course by sharing their specific areas of concern, which are then incorporated into the content of the course. Extensive student research and writing are required. **Required of M.A.C.M. candidates. 3 credits**

#### **868. Directed Study in Worship**

**2–4 credits**

## MUSIC

### **CAM 870. Survey of Church Music/Hymnody**

This course surveys theories and practices of church music, building upon musical, biblical, historical theological, and socio-cultural foundations of music in worship (liturgy) in general, and in African-American liturgical experiences in particular. Various forms and styles of hymnody, spirituals, gospel music, psalmody, chants, and anthems are studied. Denominational hymnals and song collections are examined, and a variety of worship experiences are required in an effort to determine the effect of text, language, and musical styles on faith formation and the spiritual life of worshipping communities. **Required of M.A.C.M. candidates. 3 credits**

### **CAM 871. Music in the Black Church**

An in-depth study of the diversity of forms and styles of religious music forged and flamed by African people on the African continent and in the diaspora. This will include creative folk traditions as well as music composed and arranged by individuals for use in religious rituals throughout the centuries. A comparative analysis will be made of forms and styles of performance practices and theological themes reflected in the texts. Attention is given to the importance of music in the history of "notoriously religious" African people through the ages, and throughout the world. Students will be required to engage in extensive research and writing affirming the rich African heritage, with a view toward publication as a means of facilitating and enhancing church music in the future. **Required of M.A.C.M. candidates; optional for M.A.C.E. candidates. 3 credits**

### **CAM 872. Center Chorus**

Choral performing experiences for the ITC community (students, spouses, faculty, and staff). Students share in two rehearsals each week with particular concern for accurate tonal production, articulation, and authentic reproduction of choral music literature from African, African-American, and European-American forms and styles. The Center Chorus maintains an extensive repertoire, including major choral productions accompanied by the Atlanta University centerwide orchestra. In addition to chapel and other campus events the chorus participates in community events locally and nationally. **Prerequisite: individual auditions. 1 credit**

### **CAM 873. Music Theory: I**

This course is designed to help the student review and, in some instances, become familiar with fundamental elements of music: notation, rhythmic principles, scales, chords harmonic progression, basic principles of theory and manuscript writing. At the same time the student will develop and/or enhance listening skills and the ability to sight-read. Advancement will depend upon the skill level of students and speed of progress. **3 credits**

### **CAM 874. Music Theory: II**

This course is designed to assist the student in the study of advanced music building upon the contents of Music Theory I. Enrollment in course is at the discretion of the instructor. **3 credits**

### **CAM 875. Music in Christian Education**

A study of the creative use of music in Christian education, in curriculum content related to music, in the selection and use of music for all age levels, and in musical training for church-school teachers. **Also required of M.A. candidates. 3 credits**

### **CAM 876. Music Ministry**

A study and practical application of knowledge and skills necessary for administering the total music program of the church. The approach includes techniques for using music for all age groups (K–adults) and congregational sizes, and in special situations (those who are differently able, physically and mentally) with special emphasis on music for worship. Roles and involvement of the congregation, pastor(s), minister or director of music, organist, pianist, choral and instrumental director, church educators, and committees with oversight of music in the church are examined. **Required of M.A.C.M. candidates. 3 credits**

### **CAM 877. Seminar: Exegetical Approach to the Use of Hymns, Spirituals, and Black Gospel Songs**

This course is designed to lead to a more appropriate and imaginative use of congregational songs from a variety of worship traditions. Critical interpretation and examination of the expressive quality of music and texts are explored. Song texts are carefully analyzed using the methods of textual, historical, linguistic/literary, form, tradition, theological, and contemporary criticisms. The capability of music and poetry is studied through analysis of its meter and mood. **Required of M.A.C.M. candidates. Prerequisite: At least two music courses and approval from the instructor. 3 credits**

### **CAM 878. Choral Conducting**

Basic conducting techniques, physical coordination, use of baton, study of score, interpretation, and general choral communication are studied. Students are required to analyze, teach, and conduct a choral composition not previously familiar to them or the choral group. **3 credits**

### **CAM 879. Music History and Literature**

A variety of music styles, forms, and representative composers of various periods in church history are studied. This includes extensive listening requirements and practical experiences in selecting and introducing music to choirs and congregations. **Required of M.A.C.M. candidates and M.Div. music concentration candidates. Prerequisite CAM 870 or 871. 3 credits**

### **CAM 880. Composition and Choral Arranging**

This course is designed to give the choral and instrumental conductor and/or minister of music practical experience in composing and arranging music for choirs of various ages and vocal ranges. **Required of M.A.C.M. candidates and M.Div. music concentration candidates with approval of the instructor. 3 credits**

### **CAM 881. Directed Study in Church Music (M.A.C.M. and M.Div. music concentration candidates only)**

Opportunities for individual study in areas of specific concern and directed research are provided. Students work closely with music faculty and are required to present a scholarly paper and/or major recital as the result of serious research. **3 credits**

### **CAM 882. Directed Study in Center Chorus**

This course is designed for students who desire credit for center chorus but cannot register because of a conflict in scheduling. **Requirement: approval of choral director (for registered students only).** 1 credit

## **DOCTOR OF MINISTRY AND DOCTOR OF THEOLOGY COURSES**

### **DOCTOR OF MINISTRY**

The doctor of ministry curriculum consists of advanced courses and seminars, professional and graduate, provided by the participating schools.

### **ATA 000. Administrative Fee (maintaining matriculation)**

No credit

### **ATA 901. Seminar on Ministry**

A basic seminar on ministry theory and career analysis is planned and led by a teaching team representing several disciplines. The student is exposed to the nature and forms of ministry today. **Required of all students at the beginning of the D.Min. program.** 6 credits

### **ATA 917. 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 that meets the requirements of supervised ministry programs at ITC. Either experience must be approved prior to registration by the director of the Doctor of Ministry Program. **6 credits**

### **ATA 925. D.Min. Research Methodology Seminar**

This course is designed for D.Min. students who are in the early stages of developing their project dissertations. The student is introduced to evaluation research with particular attention paid to selecting a problem, completing a literature search on the problem, and building a methodology to test new concepts related to the problem. Emphasis is on the gathering, organizing, evaluating, and interpreting data collected for the future purpose of writing the project/dissertation. The seminar will assist the student in focusing plans for the identification of topic, project design, and dissertation writing. **3 credits**

**ATA 930. D.Min. Seminar: The Normative Basis for Ministry**

The seminar uses biblical, historical, ethical, and/or theological literature for the grounding of the practice of ministry. **3 credits**

**ATA 932. D.Min. Seminar: The Empirical Basis for Ministry**

The seminar explores certain aspects of the disciplines of the behavioral sciences to undergird ministry practice. **3 credits**

**ATA 934. D.Min. Seminar: The Operational Basis for Ministry**

The seminar builds upon the functional aspects of ministry such as counseling, preaching, teaching, and/or administration. **3 credits**

**ATA 937. D.Min. Project Design**

The course is designed for the student who has completed ATA 901, ATA 917, ATA 925 and twelve credits of the elective courses requirement in the D.Min. program. In consultation with the project/dissertation committee, the student selects a topic of study, submits a project design, completes the necessary qualifying examinations, and obtains approval for the project design. **3 credits**

**ATA 938. D.Min. Project Supervision**

Under the supervision of the project/dissertation committee, the D.Min. students execute their projects in a ministry setting. **3 credits**

**ATA 939. D.Min. Dissertation Supervision**

Under supervision of the project/dissertation committee, the D.Min. student completes the writing of the dissertation. **3 credits**

**ATA 949. D.Min. Directed Study**

**2-4 credits**

**DOCTOR OF THEOLOGY**

The Doctor of Theology (Th.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 Th.D. program.

**ATA 000. Administrative Fee (maintaining matriculation)**

No credit

**ATA 421. Family System in Context**

The course attempts to place the family system in its context historically, culturally, and socially. It assumes that in planning programs for ministry to families and responding to family programs planned and marketed by others, both parish ministers and those specializing in counseling must place the family in context in order to think critically and evaluatively about social and cultural context and addressing issues of race, class, and gender. **3 credits**

### **ATA 434. Exploring the Field of Family Therapy**

This survey course explores the various systems of family evaluation and counseling. Special emphasis is placed upon certain schools of thought including the works of major theorists and clinicians such as Minuchin, Satir, Nagy, Bowen, and Haley. **3 credits**

### **ATA 463. The Development of Modern Pastoral Counseling**

The modern history of pastoral counseling is examined, including its roots in theology, psychoanalysis, and existential and humanistic psychology. This is a Th.D. core course. **3 credits**

### **ATA471. Human Being in Context**

Theological and psychological theories of personhood are examined to assess their relevance for pastoral counseling. This is a Th.D. core course. **3 credits**

### **ATA 473. Pastoral Assessment, Healing, and Change**

The process of assessment, healing, and change is considered from both pastoral and psychological perspectives. This is a Th.D. core course. **3 credits**

### **ATA 475. Pastoral Theological Method**

The methodologies of theology and of pastoral care are examined as a means of assisting students in developing a pastoral theological method appropriate to the ministry of pastoral counseling. This is a Th.D. core course. **3 credits**

### **ATA 476. Evaluation and Treatment in Couples Therapy**

The seminar explores various treatment modalities of couples therapy and applies them to clinical cases. Models of intervention with couples are compared and contrasted along with comparison and contrast of relationally defined problems and issues with individual psychopathology. **3 credits**

### **ATA 477. Seminar in Pastoral Supervision**

This seminar acquaints students in pastoral supervision and pastoral counseling with the expanding literature of supervision from a variety of disciplines. Students may register for ATA 477a and ATA 477b. **2 credits**

### **ATA 478. Group Therapy: Theory and Process**

The course provides a broad overview of group therapy, permitting moment by moment and longer-term conceptualizations of what happens in the therapeutic process, how this affects individuals in the group, and how this effect may be used therapeutically. Students register for ATA478a, ATA478b, and ATA478c. **6 credits**

