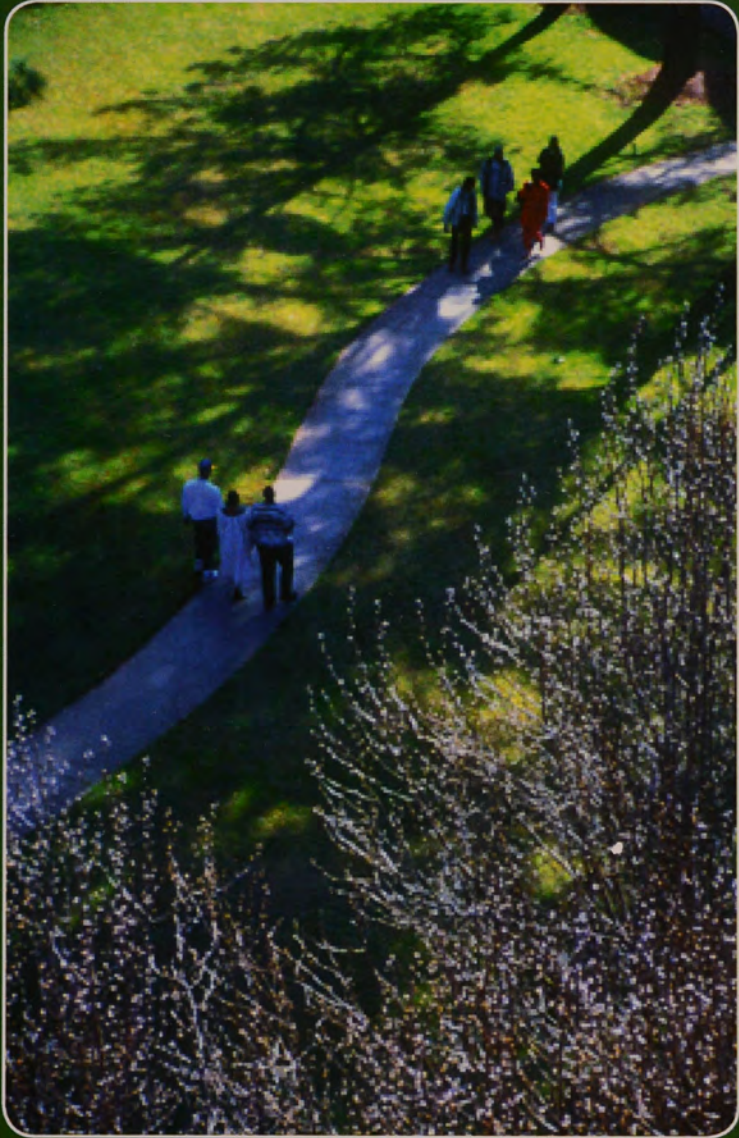


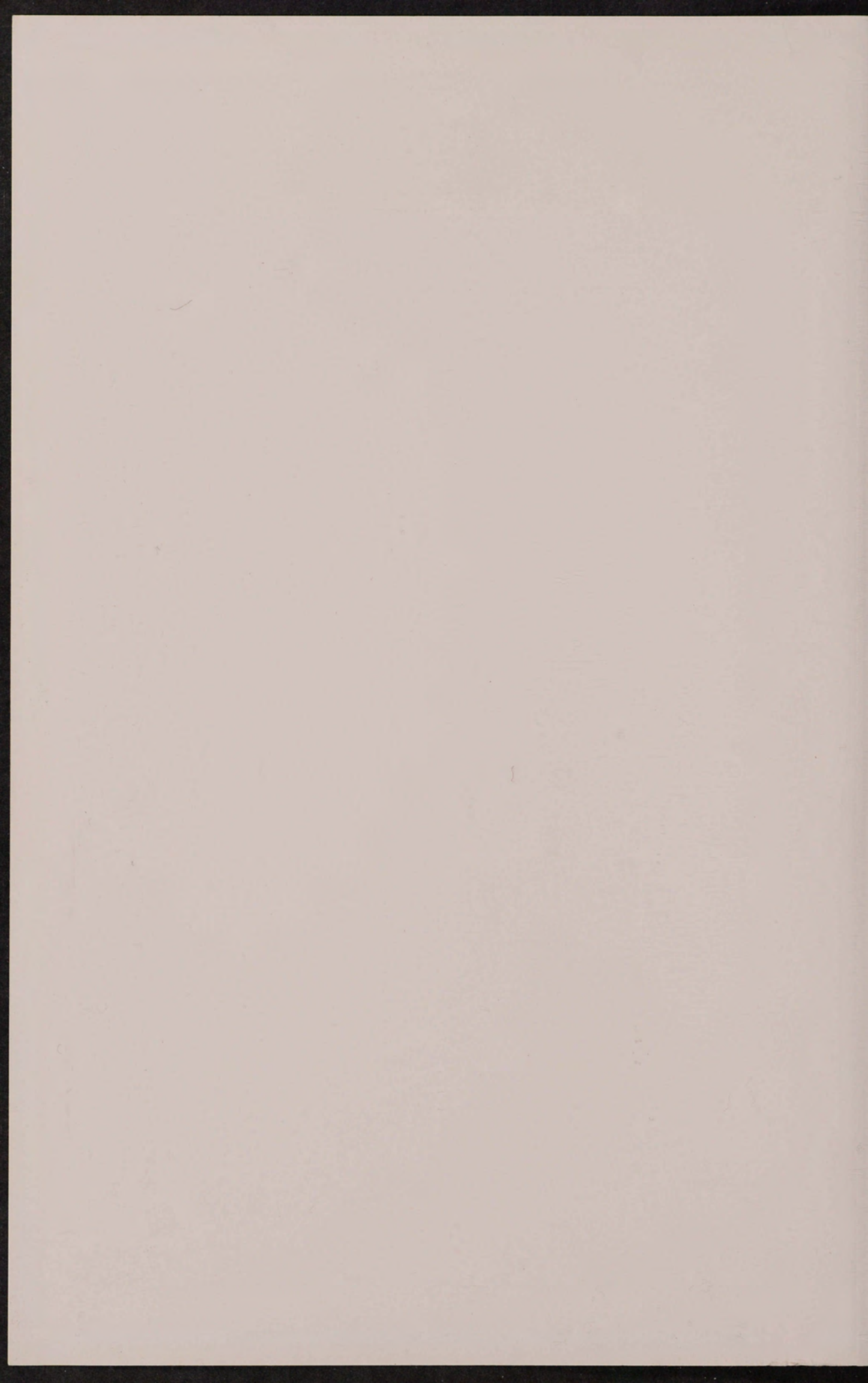
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INTERDENOMINATIONAL THEOLOGICAL CENTER

ATLANTA, GEORGIA



INTERDENOMINATIONAL THEOLOGICAL CENTER
2005-2008 ACADEMIC CATALOG



Interdenominational Theological Center (ITC) admits students of any race, color, religion, ethnic or national origin, sex, age, disability, or veteran status to all the rights, privileges, programs, and activities generally accorded or made available to its students. The Institution does not discriminate in the administration of its educational policies, financial aid and loan programs, or other school-administered programs.

The officers of ITC believe the information contained herein is accurate as of the date of publication (August 2005). ITC reserves the right to withdraw any subject, to change its rules affecting the admission and retention of students and the granting of credit or degrees, to alter its fees and other charges, and to make other changes as deemed appropriate and in the best interest of the Institution.



INTERDENOMINATIONAL THEOLOGICAL CENTER ATLANTA, GEORGIA

2005-2008
ACADEMIC CATALOG
VOLUME XXXII
AUGUST 2005



Interdenominational Theological Center (ITC) is a member institution of the Atlanta University Consortium, 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 to award the 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.

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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

Harold V. Bennett, Ph.D., President -Dean

Morehouse School of Religion

Baptist

William T. Perkins, D.Min., President-Dean

Phillips School of Theology

Christian Methodist Episcopal

Thomas L. Brown Sr., Th.D., President-Dean

Johnson C. Smith Theological Seminary

Presbyterian Church (USA)

David L. Wallace Sr., D.Min., Administrative Dean

Turner Theological Seminary

African Methodist Episcopal

Daniel W. Jacobs Sr., D.D., President-Dean

NON-CONSTITUENT DENOMINATIONS

Selma T. and Harry V. Richardson Ecumenical Fellowship

Interdenominational

Frances Bryant-Lowery, D.Min., Advisor

ACADEMIC CALENDAR
Fall Semester

Activity	2005-06	2006-07	2007-08
Management Seminar (ICAM)	Aug. 15-19	Aug. 14-18	Aug. 13-17
Faculty Planning Retreat	Aug. 17-18	Aug. 16-17	Aug. 15-16
Residences Open	Aug. 22	Aug. 21	Aug. 20
New Student Orientation Registration	Aug. 22-23	Aug. 21-22	Aug. 20-21
Returning Student Registration	Aug. 24	Aug. 23	Aug. 22
Classes Begin/Late Registration Fee Applicable	Aug. 25	Aug. 24	Aug. 23
Last Day to Add Courses and Last Day to Drop Courses without "W"	Aug. 31	Aug. 31	Aug. 30
Labor Day Holiday	Sept. 5	Sept. 4	Sept. 3
Fall Convocation	Sept. 15	Sept. 14	Sept. 13
Incomplete ("I") Assignments Due from Spring Semester	Sept. 23	Sept. 22	Sept. 21
ITC Open House	Sept. 29	Sept. 28	Sept. 27
ITC Board of Trustees	Oct. 6	Oct. 5	Oct. 4
Fall Break	Oct. 17-18	Oct. 16-17	Oct. 15-16
Mid-Term	Oct. 20-26	Oct. 23-27	Oct. 22-26
Application Deadline for Spring Semester	Nov. 1	Nov. 1	Nov. 1
Last Day to Drop Courses with "W"	Nov. 11	Nov. 10	Nov. 9
Pre-Registration for Spring Semester	Nov. 14	Nov. 13	Nov. 12
Thanksgiving Recess	Nov. 24-25	Nov. 23-24	Nov. 22-23
Classes End	Dec. 1	Nov. 30	Nov. 30
Liquidation of Student Account Balances	Dec. 1	Nov. 30	Nov. 30

Activity	2005-06	2006-07	2007-08
Cross Registration Application Deadline	Dec. 1	Dec. 1	Dec. 3
Semester Exams	Dec. 5-9	Dec. 4-8	Dec. 3-7
Grade Due	Dec. 14	Dec. 13	Dec. 12
Semester Ends	Dec. 15	Dec. 14	Dec. 13