### **ATA 479. Family Development through the Life Cycle**

Different phases of family development throughout the life cycle and their impact. The course is designed to explore a life cycle perspective on marital and family life—people entering, living in, and leaving the family are explored along with developmental, situa-

tional, and modal (divorce, retirement, and geographical uprooting) crises and events faced by families. **3 credits**

### **ATA 481. Pastoral Counseling Research Seminar**

This seminar focuses on research methodology in pastoral counseling and pastoral theology directed toward the development of the student's doctoral dissertation. The course includes attention to research design, methods, and statistical analysis. At least two semesters of the seminar are required for the Th.D. Students register for ATA 481a and ATA 481b as often as needed for a total of six credits. **6 credits**

### **ATA 485. Counseling Practicum**

In each term the student engages in two to four hours of counseling per week under supervision. Assigned readings and appropriate didactic materials are included. Students register for the following required courses. **18 credits**

The following courses are taken at the recommendation of the advisor. 2-4 credits

- |           |   |
|-----------|---|
| ATA 485a. | The Theory and Technique of Individual Counseling   |
| ATA 485b. | Assessment and Treatment from the Perspective of Ego Psychology and Object Relations Theory |
| ATA 485c. | Professional Development: Working with Disorders of the Self                                |
| ATA 485d. | Professional Development: The Therapist's Self  |
| ATA 489.  | Th.D. Directed Study  |



# Honors and Awards



# HONORS AND AWARDS

## 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 percent of their class in academic standing, and to Middlers in the upper 5 percent of their class in academic standing with at least a 3.50 cumulative grade point average. Students who meet the academic qualifications must have been full time the last two consecutive semesters as well as full-time when the invitation is offered. Students working toward advanced degrees are also eligible.

## SPECIAL HONORS AND AWARDS

The Faculty Honor Award is given to the M.Div. candidate who has achieved the highest academic record during the seminary career.

**Dean's List.** Those full-time students whose semester grade point average is 3.5–4.0.

**Honors' List.** Those full-time students whose semester grade point average is 3.0–3.49.

**Superlatives.** Those full-time students whose cumulative grade point average is 3.5–4.0.

**Honor Graduates.** Those students who achieve a cumulative grade point average of 3.5–4.0 may graduate "with honor." A 4.0 cumulative grade point average is "highest honor."

**The President's Award for Outstanding Scholarship (sponsored by the ITC chapter of Theta Phi)** is awarded to Theta Phi members who are graduating seniors, have exhibited outstanding leadership ability, and have been involved in community service. One middler and one doctoral student also may be chosen. The doctoral student must have completed two-thirds of the degree requirements. The middler and doctoral student must have the highest grade point average in the class and must meet the community service criterion.

**The Edith A. Thomas Incentive Scholarship Award (sponsored by the ITC chapter of Theta Phi)** is given to a student with the most improved grade point average since entering ITC. The student must have been full time for two consecutive semesters prior to the current one, with at least a 3.5 grade point average and 24 semester credits.

**The Barbara C. Holton Memorial Scholarship (sponsored by The Association of Professional Support (TAPS))** shall be awarded to an ITC full-time master's degree seeking student who has made a significant contribution to community life at ITC and has a cumulative grade point average not less than 2.5.

**The Benjamin E. Mays/UNCF/ITC Scholarship Award** is recommended by the ITC faculty to a deserving person who has a cumulative grade point average of 3.5 or above

and has been matriculating at ITC 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 (Biblical Studies) faculty to the graduating senior with the most distinguished record of achievement in the area of Hebrew Bible/Old Testament.

**The R. C. Briggs Award in New Testament** given by the Area I (Biblical Studies) 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 ITC ethos of "honesty, integrity, industry, and commitment" as defined and explicated by Dr. Costen.

**The Melva W. Costen Honor Award** is given to those students who have provided musical leadership at ITC through the ITC Center Chorus for two or three consecutive years and who have maintained high academic records in music as well as other areas of the curriculum.

**The Milner L. Darnell Memorial Award** is 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** is given to a student having high academic achievement who has done much to promote goodwill and well-being on the ITC campus.

**The Benjamin E. Mays Fellowship in Ministry Honor Award**, administered by the Fund for Theological Education, Inc., 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 Joseph D. McGhee Memorial Award** is given to a graduating senior who has done the most in public relations for ITC while still having achieved academically.

**The Henry Edwin and Florence Shike Millikan International Student Award** is given annually to the student or students (dependent on amount available) enrolled in ITC on an F-1 student visa, who have adjusted to life here with the ability to contribute significant participation and leadership in the ITC community and beyond, make satisfactory academic progress, and share homeland culture and experience in a meaningful way to sensitize others to their values.

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

## GAMMON THEOLOGICAL SEMINARY ACADEMIC AWARDS

The **Bishop L Scott Allen Scholarship Award** is a scholarship grant awarded annually to a Gammon student in the 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, 3.0 or above, at the college or university level. It is renewable if the student maintains a 3.0 average at ITC. It is awarded only to M.Div. candidates whose primary interest is parish ministry.

The **Joseph Benjamin Bethea Academic Achievement 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 above 3.0. The student must be oriented toward the pastoral ministry and in preparation for the same, with a strong emphasis on developing effective skills in communication.

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 3.0.

The **Bishop Charles F. Golden Merit Social Vision Scholarship Award** is awarded to the Gammon student who has achieved the highest scholastic average above 3.0 while participating in community affairs and civil rights actions, both on and beyond the campus of ITC.

The **Bishop Charles F. Golden Senior Honors Award** is given to the United Methodist student who enters the senior year having maintained the highest academic average during the junior and middler years.

The **Ben Hill United Methodist Church Internship Award** is 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. The person selected should maintain an average of 3.00 and above.

The **Edith Hines African Student Award** is given each year to a United Methodist student enrolled at ITC through Gammon Theological Seminary from the continent of Africa. This person should have a cumulative average of 3.0 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 Hebrew Bible/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 3.0.

The **C. C. Maloney Memorial Award** is 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 Hebrew Bible/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 or above. The middler must have a current average of 3.5 or above, and the senior must have a cumulative grade point average of 3.5 or above.

**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 3.6.

**The Amy and Phylemon Titus Academic Award** is 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 3.0 or above average.

**The Bishop Alfred L Norris and Dr. Mackie H. Norris Scholarship** is granted to an entering or current United Methodist student, who is preparing for the pastoral ministry at the local church level, with a 3.0 or better grade point average, who possesses unimpeachable moral character and is actively involved in community life or has a recent history of active involvement.

## GAMMON THEOLOGICAL SEMINARY NON-ACADEMIC AWARDS

**The Gaylon Arnold Memorial Scholarship** is given to the United Methodist junior student whose college undergraduate grade point average, upon admission, was 2.50 or 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** 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. The award is given to a United Methodist student, preferably from Jones Memorial United Methodist Church, maintaining an average of 2.5 or 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** is awarded to the candidate who has completed at least three semesters at Gammon Theological Seminary and is actively pursuing a degree in that area of the Christian ministry that ultimately leads to becoming a minister or clergyperson of the United Methodist denomination. First choice: The candidate is to be a member of Bethany United Methodist Church, New Orleans. Second choice: When a qualified student is not forthcoming from Bethany UMC, a candidate will be selected from another church which is in the same district at Bethany

UMC. Third choice: When a candidate is not qualified from a church in the same district as Bethany UMC, a candidate will be selected who is a resident of the state of Louisiana and meets the above qualifications. The candidate, in all cases, is to be African American.

**The Bethel United Methodist Church Scholarship** to be granted to the United Methodist student(s) of the North Georgia Annual Conference who are preparing for the parish ministry. Recipient(s) must have a grade point average of 2.5 or above.

**The Joseph W. Queen Award** to be granted to the student-pastor who has maintained the highest scholastic average above 2.5.

**The Smith-Taylor Award** to be given to the graduating United Methodist student who has shown the most progress and has maintained a cumulative grade point average of 2.5 or above for the three-year period.

**The John Arthur Simpson Award** is to be granted to the United Methodist senior student who has done more to further ecumenical and interdenominational cooperation on campus, while maintaining a scholastic average of 2.5 or above.

**The Odel Cortez Walker Award** is to be granted to a second-year United Methodist student who exhibits every intention of completing the required course of study. The student must be totally dedicated to God and show the ability to spread the Gospel through teaching or preaching.

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

**The Ada S. Waters Award** is granted to the United Methodist senior student who has excelled in the preparation for parish ministry by maintaining a 2.5 average or above.

## JOHNSON C. SMITH THEOLOGICAL SEMINARY

**Johnson C. Smith Seminary Achievement Award** is given to the Johnson C. Smith Seminary graduating senior who maintains the highest academic average.

**Arthur H. George Tuition Award** is 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** is given to a full-time, male student who is a member of the Presbyterian Church (USA), is under the care of a presbytery, is in good academic standing, and has displayed an interest in Presbyterian polity.

**Clarence Eugene Lennon Award** is given annually by the Presbyterian Women of Crerar Memorial Presbyterian Church of Chicago to a second- or third-year financially needy

Presbyterian student who is committed to pastoral ministry and demonstrates an interest in the love and care of God's people.

**Thomas Euric Sears Scholarship Award** is given to a seminarian who best manifests the qualities of a zest for lifelong learning, one who views ministry from a multidisciplinary perspective, and who is devoted in ministry and service to God's people.

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

**The James H. and Melva W. Costen Tuition Award** is given annually to a rising junior who has demonstrated academic excellence and attention to the special ethos that the Costens have embraced, taught, and lived: commitment, industry, honesty, integrity, and stewardship.

**The Calvin Hood Memorial Service Award** is given annually to a rising junior or senior who demonstrates loving service to God's people with a commitment to scholarship and leadership in the seminary and global community.

**The Edgar W. Ward Memorial Tuition Award** is given as a tuition grant to a seminarian with a faith and commitment to demonstrate administrative excellence in the life of the church.

**The Sardis Presbyterian Church Tuition Award** is given annually to a seminarian from Charlotte Presbytery who has demonstrated need; a minimum GPA of 3.0 is expected.

**The Cooper Smith Memorial Scholarship Tuition Award** is given annually to a seminarian that has demonstrated academic excellence and love of service to the Presbyterian Church (USA).

## MASON THEOLOGICAL SEMINARY

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

**The Bishop Dewitt A. Burton Scholastic Incentive Award** is given to the student with the most improved average for the past two semesters.

**The Dean's Honor Award** is given by the dean of Mason Seminary to the students who make the greatest contributions to the seminary through the use of their skills and spiritual resources during the academic year.

**The Oliver J. Haney Sr. Preaching Award** is given to the student who is distinguished in the preaching ministry.

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

The **Bishop O. T. Jones Sr. Leadership Honor Award** is presented to the student who demonstrates outstanding traits and qualities of leadership either on campus, in a local ministry, or in the church community at-large.

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

The **Dr. Mattie McGlothen Women's Leadership Honor Award** is given to the female student with a grade point average of 3.0 or above who also demonstrates interest in and sensitivity to women's leadership roles in the Church of God in Christ ministry.

The **Bishop J. O. Patterson Leadership Honor Award** is awarded to the student who demonstrates leadership skills in church administration and ecumenical involvement.

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

The **James L Whitehead Perseverance Award** is given to the student who excels in academic pursuits despite difficult circumstances.

## MOREHOUSE SCHOOL OF RELIGION

The **Antioch Baptist Church North of Atlanta Award** is 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 **Antioch Baptist Church of San Antonio, Texas, Award** is given to the student(s) with a grade point average of 3.0 who is (are) active in the church and the community. The student(s) should be from the state of Texas.

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

The **Billy J. Carter Award** is given to a middler who is married with children, has a "C" average, and is in need.

The **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 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** is 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 **Barry Jackson Scholarship Award** is given to the student who has demonstrated a strong commitment to academic excellence as well as financial need.

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

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

The **Forrest and Louise Parker Memorial Award (in memory of Mrs. Mary Parker Wheeler's parents)** is given to a middler or senior who has demonstrated industry, integrity, and a commitment to the Christian ministry while a student at the Morehouse School of Religion.

The **Robert E. Penn Memorial Award** is given to a student who has demonstrated unusual academic achievement and progress in Ministry and Context.

The **Sandy F. Ray Memorial Award** is 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** is given to a male or female middler with a family of one or more children and a grade point average of 2.5 or above, who shows a commitment to the Baptist ministry or Christian Education.

The **Charles J. Sargent Award** is given annually to a student who is distinguished academically at the grade level of "B" and above and who has demonstrated integrity in deportment and aptitude for administration.

The **Charles J. Sargent Fund** shall be awarded each year to a student chosen by the faculty of ITC for excellence in ability to publicly read scripture.

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

The **Joseph Wheeler and Fannie L Wheeler Award (in memory of Dr. Edward L. Wheeler's mother and in honor of his father)** is given to a student whose Christian spirit it has helped to promote a sense of family among the Baptist students on campus and whose efforts have helped to promote the work of the Morehouse School of Religion.

The **Marcus W. Williams Memorial Award** is to assist a needy Morehouse College graduate who is pursuing a master of divinity degree at Morehouse School of Religion.

## PHILLIPS SCHOOL OF THEOLOGY

The **Administrative Dean's Award** is awarded to students of Phillips who have demonstrated remarkable improvement in their academic, personal, and professional commitment to ministry as a student.

The **Administrative Support Award**, established by Phillips School of Theology (PST), is granted to the student(s) who have demonstrated unsolicited support to the administration of PST and who have also maintained a 2.5 grade point average or above.

The **Alumni Award**, established by the Phillips School of Theology Alumni, is awarded to each full-time PST/ITC student with the highest cumulative grade point average of 3.0 or above.

The **W. Y. Bell Scholarship Award** is awarded to a full-time PST student (junior or mid-dler) with a cumulative grade point average of at least 3.0. 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 **Henry C. Bunton/Chester R. Kirkendoll Annual Scholarship Fund**, established respectively by Bishops Bunton and Kirkendoll in 1990, is awarded annually to a student of Phillips who demonstrates in character and commitment excellence for ministry, and who exemplifies an ecumenical spirit in ITC and the larger community.

The **Joseph C. Coles Jr. Scholarship Award**, named in memory of the late Bishop Joseph C. Coles Jr. (an outstanding pastor, preacher, teacher, and social prophet), is given to a student committed to the parish ministry who demonstrates great potential for being a scholarly pastor with a prophetic imagination, and who maintains at least a 3.0 grade point average.

The **A. T. McNair Scholarship Award**, named in memory of the late Alfred T. McNair (an outstanding pastor and presiding elder in Georgia), is given to a student who is committed to the parish ministry, demonstrates creditable skills in relating to and motivating people, and maintains at least a 3.0 grade point average.

The **R. B. Shorts Award** is given to the full-time PST/ITC student-pastor who travels the farthest distance over seventy-five miles round-trip to the charge and maintains the second highest cumulative grade point average over 2.5.

The **P. Randolph Shy Scholarship Award**, named in memory of the late Bishop Peter Randolph Shy (an outstanding preacher and advocate for the mission to and training of ministers in Africa), is given primarily to an African student committed to returning to

Africa to train and promote other ministers and laity to receive theological education. The recipient must maintain a 3.0 or above grade point average.

**The Taggart Honor Award**, established in the names of Earnest W. and Essie B. Taggart, is awarded to a PST/ITC student with the highest cumulative grade point average over 3.0.

**The Walker Solomon Scholarship**, established in memory of Dr. Walker Solomon, a long-time member of the Phillips Board of Trustees, is given to a student from the seventh Episcopal District.

## TURNER THEOLOGICAL SEMINARY

**The Bishop Frank C. and Martha C. Cummings Award** is given to the student with the highest academic achievement and commitment to the pastoral ministry and the family.

**The Bishop John Hurst Adams Award** is given to the student with an academic average of 3.0 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** is 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** is given to a student of outstanding academic achievement and commitment to the pastoral ministry.

**The E. D. Curry Memorial Award** is given to an African Methodist Episcopal (AME) senior who has contributed significantly to ecumenical cooperation on campus while maintaining a 3.0 grade point average.

**The T. J. Davis Award** is given to the AME middler who has excelled academically and contributed to the growth and development of Turner Theological Seminary.

**The Dean's Award** is given to the M.Div. candidate with the highest cumulative grade point average and commitment to the pastoral ministry.

**The Bishop William Alfred Fountain Sr. and the William Alfred Fountain Jr. for Academic Excellence Award** is awarded to a senior who has a 3.0 average or above and demonstrates exceptional ability in Christian Education.

**The Samuel Hopkins Giles Award** is given to the AME student, a middler, with the highest academic average above 3.0.

**The Daniel Lott Jacobs Award** is given to a student of Turner Theological Seminary who has achieved a high academic average and demonstrated exceptional leadership ability.

The **John A. Middleton Memorial Award** is 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 Donald George Kenneth Ming Award** is given to the full-time junior enrolled in the M.Div. program with the highest grade point average and a commitment to the pastoral ministry.

The **Bishop Frank Madison Reid Jr. Scholarship** is given by the Rev. Dr. Frank Madison Reid III. It will be awarded to an entering AME student in the master of divinity degree program with a 3.5 grade point average or better. Awards will be made to the middler or senior who has the highest cumulative grade point average.

The **Bishop Frederick Hilborn Talbot Award** is given to a student of Turner Theological Seminary who has achieved a high academic average above a cumulative average of 3.0, and who has contributed significantly to the promotion of Turner Theological Seminary.

The **Bishop William R. Wilkes Memorial Award** is 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.



# Board of Trustees



## BOARD OF TRUSTEES

### OFFICERS OF THE BOARD

Dr. Joe S. Ratliff, *Chair*

Bishop John Richard Bryant, *Vice Chair (T)*

Dr. Alyce Martin Ware, *Secretary (At-L B)*

Mr. Helmar E. Nielsen, *Treasurer (At-L B)*

Mrs. Elizabeth Littlejohn, *Assistant Treasurer*

Mrs. Rose Mary Williamson, *Assistant Secretary*



## BOARD OF TRUSTEES

**Bishop John Hurst Adams**  
(At-L, AME)  
(YE 1977) AME Church  
Eleventh Episcopal District, AME  
Church  
101 E. Union Street, Suite 301  
Jacksonville, FL 32202

**Dr. Grady Anderson (S)**  
(YE 2000) Presbyterian Minister  
3975 Pontevedra Place  
College Park, GA 30349

**Dr. Thomas L. Bess (T)**  
(YE 2002) AME Minister  
St. Paul AME Church  
1540 Pryor Road, SE  
Atlanta, GA 30315

**Bishop John Richard Bryant, Vice Chair (T)**  
(YE 1990) AME Bishop  
Fifth Episcopal District, AME Church  
1900 W. 48th Street  
Los Angeles, CA 90062

**Ms. Alisha Burt (SD)**  
(YE 2002; Phillips School of Theology)  
641 Beckwith Street, SW  
Atlanta, GA 30314

**Bishop DeWitt A. Burton (CHM)**  
(YE 1971) Church of God in Christ  
Bishop  
1400 Wistar Drive  
Wyncote, PA 19095

**Dr. James H. Costen, President Emeritus (Pr.)**  
(YE 1983)  
225 East Court Drive  
Atlanta, GA 30331

**Dr. Melva W. Costen (FD)**  
(YE 2001) Helmar E. Nielsen Professor  
Area Chairperson, ITC  
700 Martin L. King Jr. Drive, SW  
Atlanta, GA 30314-4143

**Rev. Joseph L. Crawford Sr. (G)**  
(YE 1999) Sr. Associate Director  
Connectional Ministries  
North GA Conference -UMC  
4511 Jones Bridge Circle  
Norcross, GA 30092

**Dr. Howard W. Creecy Sr. (M)**  
(YE 1997) Baptist Minister  
1297 Oakcrest Drive, SW  
Atlanta, GA 30311

**Bishop Frank C. Cummings (T)**  
(YE 1988) Sixth Episcopal District, AME  
Church  
208 Auburn Avenue, NE  
Atlanta, GA 30303