Spring Semester

Activity	2005-06	2006-07	2007-08
Applications for May Graduation Due	Jan. 3	Jan. 2	Jan. 2
Residences Open	Jan. 3	Jan. 2	Jan. 2
Management Seminar (ICAM)	Jan. 9-13	Jan. 8-12	Jan. 7-11
J-TERM	Jan. 9-13	Jan. 8-12	Jan. 7-11
Martin Luther King Jr. Birthday Observance	Jan. 16	Jan. 15	Jan. 21
New Student Orientation Registration	Jan. 17-18	Jan. 16-17	Jan. 15-16
Returning Student Registration	Jan. 18	Jan. 17	Jan. 16
Classes Begin/Late Registration Fee Applicable	Jan. 19	Jan. 18	Jan. 17
Last Day to Add Courses and Last Day to Drop Courses without "W"	Jan. 26	Jan. 26	Jan. 25
Incomplete ("I") Assignments Due from Fall Semester	Feb. 17	Feb. 16	Feb. 15
Spring Break	Mar. 6-10	Mar. 5-9	Mar. 3-7
Classes Resume	Mar. 13	Mar. 12	Mar. 10
Conference on Ministry	Mar. 15-17	Mar. 28-30	Mar. 26-28
Mid-Term	Mar. 20-24	Mar. 19-23	Mar. 17-21

Activity	2005-06	2006-07	2007-08
Last Day to Drop Courses with "W"	Apr. 7	Apr. 6	Apr. 9
Early Registration for Fall and Summer	Apr. 10	Apr. 9	Apr. 7
ITC Board of Trustees	Apr. 12-13	Apr. 11-12	Apr. 9-10
Good Friday and Monday Holiday	Apr. 14&17	Apr. 6&9	Mar. 21&24
Classes Resume	Apr. 18	Apr. 10	Mar. 25
Senior Exams	Apr. 18-21	Apr. 16-20	Apr. 14-18
Senior Grades Due	Apr. 24	Apr. 23	Apr. 21
Classes End	Apr. 27	Apr. 26	Apr. 24
Honors and Awards Day	Apr. 27	Apr. 26	Apr. 24
Charter Day	Apr. 28	Apr. 27	Apr. 25
Liquidation of Student Account Balances	Apr. 28	Apr. 27	Apr. 25
Semester Exams	May 1-5	Apr. 30- May 4	Apr. 28- May 2
Cross-Registration Application Deadline	May 5	May 4	May 2
Grades Due	May 9	May 8	May 6
Semester Ends	May 12	May 11	May 9
Commencement	May 13	May 12	May 10
Faculty Planning Retreat	May 16-17	May 15-16	May 13-14

Summer Sessions

Activity	2006	2007	2008
ITC Registration/Classes Begin	June 5	June 4	June 2
Last Day to Change Courses	June 6	June 5	June 3
Application Deadline for Fall Semester	June 30	July 2	July 1
Independence Day	July 4	July 4	July 4
Cross-Registration Application Deadline	July 7	July 6	July 7
Summer Session Ends	July 21	July 20	July 18

Seminary Founders' Day Celebrations

Seminary	2005-06	2006-07	2007-08
Gammon Theological Seminary	Oct. 10-11	Oct. 9-11	Oct. 15-17
Charles H. Mason Theological Seminary	Feb. 22-23	Feb. 21-22	Feb. 27-28
Morehouse School of Religion	Feb. 15-17	Feb. 14-16	Feb. 13-15
Phillips School of Theology	Jan. 12	Jan. 11	Jan. 10
Johnson C. Smith Theological Seminary	Apr. 17-18	Apr. 10-11	Apr. 14-15
Turner Theological Seminary	Feb. 9	Feb. 8	Feb. 7

President and Executive Cabinet



(l-r) Dr. Michael A. Battle, Dr. Edward P. Wimberly,
and Mrs. Elizabeth Littlejohn

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, 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 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 Reverend Elijah H. Gammon, 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, Rev. Gammon offered to give the school more liberal support on the condition that it become independent of Clark University so that the entire Methodist Episcopal Church and all her colleges in the South might be served. 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 Reverend Thirkield served as the first president.

The Reverend Gammon died on July 3, 1891, having 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 sources.

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 are 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 it to financial support of the denominations. Early enrollments 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. This 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 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 chair 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, and served 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, and 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 Interdenominational Theological Center. He also invited Dr. Harry V. Richardson, president of ITC, to Memphis, Tennessee, to meet with the special committee. At this meeting, the idea was discussed and tabled until the church could resolve some of its internal matters.

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 Interdenominational Theological Center. Bishop Charles E. Blake was elected the first chair 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. served as dean of the Charles H. Mason Theological Seminary from 1974 to 2004. Elder Arthur F. Mosley served as the interim dean 2002 to 2005. Dr. Harold V. Bennett is currently dean of Charles H. Mason Theological Seminary.

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 in the United States and Canada since 1960 and the Commission on Colleges of 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 of Theological Education and seminary deans on March 30, 1971. The proposal for affiliation was submitted by the Reverend 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 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 and served until September 2003. Dr. Michael A. Battle became president in September 2003.

ITC is located on a ten-acre plot in the heart of the Atlanta University Consortium. 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 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 advisor 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 is the fourth largest of the individual student segments at ITC, and 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.

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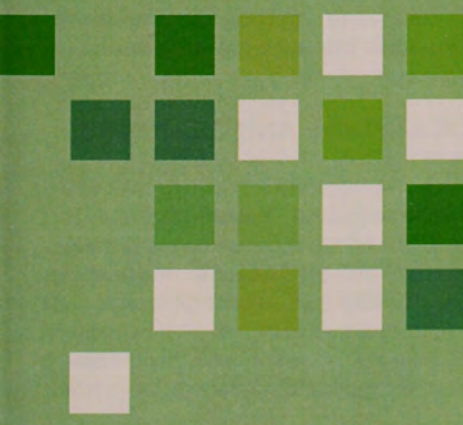
Mission Statement

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 ITC's 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.

CODE OF ETHICS

As a historically Black Christian Institution of higher learning dedicated to the development of lay and clergy leadership with a liberating and transforming spirituality, creating communities of justice and reconciliation on the local and global levels, we commit ourselves to the following covenant:

- We commit ourselves to practicing and pursuing integrity in academic and professional excellence from the classroom to the office to the board

room, through our use and allocation of time, talents, and resources—physical, intellectual, and financial.

- We commit ourselves to maintaining and supporting mutual respect and integrity for ourselves, individuals and the community through our daily interactions with each other in the use of appropriate language and behavior.
- We commit ourselves to acts of gender inclusivity.
- We commit ourselves to the enhancement and nurture of appropriate needs of individuals and the community in ways that build up the healthy functioning of both.
- We commit ourselves to respecting the diversity of ecumenical, theological, ideological, and personal expressions of the various faiths and traditions found in our community.
- We commit ourselves to celebrating and building upon the best of our African culture and heritage through our work and life together.
- We commit ourselves to the pursuit of intellectual excellence through the open engagement of critical thought and debate and through the honest critique of each other's ideas and beliefs.
- We commit ourselves to providing a safe physical and psychological environment for all members of the community regardless of one's race, color, religion, sex, national origin, age, sexual orientation, ability, or any other characteristic protected by law.
- We commit ourselves to maintaining and providing services and physical resources and spaces which promote the mission and fiscal integrity of the institution, and which demonstrate appreciation and celebration of the gifts of others.
- We commit ourselves to holding ourselves and each other accountable to adhering to the statements made in this covenant.

THE EDUCATIONAL AND LEARNING ENVIRONMENT

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 technological 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 Diasporas.

ITC is a cosmopolitan community, located in Atlanta, Georgia, a major metropolitan area. It is a component of the Atlanta University Consortium, which consists of three 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 of the United States and Canada 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 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; and 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 four other member institutions that make up the Atlanta University Consortium (AUC)—Morehouse College, Spelman College, 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. Adding to its list of notable sites, Atlanta is the home of the world's largest aquarium—the Georgia Aquarium. Located less than a mile west of downtown Atlanta and approximately eight miles from Hartsfield-Jackson Atlanta International Airport, ITC is within easy walking distance to the citywide MARTA bus and rapid rail lines.

THE CAMPUS

ITC's campus contributes to the unique sense of community that is the hallmark of the institution. Set among its neatly manicured grounds are nine 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 Charles H. Mason Seminary maintain administrative offices in the Costen Center.

ROBERT W. WOODRUFF LIBRARY

The Atlanta University Consortium is a unique consortium of historically Black institutions of higher education. The Robert W. Woodruff Library of the Atlanta University Consortium is a facility designed to serve the instructional, informational, and research needs of the five-member institutional Consortium. The Consortium members are: Clark Atlanta University, Interdenominational Theological Center, Morehouse College, Morehouse School of Medicine and Spelman College. Students and faculties have access to services eighty-six and one-half hours per week, regularly; during the summer, hours are altered.

The Robert W. Woodruff Library is a structure of approximately 220,000 square feet on three levels. It can seat approximately 1,800 readers at any given time. It also has an exhibition hall for displaying special exhibits and seats approximately 500 persons for special events. There are 136 closed study carrels for research and intensive study for faculty and graduate students, approximately 468 open study carrels, and special facilities for disabled persons. There are 200 computers available for student use and a wireless environment within the building for additional internet access. Computer labs, electronic classrooms, and video conferencing capability are also provided. The website offers "anytime" access to the Library's virtual collections and services.

The Library's collection exceeds one million items which include more than 370,000 volumes; 867,000 microforms; 302,000 government documents; 16,800 theses and dissertations; 54,000 bound periodicals; 5,800 compact discs; 191 databases, and over 7,000 cubic feet of archival collections. Archives and Special Collections is noted for its extensive holdings of materials on the African-American Experience. Among the unique holdings are the John Henrik Clarke Africana Collection, the Henry P. Slaughter Collection, and the Countee Cullen/Harold Jackson Memorial Collection of visual and performing arts.

Resources can be accessed online at the Library and from remote locations. The automated resources are on subscription through GALILEO and the Atlanta Regional Consortium for Higher Education (ARCHE), formerly the University System of Georgia. Users have access to a wealth of electronic resources, e.g., *ATLA Religion Database*, *FirstSearch*, *PsychINFO*, *netLibrary*, *Philosopher's Index*, *Ethnic NewsWatch*, and *JSTOR*. 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 that participate in the ARCHE. The Library offers a planned program of user education designed to integrate the essential skills for reference and information literacy into the teaching and learning of each school's academic program. Electronic reference via email and the website is also available. Services are provided by a dedicated staff of librarians, paraprofessionals, support staff, and student assistants.

The Library's vision is "to reflect the excellence of our member institutions by being the First Choice of our users in their search for information." As the First Choice, we are committed to the continuous improvement in the development and delivery of information resources and services.

The Library is centrally located at the corner of Beckwith Street and Brawley Drive. A shuttle service operates between the Library and all of the AUC institutions, and schedules are available at the Library. The hours of service during the academic year (excluding holidays and interim periods are:

Monday - Thursday	7:30 a.m. - Midnight
Friday	7:30 a.m. - 6:00 p.m.
(Monday - Friday service desks and computer labs open at 8:00 a.m.)	
Saturday	12:00 p.m. - 6:00 p.m.
Sunday	12:00 p.m. - Midnight

Upon recommendation of the Committee on the Library, the Faculty Council adopted the following guidelines regarding library usage on November 7, 1998:

1. Students will be notified within three days of delinquencies (overdue books).
2. Students who fail to return books and/or pay fines within one week of notification of delinquency shall be restricted from borrowing resources from the Library until such obligation (books returned and/or fines paid) is met.
3. Students who fail to return library materials will have grades withheld by the registrar and will not be permitted to register until such time as library accounts are cleared. Also, no student will be allowed to graduate until library accounts are satisfied.
4. Students adjudged guilty of theft or defacing of books will face the possibility of expulsion from ITC.

For additional information about the Library, its services and collections, access the webpage at 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

Five computer laboratories are available for ITC student use—three are located in the Woodruff Library, a new fifteen-station lab is located on the lower level of the Classroom Building, and a new twelve-station lab is located on the main floor of the James H. Costen Lifelong Education Center. The Franklin Auditorium Distance Learning Center, established in 2004, features satellite broadcast capability and is located on the second floor of the Classroom Building.

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, office space, 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 Vice President for Academic Services/Provost, the Office of Financial and Administrative Services, the Office of Admission/Recruitment, the Office of the Associate Vice President of Enrollment Management/Registrar, the Office of Student and Community Life, the Office of the Chaplain/Counselor, and the Office of Continuing Education and Certificate Program. Also located there are programs that provide ongoing educational opportunities and support of the ITC community and the community at-large: the Thomas J. Pugh Pastoral Counseling Center, the Isaac R. Clark Preaching Laboratory, the Lutheran Theological Center in Atlanta, the administrative offices of Johnson C. Smith Theological Seminary and Charles H. Mason Theological Seminary, Faith and the City, the Environment Justice and Stewardship Initiative, the Youth Hope-Builders Academy, and the Faith Journey Program.

THE ROBERT AND CHERYL FRANKLIN AUDITORIUM

Interdenominational Theological Center commemorated the legacy of Drs. Robert and Cheryl Franklin, former ITC president and First Lady, with the dedication of The Robert and Cheryl Franklin Auditorium in October 2004. It is a state-of-the-art on-campus and distance education facility that allows for the transmission of ongoing classes to remote

locations; giving ITC the distance learning capacity to offer students access to its programs anywhere in the world.



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 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:

- local and global implications of our common life;
- the life and thoughts of students, faculty, staff, and administrators;
- community, religious, and other leaders in both traditional and nontraditional ministries;
- distinguished preachers and artists-in-residence (musicians, visual artists, dancers, dramatists, and poets); and
- 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, programs and activities, including community-wide outings, "A Taste of ITC," "Book of the Month Club," blood drives, information on available off-campus housing, scholarship educational opportunities, and limited employment opportunities, as well as local public school information. This Office also collaborates with sister seminaries, the United Negro College Fund, and schools within the Atlanta University Consortium 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. The Institution's furnishings will not be removed from any units to accommodate personal furnishings.

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 student must be registered and enrolled.

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 seminary dormitories are received and processed by that seminary's housing director. Constituent seminary dormitory accommodations are furnished, and the cost includes utilities.

Community-based Housing

The Office of Student and Community Life maintains a list of available community-based housing. Students who seek to live off campus are encouraged to make their own residential arrangements.

FOOD SERVICES

ITC food services are contracted with an outside vendor that handles all other aspects of the dining hall operations. All boarding students living in dormitories or apartments not equipped for cooking may elect to purchase a meal ticket from the food-service vendor.

The dining hall hours are subject to change; therefore, students are urged to check with the food-service vendor for current hours.

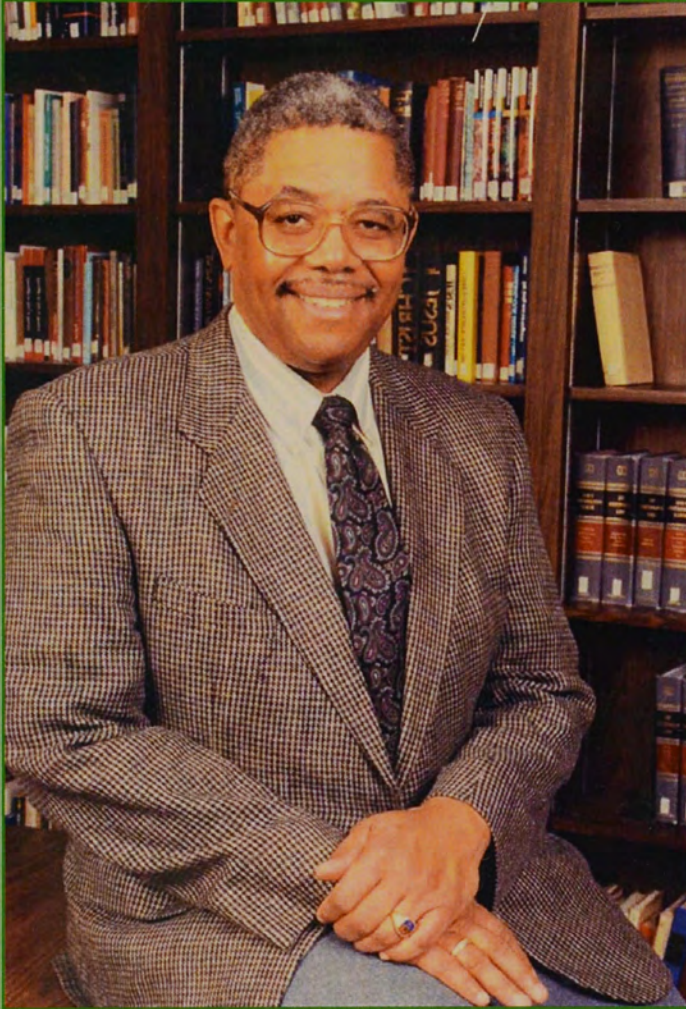
Monday through Friday
Breakfast - 7:00 a.m. - 9:00 a.m.
Lunch - 12:00 noon - 1:30 p.m.

HEALTH SERVICES

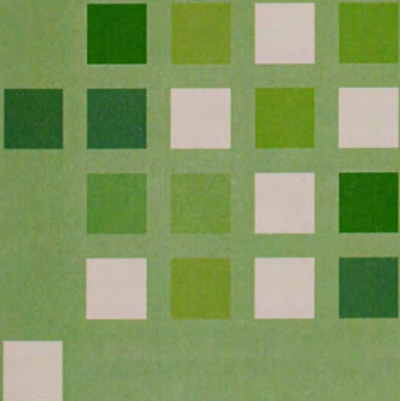
Each student is encouraged to maintain an accident and health insurance policy during the entire period of enrollment. An ITC-approved accident and health plan is available to those students who are not enrolled in a privately held, employer-supported, or constituent seminary/ denominational plan. There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

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.

Vice President for Academic Services/Provost



Dr. Edward P. Wimberly



INSTITUTIONAL AFFILIATIONS



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Seminary Presidents-Deans

Top (l-r) Drs. William Perkins (Morehouse School of Religion), Walter McKelvey (Gammon Theological Seminary), and Interim Dean, Elder Arthur F. Mosley (Charles H. Mason Theological Seminary). Bottom (l-r) Drs. Thomas Brown (Phillips School of Theology), Daniel W. Jacobs (Turner Theological Seminary), and David Wallace (Johnson C. Smith Theological Seminary). Inset Dr. Harold Bennett (Charles H. Mason Theological Seminary).

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, and 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. Students may not cross-register to Atlanta Regional Consortium for Higher Education (ARCHE) Schools via the web. Students must secure and complete the ARCHE cross registration application following the procedures listed on the form and return to the Office of the Registrar. Please note the following:

1. **All Core courses must be taken at ITC.**
2. Clark Atlanta University, Morehouse College, and Spelman College require students to secure course instructor's signature on the cross-registration application prior to returning the form to the Registrar's Office.
3. Candler School of Theology of Emory University does not use the ARCHE cross-registration application. Different applications

are used for first-time cross-registered students and returning cross-registered students.

4. Georgia State University requires a certificate of immunization from cross-registered students.
5. A cross-registered student must not be a first-semester professional student.
6. Cross-registration is not allowed during summer sessions.

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 CONSORTIUM

Atlanta is a major educational center. Five institutions of higher learning in the city form the consortium known as the Atlanta University Consortium: Clark Atlanta University, Interdenominational Theological Center, Morehouse College, Morehouse School of Medicine, and Spelman College. The Atlanta University Consortium 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 for 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. As such, 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 Consortium'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, the 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.

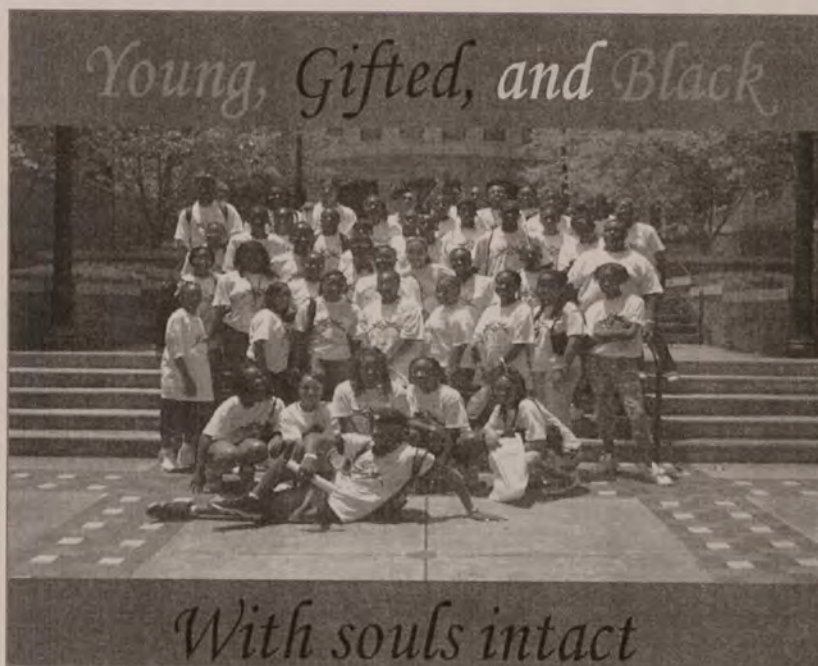
THE THOMAS J. PUGH PASTORAL COUNSELING CENTER

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 for 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



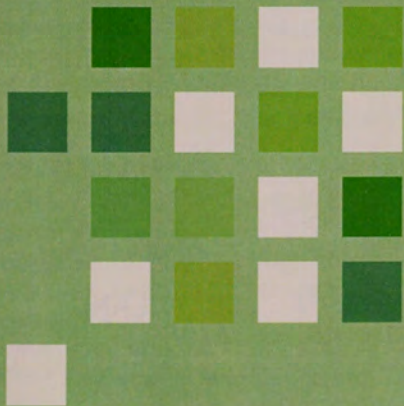
SPECIAL PROGRAMS



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Black Women in Church and Society Womanist Scholars Program

(l-r) Rev. Joan Harrell, Program Associate, Min. Tanya Neal,
Student Assistant, Dr. Jacquelyn Grant, Founder and Director



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 for Black women in religious professions. The program includes a variety of educational, research, teaching and leadership training ventures.

CONTINUING EDUCATION PROGRAM

The Continuing Education Program was instituted at ITC in 1990 to serve the needs of religious practitioners who want and need to participate in a structured program of theological studies but do not envision the possibility of enrolling in a degree program.