**Rev. Gary Dean (G)**  
(YE 2000) United Methodist Minister  
809 Carlisle Club Drive  
Stone Mountain, GA 30083

**Dr. William P. Diggs (M)**  
(YE 1993) Baptist Minister  
Trinity Baptist Church  
124 West Darlington Street  
Florence, SC 29501

**Mr. Keith Ellis (SD)**  
(YE 2002; Morehouse School of Religion)  
645 Beckwith Street, SW  
Atlanta, GA 30314

**Dr. Bryant George (S)**  
(YE 2002) Presbyterian Minister  
3050 Military Road, NW, #603  
Washington, D.C. 20015

**Dr. Harry B. Gibson Jr. (At-L)**  
(YE 1973) UM Minister (Retired)  
7106 S. Drexel Avenue  
Chicago, IL 60619

**Mr. Robert K. Goodwin (At-L)**  
(YE 2000) Pres., The Points of Light  
Foundation  
1400 I Street, NW, Suite 800  
Washington, DC 20005

**Mrs. Paula Gordon (At-L)**  
(YE 2001) President, The Clarion Group  
201 B Fifth Street, NE  
Atlanta, GA 30308-1536

**Bishop William H. Graves (P)**  
(YE 1985) CME Bishop  
First Episcopal District  
1374 Farrow Road  
Memphis, TN 38116

**Dr. Arthur R. Hall, Trustee Emeritus**  
Presbyterian Minister (Retired)  
580 Russell Avenue  
Gaithersburg, MD 20877-2868

**Dr. Wallace S. Hartsfield Sr. (M)**  
(YE 1995) Baptist Minister  
2310 East Linwood Boulevard  
Kansas City, MO 64109

**Ms. Freddye Henderson, Trustee Emeritus**  
1691 Simpson Road, NW  
Atlanta, GA 30314

**Dr. John W. Heyward Jr. (G)**  
(YE 2001) United Methodist Minister  
627 Cornell Street  
Webster Grove, MO 63119

**Bishop David R. Houston (CHM)**  
(YE 1987) Church of God in Christ  
Bishop  
Texas NE Second Jurisdiction  
7810 FM 2908  
P.O. Box 8653  
Tyler, TX 75711

**Bishop Thomas L. Hoyt Jr. (P)**  
(YE 2000) CME Bishop, Fourth  
Episcopal District  
109 Holcomb Drive  
Shreveport, LA 71103

**Mrs. M. Lynn Walker Huntley (At-L)**  
(YE 1998) President, Southern Education  
Foundation, Inc.  
135 Auburn Avenue, NE, 2nd Floor  
Atlanta, GA 30303

**Dr. Alonzo Johnson (CHM)**  
(YE 2000) COGIC Commissioner of  
Education  
26 Crossbow Lakes Court  
Columbia, SC 29212

**Dr. Charles J. King Jr. (AD)**  
(YE 1984) CME Episcopal Director  
Faith-Based Ministries  
Second Episcopal District  
Pres./CEO  
Project One, Inc.  
1015 W. Chestnut Street  
Louisville, KY 40203

**Bishop Othal H. Lakey (P)**  
(YE 1995) CME Bishop, Sixth Episcopal  
District  
2001 Martin L. King Jr. Drive, SW  
Suite 423  
Atlanta, GA 30310

**Dr. James T. Laney**  
Former Ambassador/President  
Emory University  
138 S. Oxford Road, NE  
Atlanta, GA 30322

**Dr. Emmanuel L. McCall, Trustee Emeritus**  
(YE 1977) Baptist Minister  
3280 Hazelwood Drive, SW  
Atlanta, GA 30311

**Dr. Joseph C. McKinney (T)**  
(YE 1975) Treasurer, AME Church  
(Retired)  
1134 11th Street, NW  
Washington, DC 20001

**Dr. Joseph C. Neal Jr. (P)**  
(YE 1995) General Secretary of Finance  
CME Church  
P.O. Box 75085  
Los Angeles, CA 90075

**Dr. J. Herbert Nelson II (S)**  
(YE 2000) Presbyterian Minister  
7757 October Rose Drive  
Memphis, TN 38119



**Mr. Helmar E. Nielsen, Treasurer**  
(At-L, B)  
(YE 1985) Businessman  
8201 River Ridge Boulevard  
New Port Richey, FL 34654

**Mr. David S. Purvis (At-L, C)**  
(YE 1990) Businessman  
42 Norfield Woods Road  
Weston, CT 06883

**Dr. Joe Samuel Ratliff, Chair (M)**  
(YE 1992) Baptist Minister  
13033 Landmark Street  
P.O. Box 450409  
Houston, TX 77245

**Dr. Derrick Rhodes (G)**  
(YE 2002) United Methodist Minister  
3776 Spring Garden Lane  
Lithonia, GA 30035

**Dr. Gloria J. Tate (S)**  
(YE 1998) Presbyterian Minister  
Presbyterian Church of Teaneck  
1 Church Street  
Teaneck, NJ 07666

**Bishop James Thomas, Trustee**  
**Emeritus**  
2148 Briar Glen Lane, SW  
Atlanta, GA 30331

**Dr. George B. Thompson Jr. (FD)**  
(YE 2001) Associate Professor  
Church Administration, ITC  
700 Martin L. King Jr. Drive, SW  
Atlanta, GA 30314-4143

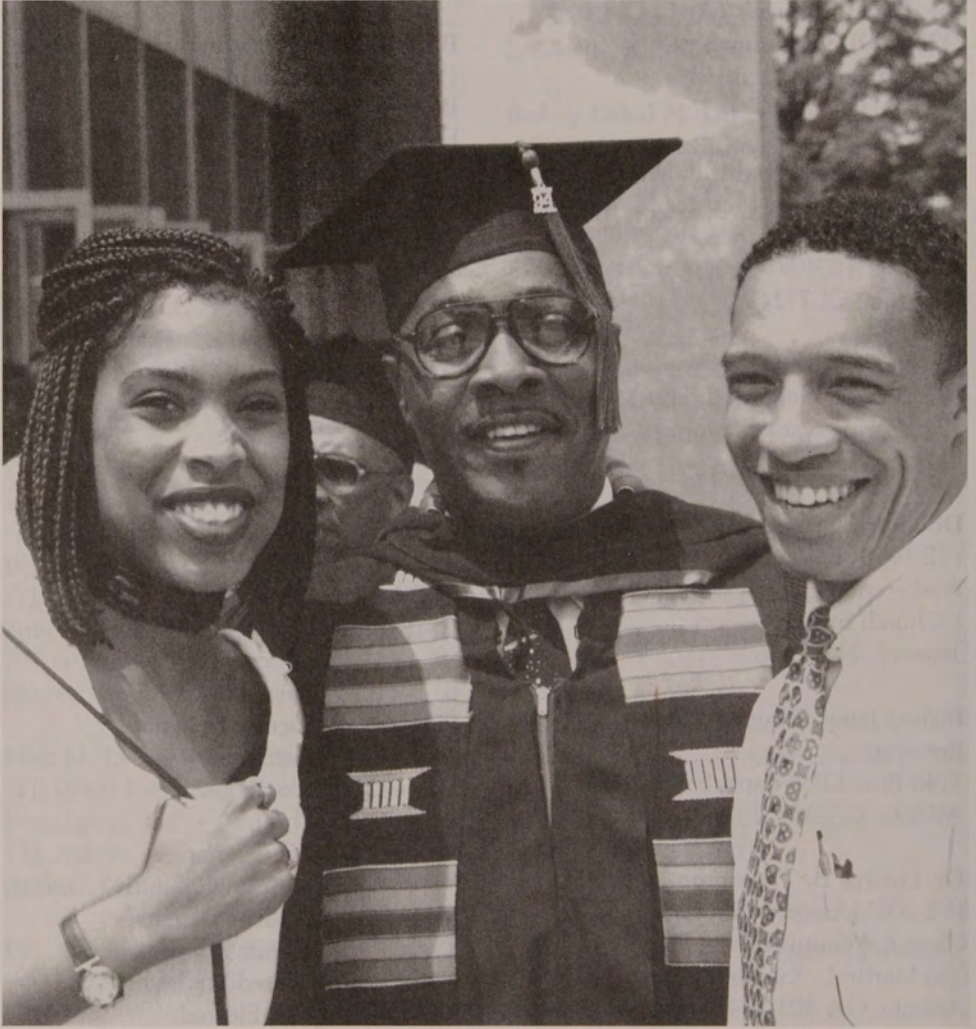
**Dr. Alyce Martin Ware, Secretary**  
(At-L, B)  
(YE 1993) Newspaper Publisher  
2720 Laurens Circle, SW  
Atlanta, GA 30311

**Dr. R. L. White Jr. (AD)**  
(YE 1991) Baptist Minister; President,  
NAACP Atl. Branch  
Mt. Ephraim Baptist Church  
1202 W. Marietta Street, NW  
Atlanta, GA 30318