The program has two basic foci: to provide theological education for African-American clergy engaged in ministry but lack formal theological education and to provide theological education for laypersons who desire to serve more effectively in the work of the church.

A minimum of eighteen classroom hours is required to complete each course. Students earn 1.5 continuing education units (CEUs) per course, and upon successful completion of the twelve courses are awarded a Certificate in Theology from ITC. CEUs may not be changed to credits at any time. Continuing education opportunities endorsed by the ITC community are varied and diverse, enabling students to earn continuing education units 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, 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, may request CEUs for participants who meet certain pre-arranged 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 Environmental Justice and Stewardship Initiative, 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 unit (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, the four curricular 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," is 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 Theological Seminary.

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 area, 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. The directors on each campus are involved with faculty and administrators to develop curricula, teach courses, and facilitate new interaction between the seminary 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 an abiding confidence in the future of our metropolitan community, and the steadfast conviction that faith has a vital role in public life.

INSTITUTE FOR BLACK RELIGIOUS LIFE

The Institute for Black Religious Life (IBRL) at ITC draws on the Center's unique strengths to deliver a comprehensive range of research, publication, and outreach services for religious, academic, and public sector organizations. IBRL works in partnership with other organizations to conduct research and share information on the role of religion in the nation's African-American community.

The IBRL brings particular strengths to research and public outreach for Black religious life. ITC itself is a consortium of six denominational seminaries with significant connections into their respective national denominations. ITC is also a partner institution in the Atlanta University Consortium (AUC) that includes four other institutions that together comprise the largest consortium of African-American higher educational institutions in the world. Because of IBRL's affiliation within ITC, we are actively involved with the institutions represented by the AUC.

At the IBRL, we welcome opportunities to collaborate with organizations that share our interest in research with practical applications and in disseminating information on African-American communities of faith. We embrace partnerships with:

- a. churches
- b. denominational bodies
- c. public and private foundations
- d. government agencies
- e. higher education institutions
- f. research institutions
- g. other organizations

In keeping with ITC's overall mission and long tradition of public theology, IBRL emerges at a crucial point in the nation's history—a time at which we eagerly seek a renewed understanding of our extraordinary religious pluralism and the vital role that faith occupies in the lives of the American people.

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 week-long seminars and three-day workshops, the Institute offers seventeen courses which focus on 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.

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.

URBAN THEOLOGICAL INSTITUTE

The Urban Theological Institute (UTI), established in 2002, is an exciting initiative designed to address the need to develop effective religious and public leaders for urban transformation. Urban churches and communities throughout our nation urgently need new leaders to articulate and practice a theological understanding necessary to bring about faithful and holistic change in the lives of individuals and the communities in which they live. In seeking to address these concerns, UTI affirms through its various offerings (networks of urban scholars, practitioners, internships, immersions, research, courses, seminars and more) that theological schools occupy a unique place in the calling, training, and sustaining of leaders (clergy and lay) for urban ministry, vitalization, and revitalization. The educational philosophy and methodological emphasis is to move toward the development of a full program of Urban Studies, offering traditional and nontraditional curriculum designed to accommodate the busy lives of learners at every level: lay education, continuing education, graduate level, and professional educational.

The mission of UTI is to fulfill its vision and contribute to the renewal attention of faith-based institutions and their respective local communities by engaging in these four core areas of work:

- a. **Vocational Development:**
Educating theological students and public leaders for urban transformation;.
- b. **Mission Development:**
Incarnational ministry as a presence and lived demonstration in local communities;
- c. **Community Development:**
Faith and community-based organizations; and
- d. **Congregational Development:**
Educational support for urban congregations and their leaders

The vision of UTI is to become a major partner with local churches, neighborhood, faith and nonfaith-based organizations in the war against urban blight. As a resource that strengthens, transforms, enriches and challenges urban leaders, we are better able to identify solutions for those problems that most impact urban life. Urban realities pose a unique set of challenges to ministry and pastoral formation, leadership training, and professional development that UTI will seek to address through a variety of creative collaborations with joint degree programs

available through ARCHE, ATA, GPCA, ATS, SACS, and other cutting-edge partnerships. New course offerings and customized study programs are available to meet specific denominational or thematic concerns.

As ITC approaches fifty years of service, UTI seeks to creatively bring the resources of theological education, faith communities, and public life together in an effort to better respond to urban life challenges. The UTI is an affirmation of the uniqueness of the Black urban church as the oldest Black-owned institution in the country. While others acknowledge hopelessness in the face of extremely complex urban realities, as an educational institution we value the opportunity to respond to the challenges of urban life motivated by a biblically-inspired vision of the reign of God for fullness of life for all humanity.

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 especially those seeking sabbatical or independent research support. The Womanist Scholars Program invites two Black female scholars annually to be 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 science 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.

FAITH JOURNEY: PARTNERSHIP IN PARISH MINISTRY FORMATION

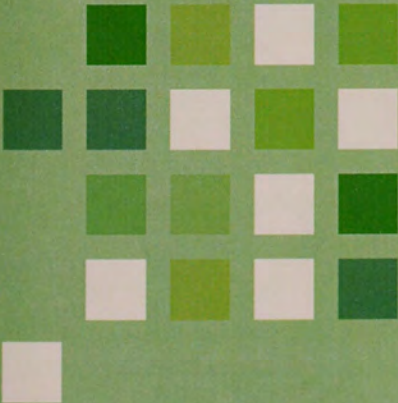
ITC has historically functioned within a framework of partnerships, which has fostered a vision of excellence in ministry in general, and pastoral ministry in particular. Faith Journey: Partnership in Parish Ministry Formation extends this role of ITC's six seminaries through a wide range of academic, ecclesial, and public partners as means of nurturing and mentoring youth and adults for the practices of excellent pastoral ministry in the twenty-first century. The mission of the Faith Journey: Partnership in Parish Ministry Formation seeks to foster the vision of congregational ministry of youth and adults of African descent and their movement toward ministry preparation and vocation.

The Faith Journey Program seeks to accomplish its nurturing and mentoring goals through the development and utilization of strategic partners such as ITC, Atlanta University Consortium faculty, Youth Hope-Builders Academy, local congregations, denominations, judicatories, and selected agencies. The Faith Journey "trek" will emphasize experience-based activities including group sharing, class discussions, readings, short lectures, handouts, video and PowerPoint presentations, small-group exercises, and much more. Methodological elements will include Bible study, theological reflection, prayer and meditation, case studies and recalling personal stories, and spiritual direction.

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Faculty Publications



**FACULTY PUBLICATION
THE JOURNAL OF THE
INTERDENOMINATIONAL THEOLOGICAL CENTER**

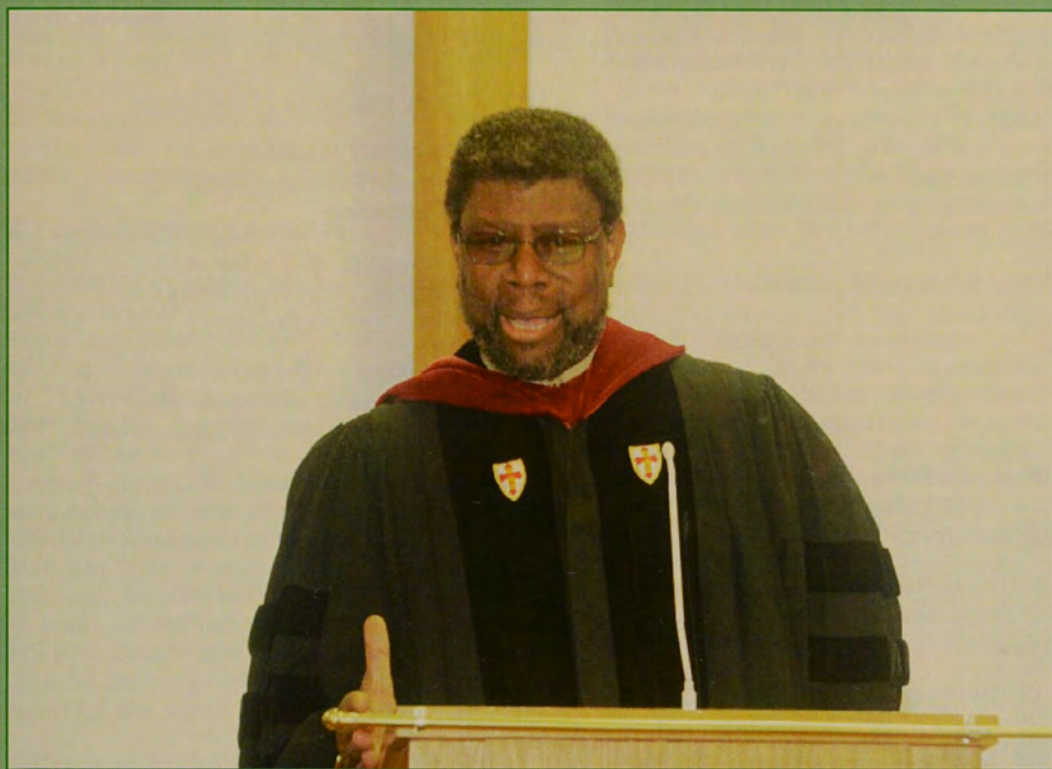
The *Journal of the Interdenominational Theological Center (JITC)*, published biannually, is dedicated to the advancement of theological education with a special emphasis on the African-American perspective. This reflects an objective of the ITC mission statement; namely, "to provide a critique, informed 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 (seven volumes to date) and Occasional Publications (two volumes to date), reflecting the current state of scholarship in African-American religious studies.



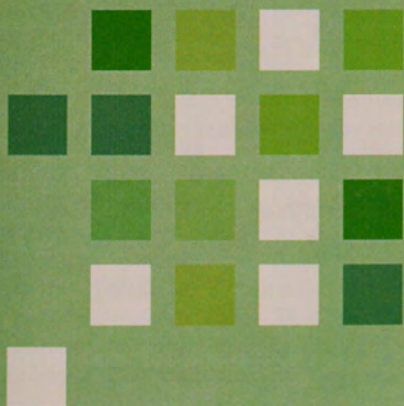
(l-r) Theological Librarian, Dr. Joseph Troutman and
Dr. Mark Ellingsen, ITC Professor of Church History

Lectureships



37

Dr. Michael I. N. Dash
2005 Charles B. Copher Lecturer



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 (Hebrew Bible), 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.,
<i>Professor, Old Testament</i> | 1989 | H. Wayne Merritt, Ph.D.,
<i>Associate Professor, New Testament</i> |
| 1981 | Jacquelyn Grant, Ph.D.,
<i>Associate Professor, Systematic Theology</i> | 1990 | Stephen C. Rasor, Ph.D.,
<i>Associate Professor, Sociology of Religion</i> |
| | Justo Gonzalez, Ph.D.,
<i>Visiting Professor, History of Theology</i> | 1991 | Randall C. Bailey, Ph.D.,
<i>Associate Professor, Old Testament</i> |
| | J. Deotis Roberts, Ph.D.,
<i>Distinguished Professor, Systematic Theology</i> | 1992 | Carolyn L. McCrary, S.T.D.,
<i>Assistant Professor, Psychology and Pastoral Care</i> |
| 1982 | W. Thomas Smith, Ph.D.,
<i>Professor, Church History</i> | 1993 | Darius L. Swann, Ph.D.,
<i>Professor, Missiology and Religions of the World</i> |
| 1983 | Jonathan Jackson, Th.D.,
<i>Professor, Christian Education</i> | 1994 | Temba L. Mafico, Ph.D.,
<i>Professor, Old Testament</i> |
| 1984 | Riggins R. Earl Jr., Ph.D.,
<i>Associate Professor, Christian Ethics</i> | 1995 | Ndugu G. B. T'Ofori-Atta, D.Min.,
<i>Associate Professor, Church and Society</i> |
| 1985 | David K. Rensberger, Ph.D.,
<i>Associate Professor, New Testament</i> | 1996 | Edward P. Wimberly, Ph.D.,
<i>Jarena Lee Professor of Pastoral Care and Counseling</i> |
| 1986 | Jacquelyn Grant, Ph.D.,
<i>Associate Professor, Systematic Theology</i> | 1997 | Anne S. Wimberly, Ph.D.,
<i>Associate Professor, Christian Education and Church Music</i> |
| 1987 | Charles B. Copher, Ph.D.,
<i>Academic Dean Emeritus</i> | 1998 | Marsha Snulligan Haney, Ph.D.,
<i>Associate Professor, Missiology and Religions of the World</i> |
| | Gayraud S. Wilmore, D.D.,
<i>Distinguished Visiting Professor</i> | 1999 | Rosetta E. Ross, Ph.D.,
<i>Assistant Professor, Ethics and Public Policy</i> |
| 1988 | Thomas J. Pugh, Ph.D.,
<i>Professor, Psychology and Pastoral Care</i> | 2000 | Tumani S. M. Nyajeka, Ph.D.,
<i>Assistant Professor, Missiology and Religions of the World</i> |
| | | 2001 | Edward L. Smith, Ph.D.,
<i>Associate Professor, Systematic Theology</i> |
| | | 2002 | Melva Wilson Costen, Ph.D.,
<i>Helmar E. Nielsen Professor, Music and Worship</i> |
| | | 2003 | Kenneth E. Henry, S.T.M.,
<i>Associate Professor, Church History</i> |
| | | 2004 | Mark Ellingsen, Ph.D.,
<i>Associate Professor, Church History</i> |
| | | 2005 | Michael I. N. Dash, D.Min.,
<i>Professor, Ministry and Context</i> |

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 (CME) 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 Lecture, an endowed series of informative and provocative presentations provided annually or biennially, is 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.

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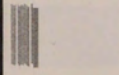
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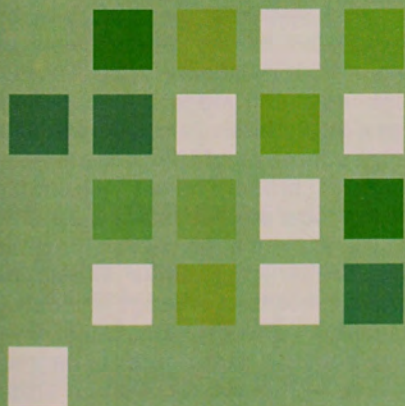
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Admission



ADMISSION

ITC is open to qualified men and women who are endorsed by their respective denominations and meet the admission qualifications. Applications from non-Christians are also welcomed. Persons seeking admission should secure an application from the Office of Admission and Recruitment and return the document with a \$50 nonrefundable fee to:

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

ADMISSION DEPOSIT

A nonrefundable fee of \$150 is required of all students enrolling in a degree program. This deposit is required by April 1 for fall admission, January 1 for summer admission, October 1 for spring admission, or within three weeks of notification of admission to the program to secure the student's place in the class. The deposit will be posted as a credit to the student's account; however, a student who pays the deposit but fails to enroll will forfeit the deposit. Deposits must be made by certified check or money order only.

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 and Recruitment on or before July 1 for fall admission and November 1 for spring admission.

- Official transcripts 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 and Recruitment. A bachelor's degree with a minimum grade point average of 2.25 on a 4.00 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 of endorsement from a major official of the applicant's denomination indicating that the applicant is an acceptable candidate for service in the denomination and that admission to ITC is endorsed.

- Three recommendations (using the forms included in the application) should be sent directly to the Office of Admission and Recruitment by the persons completing the recommendations.
- An autobiographical essay, following the guidelines in the application.
- A current statement from the applicant's physician on his/her stationery, indicating the applicant's physical, mental, and emotional condition.
- A transfer student must present a letter of good standing and an official transcript. The student is also required to submit copies of syllabi for all course work to be considered for transfer credit. 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.

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
- Submit a recording indicating their musical talent.

SPECIAL ADMISSION Degree Equivalents

Applicants applying under degree equivalency have not earned a baccalaureate degree and must first be recommended by the respective president/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 and Recruitment after a recommendation from the respective president/dean has been received.

Enrichment

Persons not interested in pursuing a degree, but 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; and students 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 advisor for the 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

1. Students returning after one semester of absence must complete a re-entry form via the Office of the Registrar.
2. Students returning after one year of

absence and no more than three years must complete a re-entry form via the Office of the Registrar and submit an updated autobiographical statement, health statement, and denominational endorsement.

3. Students returning after more than three years of absence must apply for re-admission.

Categories 2 and 3 are subject to the following conditions:

- Re-admission is not automatic; application materials are evaluated for a decision by the Office of Admission and Recruitment based on previous records.
- Course credits earned at ITC more than seven years prior to re-admission or with a grade lower than "C" will not count towards graduation.
- Former students returning are subject to current catalog requirements for completion of degree.
- The time limit indicated in this catalog under Academic Policies starts over when a former student is re-admitted.

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. 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 is required before the application is 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 of the form.

1. Complete and submit the application form and all requested materials. Send this along with a \$50 (U.S. dollars) application fee to the Office of Admission and Recruitment 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 I-20 visa.

ADVANCED PLACEMENT

Graduating seniors from accredited colleges and universities may take up to three core courses prior to matriculation at ITC. The student must identify at the time of registration if the course is for undergraduate credit. If this is the case, the student may cross-register for first-year ITC core courses and count them toward undergraduate requirements. If that student then chooses to matriculate at ITC, he/she will receive advanced placement, but without the reduction of total graduation credit hours.

If the graduating senior chooses to

receive graduate credit towards a degree at ITC, he/she will have to apply under "special enrichment." The student will only be permitted to take up to three core courses prior to matriculation at ITC. Should the student choose to matriculate at ITC, he/she will receive advanced placement. Those courses taken for advanced placement will be included in the total credit hours for ITC graduation.

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.

GENERAL REGULATIONS

Enrollment at ITC is a privilege and is subject at all times to suspension or termination by action of the vice president for academic services or the faculty. Such action may be based upon failure by the student to meet and maintain academic standards prescribed by the faculty or upon conduct on the part of the student which the vice president for academic services or the faculty determines is inconsistent with or detracts from the spiritual, moral, and social character which the faculty desires for the ITC community.

Any student applying for admission to ITC shall be deemed to have read and understood the terms of this notice and, if accepted, be subject to them.

CODE OF CONDUCT

ITC is actively engaged in the pursuit of academic excellence. We realize the discipline that such a pursuit demands. We, therefore, have tried to give attention to those activities which could negatively impact our desired goal. If conduct is ever contrary to the commitment of Christian ministry so that a breach in discipline, moral lapse, questionable integrity or action not in the best interest of ITC is observed, the conduct of the person involved will be investigated and appropriate action taken. Inappropriate behavior by a student is outlined in the *Student Handbook*.

COLLEGE NON-DISCRIMINATORY POLICY

ITC admits students of any race, color, and national, or ethnic origin. Pursuant to Title IX, part 86, Title VI, and Title VII, no persons shall, on the basis of race, sex,

color, religion, national origin, or handicap be denied the benefits of, or be otherwise subjected to discrimination from any educational program or activity administered by ITC or in any term, condition, privilege, or employment.

AFFIRMATIVE ACTION POLICIES

It is the policy of ITC to provide equal opportunity to all employees, students, and applicants for employment or admission without regard to race, color, national origin, age, or handicap. Affirmative action will be taken to ensure fulfillment of this policy relative to all personnel actions including, but not limited to recruiting, enrollment, instructional practices, hiring, placement, upgrading, transfer, promotions, and maintenance of employment conditions.

ACADEMIC AND PERSONAL RECORDS

All records at ITC are maintained in compliance with the Federal Regulations with the registrar maintaining permanent records on all students. Student folders are maintained in single files alphabetically by name. Permanent records older than ten years are contained in fireproof files in the vault. It is the responsibility of the student to transmit to the Office of the Registrar any changes of information needed to update the file.

FAMILY EDUCATIONAL RIGHTS AND PRIVACY ACT OF 1974 (FERPA)

The Family Educational Rights and Privacy Act, with which ITC intends to comply fully, was designed to protect the privacy of educational records, to establish the right of students to inspect and review their educational records, and to provide guidelines for the correction of inaccurate or misleading data through informal and formal hearings. Further explanation of FERPA as it relates to records is in the *ITC Student Handbook*.

SEXUAL HARASSMENT POLICY

It is the policy and responsibility of ITC, as an institution preparing women and men for leadership roles in the church, to establish an environment of trust in which the dignity and worth of all members of the community are respected. Therefore, ITC will not condone or disregard incidents of sexual harassment. See *ITC Student Handbook* for more information.

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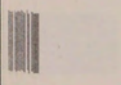
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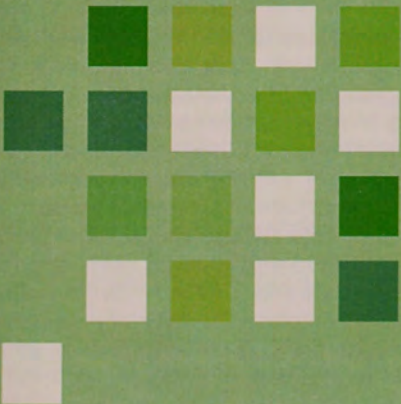
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ACADEMIC POLICIES



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ACADEMIC PROCEDURES AND INFORMATION

ADD/DROP PROCEDURES

Students are permitted to add courses in their program during the first five days of class with written consent of the instructors involved, denominational deans, and the provost. After the fifth class day, students can drop a class and receive a grade of 'W' up until the end of the twelfth week of the semester. (See *Academic Calendar*.) Students wishing to add/drop courses must complete the Change of Registration form and pay a fee of \$5.00 to the Business Office.

ADMINISTRATIVE HOLD

A student with an administrative hold will not be able to register until the hold has been cleared. Holds are placed on a student's record for several reasons such as an outstanding balance, failure to submit outstanding admission materials, failure to pay library fines, etc. Students may determine whether an administrative hold is placed on their record by logging into their account online.

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. Students admitted to ITC can receive advanced standing for completed and accredited master's degrees in theology up to 30 percent of the total number of hours needed to complete the ITC master's degree. 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. This form may be picked up in the registrar's office. 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. Graduating students are expected to be present at Commencement unless excused by the provost for justifiable reasons, stated in a written petition.