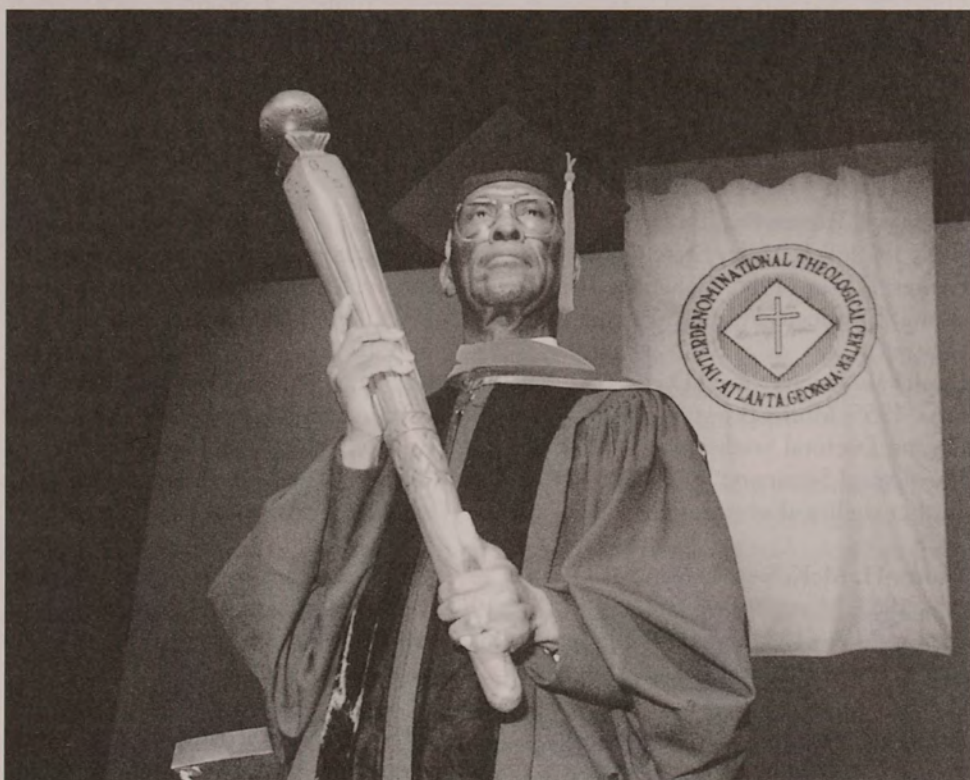
**Bishop Roy L. H. Winbush (CHM)**  
(YE 1973) Church of God in Christ  
Bishop  
Louisiana First Jurisdiction  
317 12th Street  
Lafayette, LA 70501

## LEGEND

AD	Alumni Designate
AME	African Methodist Episcopal
At-L	At-Large
B	Baptist
C	Congregational
CC/DC	Christian Church/Disciples of Christ
CHM	Charles H. Mason
CME	Christian Methodist Episcopal
E	Episcopal
FD	Faculty Designate
G	Gammon
M	Morehouse
P	Phillips
Pr.	Presbyterian
S	Johnson C. Smith
SD	Student Designate
T	Turner
UM	United Methodist
YE	Year Elected



# Administration, Faculty, Staff



# ADMINISTRATION

## EXECUTIVE ADMINISTRATION

**Oliver J. Haney Jr.**.....*Acting President*  
B.A., Philander Smith College; M.Div., Interdenominational Theological Center; D.D., Interdenominational Theological Center

**Edward P. Wimberly**.....*Interim Executive Vice President for Academic Services/Academic Dean*  
B.A., Ohio State University; M.M., Boston University School of Theology; S.T.M., Boston University School of Theology; Ph.D., Boston University Grade School

**Elizabeth Littlejohn**.....*Vice President for Financial and Administrative Services*  
B.S., Florida A&M University

**Terry F. Walker Sr.**.....*Vice President for Institutional Advancement*  
B.S., Morehouse College; M.Div., Candler School of Theology, Emory University

## ADMINISTRATIVE DEANS

**Thomas L Brown Sr., Th.D.**.....*Phillips School of Theology*  
B.A., 1979, Fort Valley State College; M.Div., 1982, Interdenominational Theological Center; D.Min., 1986, Columbia Theological Seminary; Th.D., 1991, Interdenominational Theological Center; Further study, 1992–1993, John Marshall Law School

**Daniel W. Jacobs Sr., D.D.**.....*Turner Theological Seminary*  
B.A., 1955; Morris Brown College; M.Div., 1962, Interdenominational Theological Center; Doctoral Studies, 1965–1967, Emory University; D.D., 1986, Payne Theological Seminary; D.D., 2000, Richardson R. Wright Theological Seminary; Further studies, doctoral studies, 1985–present, Columbia Theological Seminary

**Walter H. McKelvey, D.Min., D.D.**.....*Gammon Theological Seminary*  
B.S., 1963, Morris Brown College; M.Div., 1966, Interdenominational Theological Center; M.A., 1977, Scarritt College; D.Min., 1984, Drew University; Further study, Certificate in Executive Management, 1991, University of Michigan

**Arthur F. Mosley, M.Div. (Interim)**.....*Charles H. Mason Theological Seminary*  
B.A., 1986, California State University at Bakersfield; M.Div., 1990, Interdenominational Theological Center

**William T. Perkins, D.Min.**.....*Morehouse School of Religion*  
B.S., 1968, North Carolina A&T University; M.Div., 1971, Interdenominational Theological Center; D.Min., 1981, Interdenominational Theological Center

David L. Wallace Sr., D.Min. . . . . Johnson C. Smith Theological Seminary  
B.A., 1969, Johnson C. Smith University; M.Div., 1972, Johnson C. Smith University;  
M.S., Georgia State University; D.Min., 1988, McCormick Theological Seminary

## FACULTY

### FULL TIME

Randall C. Bailey . . . . . Andrew W. Mellon Professor, Hebrew Bible  
A.B., 1969, Brandeis University; A.M., 1972, University of Chicago; M.Div., 1979,  
Candler School of Theology, Emory University; Ph.D., 1987, Emory University

Melva Wilson Costen . . . . . Helmar Emil Nielsen Professor, Music Worship  
Area Chairperson  
A.B., 1953, Johnson C. Smith University; M.A.T.M., 1964, University of North  
Carolina; Ph.D., 1978, Georgia State University

Michael I. N. Dash . . . . . Associate Professor, Ministry and Context  
Dip.Th., 1961, University of London; S.T.M., 1974, Christian Theological Seminary;  
D.Min., 1975, Boston University School of Theology

Riggins R. Earl Jr. . . . . Professor, Ethics and Theology  
B.A., 1966, American Baptist College; M.Div., 1969, Vanderbilt University; Ph.D., 1978,  
Vanderbilt University

Mark Ellingsen . . . . . Associate Professor, Church History  
B.A., 1971, Gettysburg College; M.Div., 1974, Yale University; M.A., 1975, Yale  
University; M.Phil., 1976, Yale University; Ph.D., 1980, Yale University

Jacquelyn Grant . . . . . Calloway Professor, Systematic Theology  
B.A., 1970, Bennett College; M.Div., 1973, Interdenominational Theological Center;  
M.Phil., 1980, Union Theological Seminary; Ph.D., 1985, Union Theological Seminary

Marsha Snulligan Haney . . . . . Associate Professor, Missiology  
and Religions of the World, Area Chairperson  
B.A., 1975, Johnson C. Smith University; M.R.E., 1977, Interdenominational  
Theological Center; M.Div., 1979, Interdenominational Theological Center; Th.M.,  
1990, School of World Mission, Fuller Seminary School; Ph.D., 1994, School of World  
Mission, Fuller Theological Seminary School of World Mission

Wallace Hartsfield . . . . . Assistant Professor, Homiletics  
B.A., 1987, University of Missouri; M.Div., 1990, Interdenominational Theological  
Center

Kenneth E. Henry . . . . . Associate Professor, Church History  
B.A., 1956, Jarvis Christian College; B.D., 1959, Yale Divinity School; S.T.M., 1969,  
Yale Divinity School; Ph.D. Studies, Yale University

- Carolyn Ann Knight** . . . . . *Assistant Professor, Homiletics*  
 B.A., 1977, Bishop College; M.Div., 1980, Union Theological Seminary; S.T.M., 1993,  
 Union Theological Seminary; D.Min., 1996, United Theological Seminary
- Mark A. Lomax** . . . . . *Assistant Professor, Homiletics and Worship*  
 B.A., 1978, Heidelberg College; M.Div., 1985, Trinity Lutheran Seminary, D.Min., 1985,  
 United Theological seminary
- Temba L. Mafico** . . . . . *Professor, Hebrew Bible/Old Testament,*  
*Associate Academic Dean, Area Chairperson*  
 B.A., 1970, University of London (at University College of Rhodesia); Th.M., 1973,  
 Harvard Divinity School; M.A., 1977, Harvard University; Ph.D., 1979, Harvard  
 University
- Carolyn Lynette McCrary** . . . . . *Associate Professor, Pastoral Care and Counseling*  
*Certificate, Mention "Assez bien,"* 1969, Universite de Lyon; B.A., 1970, Bennett  
 College; Certification, 1973, *Centro Intercultural de Documentastion (CIDOC)*; M.Div.,  
 1977, Interdenominational Theological Center; CPE Internship, 1978-1979; S.T.D.,  
 1989, Interdenominational Theological Center
- H. Wayne Merrit** . . . . . *Associate Professor, New Testament*  
 B.A., 1968, Samford University; M.Div., 1971, Southern Baptist Theological Seminary;  
 Th.M., 1973, Princeton Theological Seminary; Ph.D., 1986, Emory University
- Tumani S. M. Nyajeka** . . . . . *Assistant Professor, Missiology and*  
*Religions of the World*  
 B.A., 1985, Birmingham-Southern College; M.Div., 1987, Duke University; M.S.T.,  
 1989, Garrett Theological Seminary; Ph.D., 1996, Northwestern University
- Stephen C. Rasor** . . . . . *Professor, Sociology of Religion; Director, D.Min. Program*  
 B.A., 1970, Millsaps College; M.Div., 1973, Candler School of Theology, Emory  
 University; Ph.D., 1984, Emory University
- David K. Rensberger** . . . . . *Professor, New Testament*  
 B.A., 1974, University of Wisconsin; M.A., 1975, University of Wisconsin; M.Phil.,  
 1979, Yale University; Ph.D., 1981, Yale University
- Edward L. Smith** . . . . . *Associate Professor, Systematic Theology,*  
*Area Chairperson*  
 B.A., 1972, Central Washington State University; M.Div., 1990, Interdenominational  
 Theological Center; Ph.D., 1997, Claremont Graduate University
- George B. Thompson Jr.** . . . . . *Associate Professor of Church Administration*  
 B.A., 1974, University of Puget Sound; M.Div., 1978, Claremont School of Theology;  
 D.Min., 1978, Claremont School of Theology; S.T.D., 1989, San Francisco Theological  
 Seminary; Ph.D., 1995, Chicago Theological Seminary

**Joseph E. Troutman** . . . . . *Associate Professor of Theological Bibliography,  
Head, Department of Theology,  
Robert W. Woodruff Library, Atlanta University Center, Inc.  
Editor, Journal of the Interdenominational Theological Center*  
B.A., 1960, Lenoir-Rhyne College; M.A., 1963, Lutheran School of Theology at  
Chicago; M.R.E., 1964, Princeton Theological Seminary; M.S.L.S., 1980, Atlanta  
University School of Library and Information Studies; D.Min., 1992,  
Interdenominational Theological Center