AUDITING

The term "audit" is reserved for formal arrangements in which a student agrees to attend a course regularly and be responsible for reading and other obligations as agreed with the instructor, yet without academic credit toward a degree. Students may register for an audit through the regular registration process prior to the end of the first week of classes, provided they meet the prerequisites for the course(s). Permission of the instructor is required prior to registration. A student may not take a course for credit after auditing it. A student may not audit a course in order to meet the prerequisites or requirements of a program. Students must pay a tuition fee per credit hour for auditing a course. (See *Financial Section*.)

CHANGE IN REGISTRATION

Following the registration period, students may make changes in registration by completing a Change of Registration form in the Office of the Registrar. A student making a change in course schedule after the designated drop/add period will be charged a \$5.00 fee. (See *Academic Calendar*.)

End of first week: Last day to add course with instructor's signature, denominational dean, and provost; last day to change course from credit to audit; last day to drop course without a "W."

End of twelfth week: Last day to drop course with grade of "W" after which time the instructor must give the student a grade for the course.

CHEATING AND PLAGIARISM

Cheating of any kind, including plagiarism, is considered unethical conduct, inconsistent with the habits of a Christian student, and may be grounds for immediate dismissal.

CLASSIFICATIONS

1. Candidates for the M.Div. 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**.

CLASSROOM ATTENDANCE

Students are expected to attend all classes in their entirety. Faculty members have the authority to set attendance policies for particular courses, and attendance policies will be included in the course syllabus. Faculty members must notify the registrar after the first week of class of students who have not attended. Deviation from the attendance policy may result in reduction of grade or loss of credit. Although extraordinary circumstances may prevent attendance, persistent or repeated absence from class requires consultation with the faculty member.

CLINICAL PASTORAL EDUCATION (CPE) AND INTERNSHIPS

Students may receive academic credit for Clinical Pastoral Education taken during their studies at ITC. The CPE must be taken at an accredited facility, and students must secure the approval of the directors of these departments. This process requires the completion of additional forms in order to register for the appropriate course.

CONFIDENTIALITY OF STUDENT RECORDS

ITC recognizes the necessity of confidentiality of student records and will comply with the provisions of the Family Educational Rights and Privacy Act (FERPA). Only officials of the seminary and the student have access to the student's records, and no copy of a transcript, test score, or other evaluation will be supplied to any other person or agency without the expressed written permission of the student. Registered students may inspect their records by application to the registrar. Students have the right to request that no personal information such as name, address, and telephone number be disclosed.

RELEASE OF STUDENT RECORDS

Documents submitted by or for students in support of their application for admission or for transfer credit will not be returned to students or sent elsewhere at their request. For example, transcripts of academic work from institutions other than ITC, which were obtained for the purpose of admission to ITC, may not be released to any third party. Students must request another transcript from the original institution.

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*, and the

maximum number during summer sessions is *twelve*. Students whose cumulative grade point average is 3.0 or above may be allowed to register for an overload of up to *eighteen* credits during fall and/or spring semesters only. 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. All doctoral degree students are considered part-time.

Overloads cannot be processed through WEB. Students must secure and complete the Change of Registration form, obtain the proper signatures, and return the form to the Office of the Registrar.

CROSS-REGISTRATION

ITC students in good standing may register for approved courses at any one of the Atlanta Regional Consortium for Higher Education (ARCHE) or Atlanta University Consortium institutions and receive credit, while paying tuition costs to ITC. Students may not cross-register to ARCHE schools via WEB. Students must secure and complete the ARCHE cross-registration application, follow the procedures, and submit to the Office of the Registrar. Please note the following:

- a) **All Core courses must be taken at ITC.**
- b) *Clark Atlanta University, Morehouse College, and Spelman College* require students to secure course instructors' signature on the cross-registration application prior to returning to the Office of the Registrar.
- c) *Candler School of Theology of Emory University* does not use the ARCHE cross-registration application. Different applications are used for first-time and returning cross-registered students.
- d) *Georgia State University* requires a certificate of immunization from cross-registered students.
- e) Each school in ARCHE reserves the right to limit enrollment in certain courses. Enrollment is accepted on a space available basis.
- f) Registration for courses in all schools occurs in the school in

which the student is enrolled by completion of a cross-registration form.

- g) Deadline dates for cross-registration are December 1 and May 1 each year.
- h) First-year students are not allowed to cross-register.

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 provost.

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. Directed study is not available in the first semester of the M.Div. and M.A. programs. **Directed study cannot be taken for a core course. The number of credits taken as directed study may not exceed four for any given semester or ten during the student's 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 subject 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 re-admitted.** For the policies for dismissal from ITC please consult the *Student Handbook*.

ENROLLMENT VERIFICATION Student Loan Deferments

ITC is a participant in the National

Student Clearinghouse. Student enrollment status is reported each academic semester; the Clearinghouse, in turn, reports status to lenders. Because this process is executed on a regular basis, it ordinarily eliminates the need for students to obtain endorsement of deferment forms.

Other Verification Requirements

In response to a written request and authorization by a student, the Office of the Registrar will prepare a letter or a transcript to report a student's enrollment status.

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.

GRADE APPEAL POLICY

A student who is dissatisfied with a decision by an instructor relative to a final course grade must seek to reconcile the

grievance with the instructor within two weeks after receiving the semester grade report from the Office of the Registrar. If there is no satisfactory resolution, the student may appeal the instructor's decision. Steps to appeal this decision are outlined in the *ITC Student Handbook*. Final adjudication of any grievance will be made by the provost.

GRADING SYSTEM

At the close of each semester, each instructor reports the grades of each student to the registrar. The grades are permanent. Grade point averages (GPAs) are calculated on a four-point scale. 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 following symbols are approved for use in the cases indicated:

NG The grade "NG" (no grade) may be assigned to courses continuing beyond a semester. These courses are: IPSC 720, ICAM 832, ICAM 843, IINT 409 and 411, IATA 901, 967, 977, 985, 989, 996, 998, and 999.

AU This indicates an audited course. No grade is given, no credit hours earned, and grade points are not calculated. Students must register for an audit through the regular registration process prior to the end of the first week of classes, provided they meet the prerequisites for the course(s). Approval for an audit cannot be granted after the first week of class. Audited classes are not eligible for financial aid.

EX This indicates that a student has exempted a course through examination. No credit hours are given for courses that are exempted.

T This indicates that a student has been awarded transfer credit from another

institution. Credit is given but no grade points are calculated.

P Pass (Quality of work no less than "C" on a conventional grading scale).

W Withdrew after the first week of the semester. A withdrawal from a course is the privilege of the student until four weeks before the end of each semester. Tuition charges apply to all withdrawal courses with a grade of "W." Ordinarily, a student may not withdraw from a course after the *twelfth* week of the semester. No credit is given and no grade points are calculated.

I An incomplete grade is given only when circumstances beyond the control of the student prevent the completion of assigned work before the end of the semester.

F A grade of "F" is given when the quality of the work in a course clearly falls below the passing standard and may not be brought up to a satisfactory level by remedial work. An "F" remains permanently on the transcript and is calculated in the grade-point average as 0.00. If the student takes the same course again, or another course to substitute for it, the original "F" is not removed but the new grade is recorded in the usual way.

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 religions of the world requirement may be used as elective credits if the repeated course for the exegetical or religions of the world 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.

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 permission is granted, the applicant will be given additional time to complete the course, not to exceed four weeks from the end of term.** Incompletes must be removed within four weeks after the end of the semester or an "F" grade is given automatically.

Calculating Grade Point Average (GPA)

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. To calculate student grade point average, use this formula:

$$\text{Grade point equivalent (GPE) x credit hours} = \text{total quality points}$$

Example:
Grade Point Equivalents

A =	4.0	x 2.0	= 8.0
B =	3.0	x 5.0	= 15.0
C =	2.0	x 4.0	= 8.0
D =	1.0	x 5.0	= 5.0
	Total 16.0		Total 36.0

Multiply the number of credit hours for each course times the assigned grade point equivalent. Total all credit hours (16.0), then total all quality points (36.0). Total quality points divided by total credit hours equals grade point average (GPA). 36.0 divided by 16 equals 2.25 GPA.

INCLUSIVE LANGUAGE

Bearing in mind that language reflects, reinforces, and creates social reality, the Center expects class conversation and written work to employ language that respects the equal dignity and worth of all human beings. In particular, linguistic sexism and racism are to be avoided. See the *Student Handbook* for a more detailed statement.

J-TERM

The J-Term presents the January term before each spring semester. Classes will meet during the first week, second week, and weekends prior to the beginning of the semester. Foundations for Ministry (IINT 408A) will be taught during the night hours for those students unable to take the class during the first fall semester of entry.

MAINTAINING MATRICULATION

All degree candidates are required to register each semester from the initial registration period until all degree requirements are completed and graduation has occurred. In the event that a student cannot register for at least one course during a semester, the student must register for maintaining matriculation during the regular registration period. The fee for maintaining matriculation is \$25.00.

A degree candidate who does not register for courses or for maintaining matriculation in two consecutive semesters and wishes to resume the degree program must file an application for re-entry with the Office of the Registrar.

A degree candidate who registers for more than two consecutive semesters in the maintaining matriculation status will be reviewed by the Committee on Admission to determine the likelihood of their degree completion within the time limits permitted for that degree program.

ORIENTATION

All incoming students are expected to participate in the orientation program offered at the beginning of each academic semester. The program includes opportunities for worship, discussion regarding the educational and multicultural emphases at ITC, library services, social gatherings, and times to become acquainted with classmates, returning students, and faculty advisors. Registration for classes also occurs during this period.

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 and recruitment, Committee on Admission 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 Committee on Curriculum and Educational Policies or the provost. 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 provost may request the student take an academic leave of absence or may dismiss the student.

REGISTRATION

Registration for fall semester courses occurs during the previous spring semester for current students and the week of fall orientation for new students. All students will be expected to report during registration hours prior to the opening of classes in order to receive new stickers for their identification cards, and finalize other matters related to enrolling. Registration for the January term (J-Term) and spring terms occurs in November. A late fee will be made for registration after the designated days. (See *Academic Calendar*.) Students may not enroll in courses after the first week except with the approval of the provost and the instructor teaching the course.

In addition to academic requirements, students must meet the following criteria in order to register and attend classes:

- financial responsibility: full payment of all outstanding fees and other charges including library fees and parking fees;
- personal ability to function in educational programs and as a member of the community and demonstrate readiness for ministry;
- appropriate assessment through their advisors;
- continuing students are expected to register using the online registration system during the registration periods; and
- 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 credits 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**). 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 Office of the Registrar or the Office of Veterans Affairs in Atlanta.

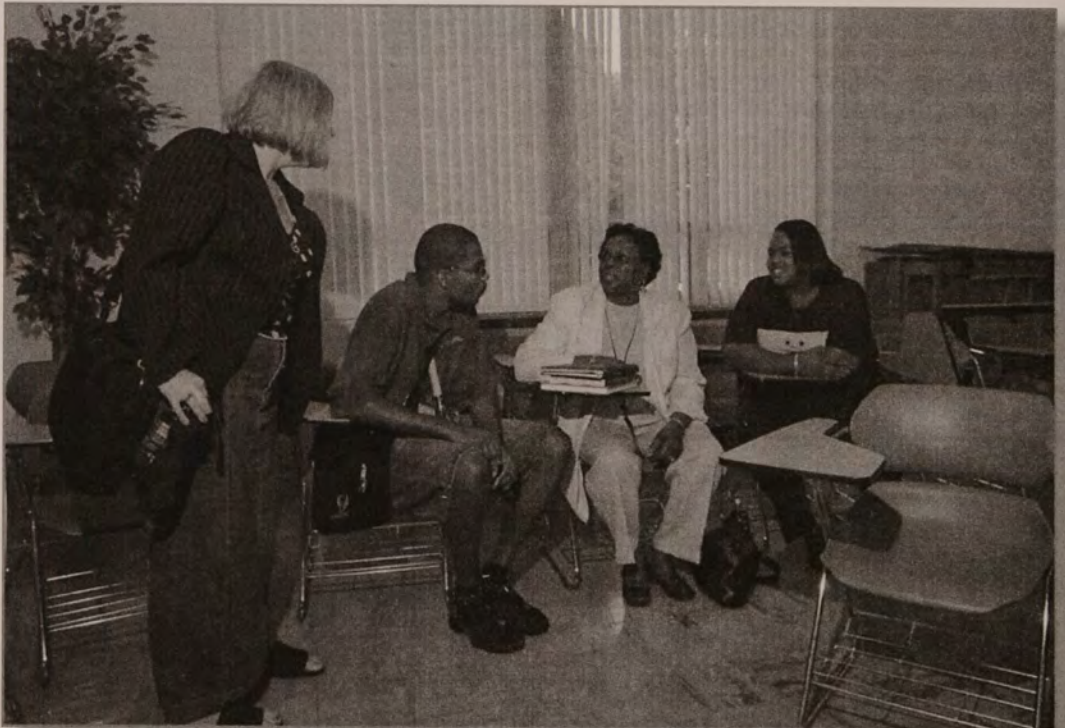
Withdrawals

A student is enrolled in a course after having registered for it, unless and until withdrawal 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. 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 must follow regular admission policies.

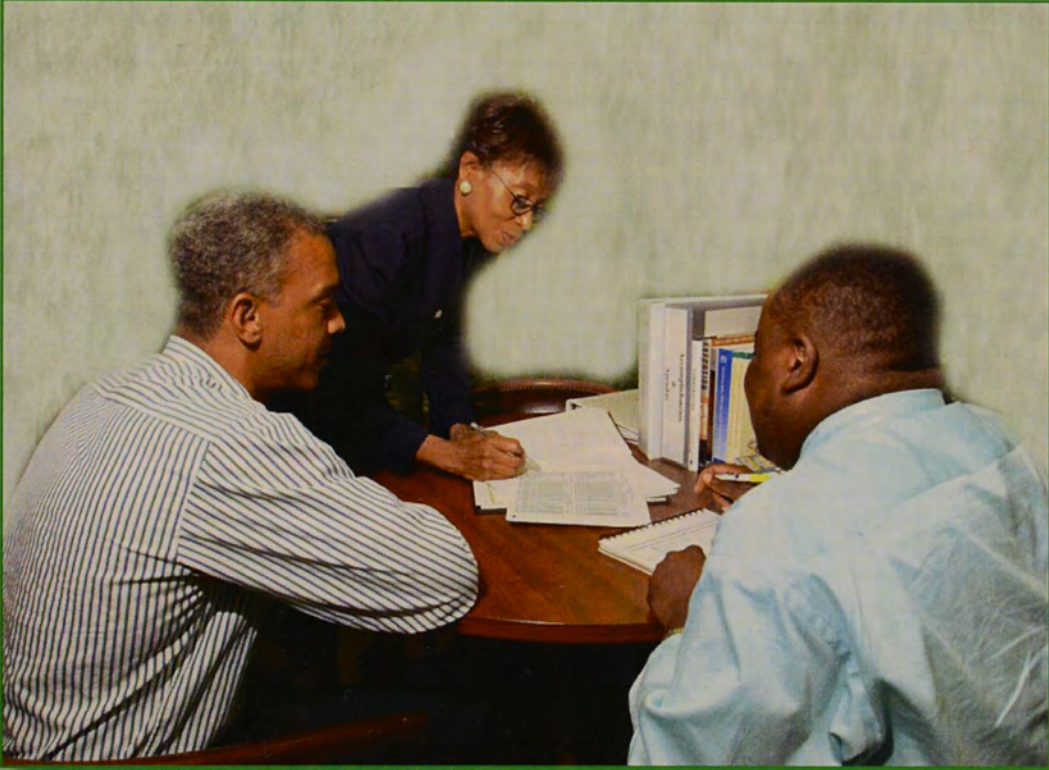
TRANSCRIPTS

Students and graduates who wish to receive unofficial copies of their transcripts or who wish to have official transcripts sent

to other institutions or agencies may apply in writing to the registrar. Email requests will not be honored. Transcript request forms are available through the Office of the Registrar. The first transcript is provided at no charge. Each additional transcript is five dollars. Transcripts on demand or walk-ins will be charged ten dollars. Official transcripts will not be issued until the student has met all financial obligations to ITC. Transcripts of academic work from institutions other than ITC, which were obtained for the purpose of admission to ITC, may not be released to any third party.



Financial Information



FINANCIAL INFORMATION

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 invested for the purpose of earning income. This income is also applied toward the cost to provide a quality theological education.

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 the 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. **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)			
2004-2005	Fall	Spring	Total
Full-time Tuition			
*† Constituent	\$3,827	\$3,827	\$7,654
*† Nonconstituent	\$4,606	\$4,606	\$9,212
Part-time Tuition			
**† Constituent		\$391 Per Semester Credit	
**† Nonconstituent		\$539 Per Semester Credit	
Registration Fee			
<i>(Payable in full at time of registration)</i>			
	\$50	\$50	\$100
Library Fee			
<i>(Payable in full at time of registration)</i>			
	\$30	\$30	\$60
<p><i>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 and upon approval by the registrar.</i></p>			
Housing			
Furnished efficiency (utilities included)	\$1,883	\$1,883	\$3,766
Furnished 1-bedroom (utilities included)	\$2,169	\$2,169	\$4,338
<p>Additional housing and dormitories are operated by member seminaries and fees are paid to the respective seminary.</p>			
<p>* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.</p>			
<p>** 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 \$391 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$539.</p>			
<p>† See Basic Expenses for doctoral programs.</p>			

BASIC EXPENSES			
(Master's Programs)			
2005-2006	Fall	Spring	Total
Full-time Tuition			
*† Constituent	\$3,981	\$3,981	\$7,962
*† Nonconstituent	\$4,791	\$4,791	\$9,582
Part-time Tuition			
**† Constituent		\$407 Per Semester Credit	
**† Nonconstituent		\$561 Per Semester Credit	
Registration Fee			
<i>(Payable in full at time of registration)</i>			
	\$75	\$75	\$150
Library Fee			
<i>(Payable in full at time of registration)</i>			
	\$45	\$45	\$90
<p><i>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 and upon approval by the registrar.</i></p>			
Housing			
Furnished efficiency (utilities included)	\$1,883	\$1,883	\$3,766
Furnished 1-bedroom (utilities included)	\$2,169	\$2,169	\$4,338
<p>Additional housing and dormitories are operated by member seminaries and fees are paid to the respective seminary.</p> <p>* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.</p> <p>** 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 \$407 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$561.</p> <p>† See Basic Expenses for doctoral programs.</p>			

BASIC EXPENSES

(Master's Programs)

2006-2007	Fall	Spring	Total
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Full-time Tuition

*† Constituent	\$4,141	\$4,141	\$8,282
*† Nonconstituent	\$4,983	\$4,983	\$9,966

Part-time Tuition

**† Constituent		\$424 Per Semester Credit	
**† Nonconstituent		\$584 Per Semester Credit	

Registration Fee

(Payable in full at time of registration)

	\$75	\$75	\$150
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Library Fee

(Payable in full at time of registration)

	\$45	\$45	\$90
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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 and upon approval by the registrar.

Housing

Furnished efficiency (utilities included)	\$1,883	\$1,883	\$3,766
Furnished 1-bedroom (utilities included)	\$2,169	\$2,169	\$4,338

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

- * 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 \$424 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$584.
- † See Basic Expenses for doctoral programs.

BASIC EXPENSES			
(Master's Programs)			
2007-2008	Fall	Spring	Total
Full-time Tuition			
*† Constituent	\$4,141	\$4,141	\$8,282
*† Nonconstituent	\$4,983	\$4,983	\$9,966
Part-time Tuition			
**† Constituent		\$424 Per Semester Credit	
**† Nonconstituent		\$584 Per Semester Credit	
Registration Fee			
<i>(Payable in full at time of registration)</i>			
	\$100	\$100	\$200
Library Fee			
<i>(Payable in full at time of registration)</i>			
	\$50	\$50	\$100
<p><i>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 and upon approval by the registrar.</i></p>			
Housing			
Furnished efficiency (utilities included)	\$1,959	\$1,959	\$3,918
Furnished 1-bedroom (utilities included)	\$2,302	\$2,302	\$4,604
<p>Additional housing and dormitories are operated by member seminaries and fees are paid to the respective seminary.</p> <p>* Full-time tuition covers the cost for the degree-seeking student who carries a schedule of 12 to 16 semester credits.</p> <p>** 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 \$424 for each semester credit over 16 credits; the nonconstituent student enrolled for more than 16 credits pays \$584.</p> <p>† See Basic Expenses for doctoral programs.</p>			

Master of Divinity
Distance Education Program

Tuition and Fees

Tuition: \$561 per semester
credit hour

(Note: a \$150.00 nonrefundable tuition deposit must be made upon acceptance into the program to hold your place; the deposit is applied to the first term of tuition).

Application fee: \$50
(A nonrefundable one-time fee, which must be included with the application.)

Registration fee: \$75 per semester

Library fee: \$45 per semester

Technology fee: \$100 per semester

Distance Education
Document fee: \$75 per semester

Distance Education
Connection fee: \$44 per semester
credit hour

ADDITIONAL COURSE FEES

Pastoral Care IPSC 718: \$100
2005-2008

OTHER FEES

Application

A nonrefundable fee of \$50 is required by each applicant to process an application for admission.

Auditing

The charge for auditing is the same as for credit courses under nonconstituent fees (\$561). Audit courses may not be changed to credit courses, do not fulfill degree requirements, and carry no academic credits.

Change of Course

A student making a change in course schedule after the designated drop/add period pays a fee of \$5.

Graduation

Each candidate for a degree pays a service fee of \$113. 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.

Penalty/Late Registration

Students who fail to register or pay tuition and fees by deadlines announced in the academic

calendar are subject to a late payment fee of \$50. A student who fails to apply for a degree by the published deadline is subject to a late fee of \$25. There is a \$15 fee for a Change of "I." The fee must be paid to the Office of Financial Services before the change of incomplete grade will be processed.