**Anne S. Wimberly** . . . . . *Professor, Christian Education*  
B.S., 1957, Ohio State University; M.M., 1965, Boston University School of Fine Arts;  
Graduate Certificate in Gerontology, 1979, Georgia State University; Ph.D., 1981,  
Georgia State University; M.S.T., 1993, Garrett-Evangelical Theological Seminary

**Edward P. Wimberly** . . . . . *Professor, Interim Executive Vice President for  
Academic Services/Academic Dean;  
Jarena Lee Professor of Pastoral Care and Counseling*  
B.A., 1965, University of Arizona; S.T.B., 1968, Boston University School of Theology;  
S.T.M., 1971, Boston University School of Theology; Ph.D., 1976, Boston University  
Graduate School

## **PART TIME**

**Margaret Aymer** . . . . . *Instructor, New Testament*  
B.A., 1989, Harvard-Radcliffe College; M.Div., 1996, Union Theological Seminary;  
M.Phil., 2001, Union Theological Seminary

**Bobby G. Bean** . . . . . *Instructor, Church of God in Christ History and Polity*  
B.S., 1974, Southeast Missouri State University; M.S., 1978, Southern Illinois  
University; Ed.S., 1981, Southern Illinois University; Ed.D., 1983, Lael University;  
M.S.L.S., 1987, Atlanta University; M.Div., 1989, Interdenominational Theological  
Center

**Harold V. Bennett** . . . . . *Instructor, Old Testament*  
M.Div., 1988, Interdenominational Theological Center; M.A., 1992, Vanderbilt  
University; Ph.D., 1994, Vanderbilt University

**Thomas L. Bess Sr.** . . . . . *Instructor, African Methodist  
Episcopal History and Polity*  
B.A., 1979, Fort Valley State College; M.Div., 1982, Interdenominational Theological  
Center; D.Min., 1986, Columbia Theological Seminary; Additional Study, 1992–1993,  
John Marshall Law School

**John Baker Brown Jr.** . . . . . *Instructor, Communications*  
B.A., 1971, University of Akron; M.A., 1976, University of Akron; M.S.T., 1999, Emory  
University

**Thomas L. Brown Sr.** ..... *Administrative Dean, Phillips School of  
Theology, Instructor, Christian Methodist  
Episcopal History and Polity*  
B.A., 1973, University of Mississippi at Oxford; M.Div., 1976, Interdenominational  
Theological Center; S.T.D., 1991, Interdenominational Theological Center

**Miriam J. Burnett** ..... *Instructor, Environmental Justice*  
B.A., 1981, York College of the City University of New York; Morehouse School of  
Medicine; MD, 1987, Morehouse School of Medicine; M.Div., 2000,  
Interdenominational Theological Center; MPH, 2000, Morehouse School of Medicine

**June Dobbs Butts** ..... *Instructor, Pastoral Care*  
B.A., 1948, Spelman College; M.A., 1949, Teachers College, Columbia University;  
Ed.D., 1969, Teachers College, Columbia University

**Burgess Carr** ..... *Instructor, Religion World and Social Religion*  
B.S., 1958, Cuttington University College; M.Div., 1961, Cuttington University College,  
Th.M., 1966, Harvard University

**Christine D. Chapman** ..... *Instructor, Foundations for Ministry*  
B.A., 1980, University of Michigan; M.Div., 2000, Interdenominational Theological  
Center; Ph.D., 2002, Union Institute and University.

**Will Coleman** ..... *Instructor, Ethics*  
B.A., 1981, Rhodes College; M.Div., 1985, Columbia Theological Seminary; Ph.D.,  
1993, Graduate Theological Union

**Danella P. Fogle** ..... *Instructor, Christian Education*  
B.A., 1964, University of Arkansas; M.A.C.E., 1994, Interdenominational Theological  
Center; M.Div., 1994, Interdenominational Theological Center; D.Min., 1998,  
Interdenominational Theological Center.

**Willie Floyd Goodman** ..... *Instructor, Pastoral Care*  
B.A., 1980, Georgia State University; M.Div., 1987, Interdenominational Theological  
Center; Th.D., 2001, Interdenominational Theological Center.

**Maisha I. Handy** ..... *Assistant Professor, Christian Education*  
B.S., 1989, Lincoln University; M.Div., 1994, Emory University; Ph.D., 2002, Emory  
University.

**Monica Elaine Hargrave** ..... *Instructor, Christian Music*  
B.M., 1985, Indiana University; M.A.C.M., 1999, Interdenominational Theological  
Center.



**Carol N. Helton** ..... *Instructor, United Methodist History and Polity and Wesleyan Theology*

B.A., 1972, Pitzer College; M.A., 1975, University of Chicago School of Social Services; M.Div., 1986, Interdenominational Theological Center; D.Min., 1998, Interdenominational Theological Center

**Jacqueline Ruth Howard** ..... *Instructor, Christian Music*  
M.A., 1988, Tufts University.

**Monifa A. Jumanne** ..... *Instructor, Foundations for Ministry*  
B.A., 1965, Western Michigan University; M.Ed., 1971, Wayne State University; Ph.D., 1994, Wayne State University; M.Div., 2000, Candler School of Theology, Emory University.

**Michael McQueen** ..... *Instructor, Christian Education*  
B.S., 1981, Drexel University; M.Div., 1997, Interdenominational Theological Center; D.Min., 2002, Interdenominational Theological Center.

**Susan C. Mitchell** ..... *Instructor, Foundations for Ministry*  
B.S., 1985, University of Kansas; M.Div., 1997, Interdenominational Theological Center

**Marvin L Morgan** ..... *Director, Continuing Education and Certificate Program*  
B.A., 1971, Elon College; M.Div., 1975, Duke Divinity School; D.Min., 1979; Drew University; Postgraduate Certificate, 1994, Harvard Graduate School of Education

**Lonnie Jones Oliver** ..... *Instructor, Mission and Evangelism*  
A.B., 1970, John C. Smith University; M.Div., 1974 Interdenominational Theological Center

**J. Sherman Pelt** ..... *Instructor, Baptist History and Polity*  
B.S., 1979, Livingston University (AL); M.Div., 1983, Interdenominational Theological Center; D.Min., 1992, Candler School of Theology, Emory University

**Floyd N. Rhodes** ..... *Instructor of Presbyterian Polity*  
B.S., Virginia State College, M.Div., 1969, Princeton Theological Seminary

**Cynthia Rivers** ..... *Instructor, Church Music*  
M.Div., 2002, Interdenominational Theological Center; M.A.C.M., 2002, Interdenominational Theological Center

**Mark R. Roncace** ..... *Instructor, New Testament*  
B.A., 1994, Methodist College; M.A., 1997, Florida State University; Ph.D., 2000, Emory University

**Zvi Shapiro** ..... *Instructor, Jewish Studies*  
B.A., 1962, Antioch College; M.A., 1966, Northwestern University; Ph.D., 1988, New York University

**Nan Poole Spicer** ..... *Instructor, Church Music*  
B.A. 1968, Alabama State University; M.A., 1998, Auburn University

**Renita H. Thomas** ..... *Instructor, Christian Education*  
M.Div, 1984, Interdenominational Theological Center.

**Itihari Toure** ..... *Instructor, Systematic Theology*  
B.A., 1976, Pitzer College; M.A., 1981, Pacific Oaks College.

**Elizabeth J. Walker** ..... *Instructor, Pastoral Care and Social Religion*  
B.A., 1984, Huntingdon College; M.Div., 1986, Candler School of Theology, Emory University; Th.D., 2000, Interdenominational Theological Center

## RETIRED

**L. Scott Allen** ..... *Instructor, United Methodist History and  
Polity and Wesleyan Theology*  
A.B., 1940, Clark University; B.D., 1942, Gammon Theological Seminary; M.A., 1961, Northwestern University

**G. Murray Branch** ..... *Professor Emeritus, Old Testament*  
B.S., 1938, Virginia Union University; B.D., 1941, Andover Newton Theological School; A.M., 1946, Drew University

**Robert C. Briggs** ..... *Professor Emeritus, New Testament Interpretation*  
A.B., 1937, Southwestern State University; Th.M., 1943; Th.D., 1946, Southern Baptist Seminary; Postdoctoral Study, 1954–1955, University of Edinburgh; 1955–1956, University of Zurich; 1963–1964, 1970–1971, University of Tubingen; 1964, University of Marburg

**Josephus R. Coan** ..... *Professor Emeritus, Christian Education and Mission*  
B.A., Howard University; B.D., Yale Divinity School; M.A., Yale University Graduate School; Ph.D., Hartford Seminary Foundation

**Charles B. Copher** ..... *Vice President for Academic Affairs, Dean of Faculty  
Professor Emeritus, Old Testament*  
A.B., 1938, Clark College; B.D., 1939, Gammon Theological Seminary; B.D., 1941, Oberlin Graduate School of Theology; Ph.D., 1947, Boston University

**James H. Costen** ..... *President Emeritus*  
B.A., B.D., Johnson C. Smith University; Th.M., Southeastern Baptist Theological Seminary; D.D., Johnson C. Smith Theological Seminary, Missouri Valley College, Huron College, Shaw University; D.H.L., Stillman College, Barber-Scotia College, Tusculum College

**Mance C. Jackson** .....Associate Professor Emeritus, Leadership  
Education and Church Administration

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

**John C. Diamond Jr.** .....Editor, *Journal of the Interdenominational Theological Center*

Andrew W. Mellon Professor Emeritus, Systematic Theology B.S., 1951, Hampton University; S.T.B., 1958, Boston University School of Theology; Ph.D., 1965, Boston University Graduate School

**Darius L. Swann** .....Professor Emeritus, *Missiology and World Religions*

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

**Edith D. Thomas** .....Registrar and Director of Admission, Retired  
Assistant Professor Emerita, *Christian Education*

A.B., 1948, Clark College; M.A., 1963, Atlanta University; Additional Study, 1972, Boston University; M.R.E., 1976, Interdenominational Theological Center; D.Min., 1987, Interdenominational Theological Center

**Ndugu G. B. T'Ofori Atta** .....Associate Professor Emeritus,  
Church and Society, Director of Research-Action  
Advocacy Project, *Religious Heritage of the African World*

A.B., 1950, Lincoln University; S.T.B., 1953, Boston University; S.T.M., 1954, Boston University; Diploma, 1960, School of African Studies (Brussels, Belgium); Additional Study, 1965, School of International Relations, American University; D.Min., 1975, Colgate Rochester Divinity School

**Gayraud S. Wilmore** .....Editor Emeritus, *JITC*  
Professor Emeritus, *African-American Church History*

A.B., Lincoln University; M.Div., Lincoln University Theological Seminary; S.T.M., Temple University School of Religion; Additional Studies, Drew Theological Seminary; D.D., Lincoln (IL) College, Tusculum College; L.H.D., Lincoln University (PA)

## STAFF

### ADMINISTRATIVE/PROFESSIONAL STAFF

**Mary Anne Bellinger** .....Program Associate  
*Black Women in Church and Society*  
Ext. 5710

**Jacqueline L. Burton** .....Executive Director  
*Institute of Church Administration and Management*  
Ext. 5760

- Miriam J. Burnett .....Director  
*Faith and the City and The Environment*  
 Ext. 6389
- Anna Elaine Crawford .....Coordinator/Administrator  
*Womanist Scholars Program*  
 Ext. 5713
- B. Edward Hale .....Director  
*Institutional Effectiveness*  
 Ext. 6387
- Amy H. Hartsfield .....Chaplain/Counselor, Office of Academic Services  
 Ext. 7712
- Monifa A. Jumanne .....Executive Director  
*ITC/Health Education and Leadership Project*  
 Ext. 6362
- Helena Kindred .....Director of Financial Aid  
*Office of Financial Services*  
 Ext. 7724
- W. Arthur Lewis .....Director  
*Lutheran Theological Center in Atlanta*  
 Ext. 6331
- Marvin L. Morgan .....Director  
*Continuing Education and Certificate Programs*  
 Ext. 7766
- Quintin L. Robertson .....Director of Admissions/Recruitment  
*Office of Admissions/Recruitment*  
 Ext. 7707
- Carolyn L. Strickland .....Interim Registrar  
*Office of Academic Services*  
 Ext. 7707/7704
- Stephanie Sidney .....Director of Communications  
*Office of Institutional Advancement*  
 Ext. 7718
- Dallas Turnipseed Terrell .....Director, Alumni and Constituent Relations  
*Office of Institutional Advancement*  
 Ext. 7767

Joseph E. Troutman .....Theological Librarian, Woodruff Library  
Editor, *Journal of the*  
*Interdenominational Theological Center*  
(404) 589-9419

## MANAGERIAL/TECHNICAL/PARAPROFESSIONAL STAFF

David Allen .....Manager, ITC/Cokesbury Bookstore  
404-525-1414

Reta L. Bigham .....Assistant Director  
*Office of Institutional Effectiveness*  
Ext. 7764

Roseanna Brannon .....Records and Research Coordinator  
*Office of Institutional Advancement*  
404-527-5707

Susie B. Caswell .....Executive Assistant  
*Continuing Education and Certificate Programs*  
Ext. 7766

Cynthia A. Chieke .....Grant Administrator  
*Institution of Church Administration and Management*  
404-688-6052

Corey G. Davis .....Director of Operations  
*Institution of Church Administration and Management*  
404-688-6052

Joseph Gayles .....Fundraiser  
*Gammon Theological Seminary*  
404-525-9556

Madelyn Greene .....Director, Student Affairs and Alumni Development  
*Gammon Theological Seminary*  
404-581-0310

Will D. Hayes .....Training Assistant  
*ITC/Health Education and Leadership Project*  
Ext. 6362

Ilma Hodge .....Budget/Grant and A/R Accountant  
*Office of Financial Services*  
Ext. 7783

- Kerry Holmes .....Software Support Specialist  
Office of Institutional Advancement  
Ext. 6340
- Claire Jennings .....Assistant to the President  
Office of the President  
Ext. 7761
- Helen S. Johnson .....Assistant Registrar  
Office of the Registrar  
Ext. 7708
- Frederick Jones .....Director of Recruitment  
Gammon Theological Seminary  
404-581-0314
- Janette Y. King .....Manager, Human Resources  
Office of Financial and Administrative Services  
Ext. 7711
- Mary L. Larche .....Manager  
Office of Faculty and Support Services  
Ext. 7714
- Derrick Madison .....Program Assistant  
ITC/Health Education and Leadership Project  
Ext. 6362
- Bessie Miller .....Business Manager  
Gammon Theological Seminary  
404-581-0302
- Joette Murphy .....Manager  
James H. Costen Lifelong Education Center  
Ext. 6343
- James K. Porter .....Comptroller  
Financial Services  
Ext. 7725
- Linda Thomas .....Assistant to the Vice President  
Office of Financial and Administrative Services  
Ext. 7723
- Rose Mary Williamson .....Assistant to the Vice President  
Office of Institutional Advancement  
Ext. 7719

Ronald Whitehurst .....Information Technology Administrator  
Office of Institutional Advancement  
Ext. 5728

David York .....Development Officer  
Johnson C. Smith Theological Seminary  
404-614-6339

## SUPPORT STAFF

Melody Lewis Berry .....Administrative Assistant  
Office of Ministry and Context/Accreditation Self-Study  
Ext. 7763

Barbara C. Bilberry .....Administrative Assistant to the Dean  
Phillips School of Theology  
Ext. 7768

Melvin Blake .....Director  
Morehouse School of Religion  
Ext. 7779

Basil Brewer .....Maintenance  
Willis J. King Building  
404-581-0308

Walter Cabassa .....Recruitment Coordinator  
Office of Recruitment  
Ext. 7792

Patricia Carson .....Office Assistant/Accounts Payable  
Office of Financial Services  
Ext. 5730

Cardez Chapman .....Administrative Assistant to the Dean  
Charles H. Mason Theological Seminary  
Ext. 7775

Cecelia Dixon .....Administrative Assistant, D.Min. Program and JITC Office  
Ext. 7795

Michele Dumas .....Faculty Administrative Assistant  
Office of Academic Services  
Ext. 7713

Carla D. Folds .....Admission Coordinator  
Office of Admission  
Ext. 7790

- Emmit E. Follins Jr. . . . .Mail Room Attendant  
Office of Faculty and Support Services  
Ext. 7716
- Kimberly Graves . . . . .Development Assistant  
Johnson C. Smith Theological Seminary  
404-527-7781
- H. James Greene . . . . .Superintendent, Buildings and Grounds  
Gammon Theological Seminary  
404-581-0304
- Danielle Hafiz . . . . .Administrative Assistant  
Office of Institutional Effectiveness  
Ext. 5267
- Kimberly Hayes . . . . .Office Manager, Johnson C. Smith Theological Seminary  
Ext. 7781
- Cassandra M. Hill . . . . .Administrative Assistant to the Dean  
Turner Theological Seminary  
404-527-0080
- Martha Lewis . . . . .Student Accounts Representative, Office of Financial Services  
Ext. 7722
- Caroline Oyuyo . . . . .Assistant to the Registrar  
Office of the Registrar  
Ext. 5737
- Marian McDonald . . . . .Administrative Assistant to the President/  
Administrative Dean, Gammon Theological Seminary  
404-581-0300
- Sharon D. Morgan . . . . .Accounts Payable/Payroll Coordinator  
Office of Financial Services  
Ext. 5731
- Denise Patterson . . . . .Institution of Church Administration and Management  
404-688-6052
- Linda Powell . . . . .Housing Director, Turner Theological Seminary  
404-527-0081
- Carolyn E. Riley . . . . .Cashier/Customer Service Representative  
Office of Financial Services  
Ext. 7720

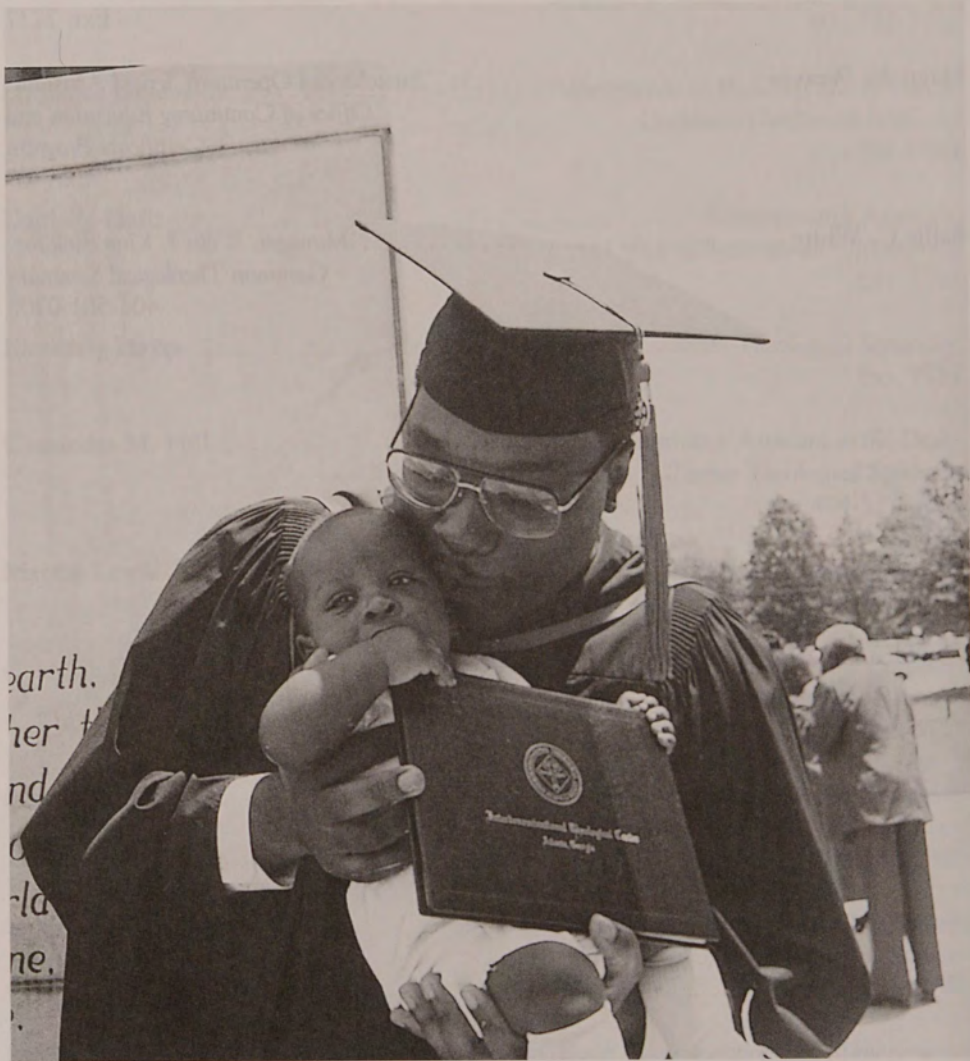


Celecia Smith .....Program Associate  
Institution of Church Administration and Management  
404-688-6052

Victor Wade .....Printer  
Office of Faculty and Support Services  
Ext. 7737

Magnolia Weaver .....Switchboard Operator/Clerical Assistant  
Office of Continuing Education and  
Certificate Program  
Ext. "0"

Sallie C. White .....Manager, Willis J. King Building  
Gammon Theological Seminary  
404-581-0308



# Alumni Relations



## ALUMNI RELATIONS

The alumni of ITC and Constituent Seminaries are critical and valuable resources connecting the past, present, and future of the Center. As a shared resource of celebrated denominational and ecumenical loyalties, these alumni participate in recruitment, continuing and extension education, event planning, ministry sharing, and fund raising. They support ITC through unrestricted giving, scholarship programs, other designated gifts, gifts toward building institutional endowment, and volunteer service.

Alumni advocacy on behalf of ITC balances the institutional investment in preparing alumni who serve the world as college presidents, professors, bishops and other denominational officers, pastors, chaplains, government officials, and community leaders. Increasing in number and influence, alumni of ITC embody the Institution's mission through providing compassionate Christian service and leadership in the public arena for the common good.

The Office of Alumni Relations serves a facilitating role between alumni and ITC, and among alumni through fostering the reciprocal relationships necessary for alumni involvement in the ongoing activities of ITC and its participation in the continuing personal and professional development of alumni. Through board and committee participation, alumni provide valuable insights into the development of the strategic position their alma mater holds in theological education worldwide. Communications and publications of ITC endeavor to highlight alumni achievements and share their success stories with broadening publics with interest in and of interest to the Institution.

### ITC OFFICE COMPLEX

700 Martin L. King Jr. Drive, SW  
Atlanta, Georgia 30314-4143  
Telephone: 404-527-7700  
Fax: 404-527-0901

## ADMINISTRATION BUILDING

Acting President	Ext. 7702
Vice President for Institutional Advancement	Ext. 7719
Vice President for Financial and Administrative Services	Ext. 7720
Director, Office of Institutional Effectiveness	Ext. 6387
Assistant Director, Office of Institutional Effectiveness	Ext. 7764

## CLASSROOM BUILDING

Faculty and Support Services	Ext. 7714/7716
Director of Black Women in Church and Society	Ext. 5710
Director of Religious Heritage of the African World	Ext. 7753
Student Christian League	Ext. 7755
Gardner C. Taylor Preaching Archives and Listening Room	Ext. 5268

## JAMES H. COSTEN LIFELONG EDUCATION CENTER

Executive Vice President for Academic Services/ Academic Dean	Ext. 7704
Director of Admission	Ext. 7794
Registrar	Ext. 7707
Counselor/Chaplain	Ext. 7712
Director, Student and Community Life	Ext. 6337
Thomas J. Pugh Pastoral Counseling Center	Ext. 7713
Institute of Church Administration and Management (ICAM)	Ext. 6052
Director of Continuing Education/ Certificate Program	Ext. 7766
Manager, James H. Costen Lifelong Education Center	Ext. 6343

## CHAPEL BUILDING

Associate Professor of Ministry and Context <i>Journal of the Interdenominational Theological Center</i>	Ext. 7763 Ext. 7727
---	------------------------

## CONSTITUENT SEMINARIES

Gammon Theological Seminary	404-581-0300
Charles H. Mason Theological Seminary	Ext. 7775
Morehouse School of Religion	Ext. 7777
Phillips School of Theology	Ext. 7768
Johnson C. Smith Theological Seminary	Ext. 7781
Turner Theological Seminary	404-527-0080

## ROBERT W. WOODRUFF LIBRARY

Theological Librarian

404-589-9419

## DINING HALL

Gourmet Food Services, Inc

404-688-2263

## SECURITY

United Protective Service

Ext. 7759

Voice Activated Pager

404-746-8488

## MAINTENANCE

Institutional Maintenance

Ext. 7720

## WEBSITE ADDRESSES

Interdenominational Theological Center:

[www.itc.edu](http://www.itc.edu)

Morehouse School of Religion

[www.morehouse.schrel.edu](http://www.morehouse.schrel.edu)

Religious Heritage of the African World

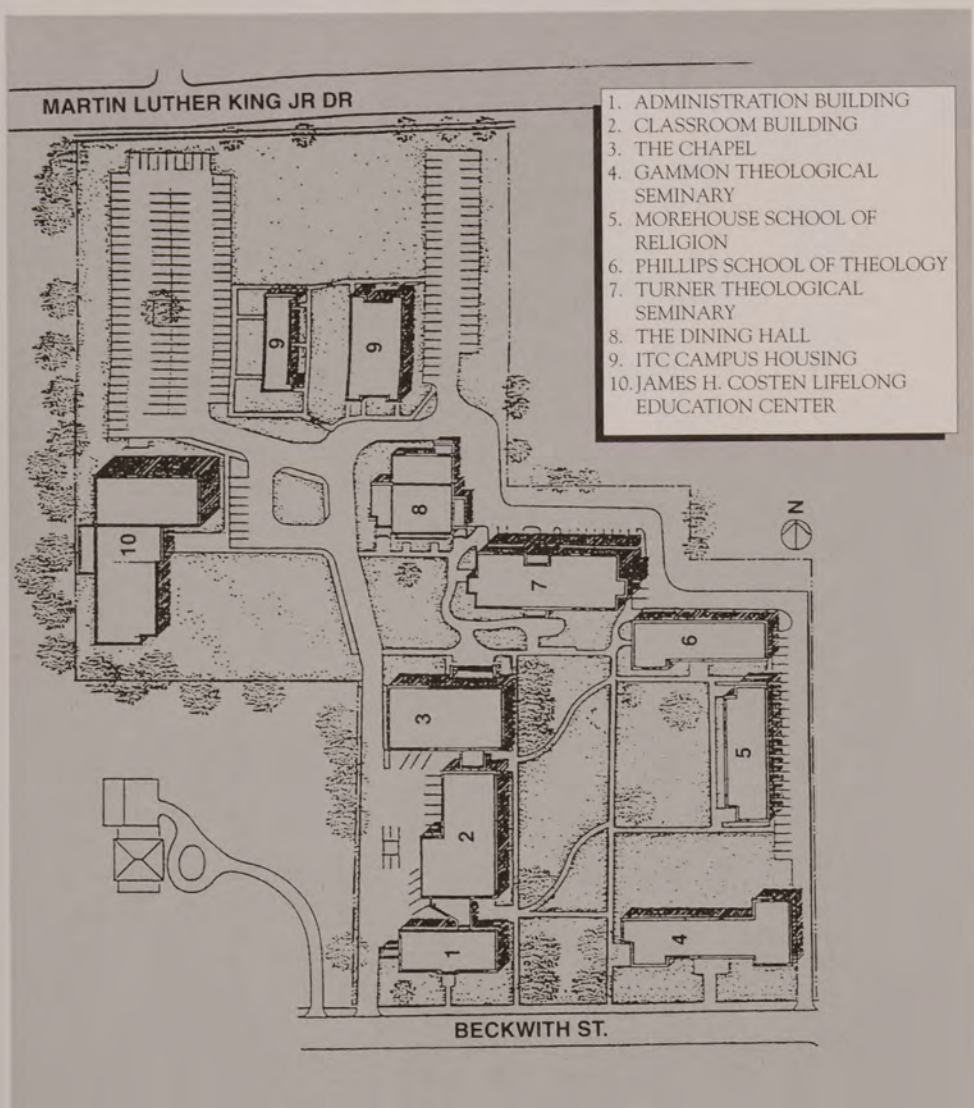
[www.rhaw.org](http://www.rhaw.org)

For information regarding admission to the Interdenominational Theological Center, please contact the ITC Office of Recruitment: email [admissions@itc.edu](mailto:admissions@itc.edu)

## OFFICE HOURS

9:00 a.m.–5:00 p.m., Monday-Friday

# THE INTERDENOMINATIONAL THEOLOGICAL CENTER



## *From the Interstate Highway:*

1-75/85 to 1-20 West to Exit 55B, Lowery Boulevard  
North on Lowery Boulevard to Martin Luther King Jr. Drive.  
Right on Martin Luther King Jr. Drive to 700 Martin Luther King Jr. Drive.

## *From Downtown Atlanta:*

West on Martin Luther King Jr. Drive crossing Northside Drive (Georgia Dome on the right.)  
Left at the third light into the entrance of the main gate of ITC at 700 Martin Luther King Jr. Drive, SW.

# NOTES



NOTES

NOTES

# NOTES





**INTERDENOMINATIONAL THEOLOGICAL CENTER**  
**700 MARTIN LUTHER KING, JR. DRIVE, SW**  
**ATLANTA, GEORGIA 30314-4143**  
**Telephone: (404) 527-7700**  
**Fax: (404) 527-0901**  
**Website: [www.itc.edu](http://www.itc.edu)**