Information Technology Fee

There is a \$100 mandatory fee per semester and \$25 fee for the summer session.

Parking Fee

There is a mandatory fee of \$75 per semester. For the summer, there is a mandatory fee of \$25. The fee affords the student the opportunity to park on campus; however, the fee does not guarantee a parking space.

Returned Checks

A fee of \$25 will be charged for each returned check.

Student I. D. Card

A cash fee of \$15 is charged to replace lost cards.

Student Christian League

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.

UNCF

Every student registering pays a mandatory fee toward support of the United Negro College Fund (The College Fund). This fee is payable in full at registration.

Journal of the ITC

Every student pays a mandatory fee of \$12.50 per semester for this institutional publication. This fee is payable in full at registration.

Mail Box Rental

A \$15 fee is charged per academic year.

Maintaining Matriculation

A standard maintaining matriculation fee of \$50 is assessed for any semester (excluding summer) in which a D.Min. student is formally enrolled in the degree program, but not registered for credit hours. The fee of \$25.00 will be assessed to all other degree-seeking students.

Transcript

The first transcript is provided free. Each additional transcript is \$5. Transcripts on demand or walk-ins are \$10.

Admission Deposit

A nonrefundable fee of \$150 is required of all students enrolling in a degree program. This deposit is required by April 1 for fall

admission, January 1 for summer admission, October 1 for spring admission, or within three weeks of notification of admission to the program to secure the student's place in the class. The deposit will be posted as a credit to the student's account; however, a student who pays the deposit but fails to enroll will forfeit the deposit. Deposits must be made by certified check or money order only.

BASIC EXPENSES (*Doctoral Programs*)

Application	\$50 per year
Tuition	\$425 per credit hour
Registration	\$75 per semester; \$75 summer
Library	\$45 per semester; \$45 summer
Graduation	\$100
Maintaining	
Matriculation	\$325 plus library and registration fees

FINANCIAL ASSISTANCE

Financial Aid

The Office of Financial Aid at ITC administers and coordinates the awarding of student financial aid and assists students in identifying support to pay for their seminary education. As the majority of funds administered by the Office of Financial Aid come from a federal source, ITC has adopted the same philosophy for awarding aid as the Department of Education.

Financial aid is available through both constituent denominations and through ITC's Office of Financial Aid. All students interested in receiving financial aid should file an application with their denominational dean and ITC's Office of Financial Aid 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 academic 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 comprised 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).

Students' Rights and Responsibilities

- The cost of attendance
- The financial assistance available from federal, state, and institutional sources
- Procedure and deadlines for submitting applications for financial aid
- How financial aid recipients are selected
- How financial eligibility is determined, including resources the financial aid office considered available to the student
- When and how financial aid funds are disbursed
- An explanation of each type of award the student receives
- The refund policy for students who withdrew
- For any federal or state student loan received; the interest rate, the total amount to be repaid, when repayment begins, the length of the repayment period, and the cancellation or deferment provisions of the loan
- For any federal work-study job: a description of the job, the hours a student is eligible to work, the rate of payment, and how and when payment is made
- The criteria used to determine satisfactory academic progress for financial aid purposes
- How to appeal a decision by the Office of Financial Aid concerning an award

What Students Have Responsibility to Do?

- Read directions thoroughly, complete all forms accurately, and comply with all deadlines.
- Submit any additional information or documents required by the Office of Financial Aid or other agency, if applicable.
- Contact the Office of Financial Aid if an award letter is not received within three weeks of submitting all required documents.
- Read, understand, and keep copies of any forms the student is required to sign.
- Repay any student loans that are received.

- Attend entrance and exit interviews if federal or state loans are received while attending ITC.
- Notify the Office of Financial Aid of any change in enrollment status or financial status, including any scholarships or grants received from outside sources.

Financial Aid Appeal Process

Federal regulations and ITC policies require that students receiving financial assistance maintain satisfactory academic progress (SAP). In general, "satisfactory academic progress" means progressing toward successfully and timely completion of degree requirements within four years.

The program affected by SAP requirements include federal and institutional aid. Students receiving funds from any of these sources must demonstrate and maintain SAP or face financial aid probation and/or denial of aid from all sources.

Students may appeal a denial for financial aid if they have unusual circumstances that prevent them from performing satisfactorily. A letter of appeal describing the situation may be submitted to the Committee on Financial Aid.

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 Office of Financial Aid.** 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.

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 denominational 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 (UNCF) Assistance. Every student who has completed the Free Application for Federal Student Aid (FAFSA) 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 provost 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 nonfederal 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.

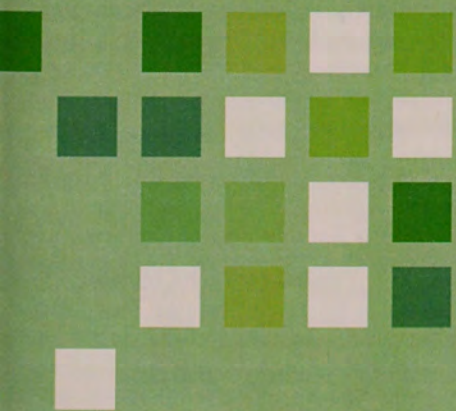
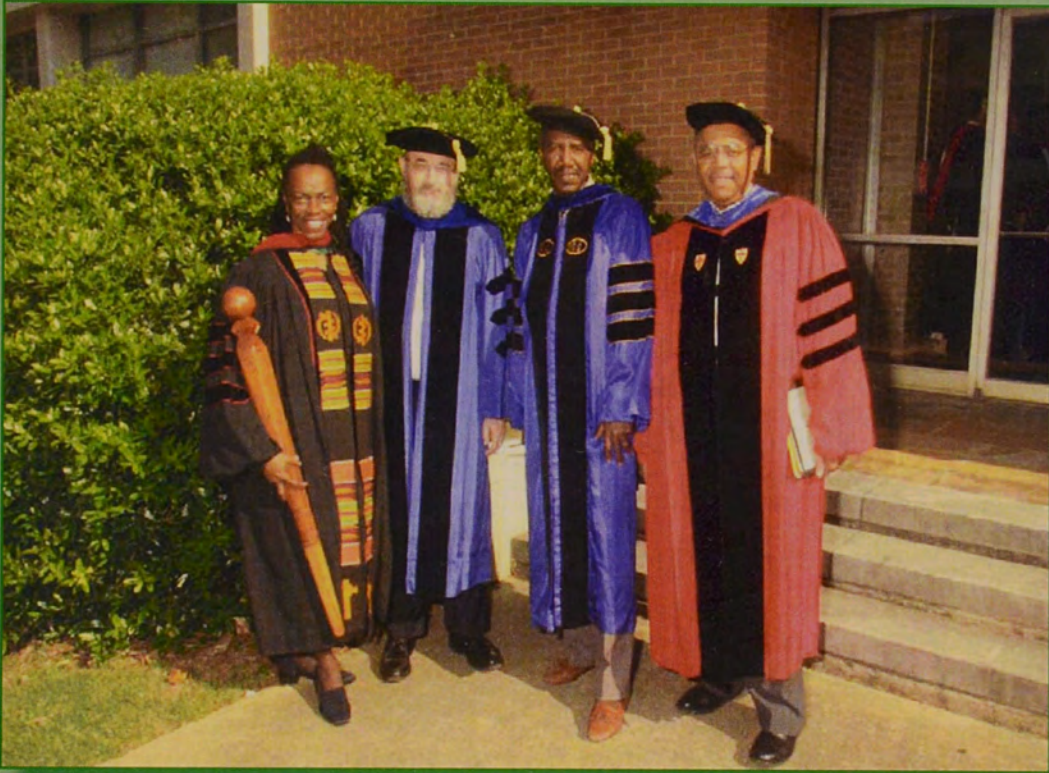
Refunds for first-time students, who withdraw on or before the 60 percent point in the enrollment period, will be governed by the pro rata calculation. Therefore, the refund will be based on the percentage of time remaining in the program after the student's last recorded day of attendance.

REFUND SCHEDULE

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<i>First and Second Semesters</i>	<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	
<i>Summer Session</i>	<i>Percentage Refunded or Canceled</i>
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 (IBSL)

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.

Note: Courses that cover multiple books of the Bible are listed in registration schedules with alphabetic subscripts (e.g., 507C, Pentateuch: Leviticus). They may be repeated for credit only if each instance of the course is for a different book (e.g., 507A, Genesis, and 507B, Exodus).

AREA II: PHILOSOPHY, THEOLOGY, ETHICS, AND HISTORY (ITEH)

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 (IPSC)

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 (ICAM)

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.

DISTANCE EDUCATION OPPORTUNITIES AT ITC

ITC will offer a Master of Divinity degree through Distance Education. This program is as unique as the Institution itself, for several reasons:

- Students at ITC's remote education sites will be taught by the same learned faculty and experience the same curriculum as does ITC's on-campus students.
- ITC is accredited to offer this program by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) and by The Association of Theological Schools (ATS) in the United States and Canada.
- Students enrolling in the program

can expect to complete all degree requirements in four years, taking 60 hours of coursework by live interactive video at one of ITC's remote sites and 30 hours of coursework at the ITC campus in Atlanta (on-campus coursework is spread over winter and summer terms of one to two weeks duration). (See Curriculum section.)

- Distance education students will also be eligible for financial aid. The approximate cost of the program is \$4000 per term. (See Financial section.)

The proposed distance education program is specifically designed to address the needs of students who cannot disrupt their family or work lives in order to live on or near the ITC campus for a long period of time. A significant proportion of the students anticipated to enroll in the distance education program are full-time pastors with no graduate theological experience. While these ministers provide adequate and effective ministry to their congregations, they seek a graduate theology degree in order to enhance their ministry or to meet new requirements of the organization that has ordained them.

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; and
- 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 required to take this core at ITC. It is optional to elect to declare an area of concentration at ITC. Students who elect not to declare concentrations must take the required number of electives to reach the maximum number of courses for graduation. For those students who elect to declare an area of concentration, they must select from among the four Areas of the curriculum. Also, all courses in the concentration must be completed with a grade of "**C**" or better. During the pursuit of a Master of Divinity degree, students should remain mindful that sixteen is the maximum number of credits per semester that a student may carry. (See Course Load/Time Status for specific information.)

Distribution of Credits

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

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

Foundations for Ministry (IINT 408A)	2
Professional Assessment in Theological Education (IINT 408B)	1
Senior Integrative Seminar (IINT 408C)	1
Area I (IBSL)	12
Area II (ITEH)	15 or 18*
Area III (IPSC)	9 or 12*
Area IV (ICAM)	19
Total Credits	59 or 64

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 plus **two (2)** exegetical courses (OT exegetical and NT exegetical). 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 (1)** exegetical course. As a substitute for the second exegetical course, M.A.C.E. students are required to take The Bible in Christian Education (**ICAM 804**), and M.A.C.M. students 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). Instead, international students must take electives to satisfy total credit hours for graduation.

Concentration

The concentration assures the student of an area of specialization in ministry. **It is optional for students to declare an area of concentration at ITC.** However, for those who wish to declare an area of concentration, this provides content in theory and practice to achieve vocational goals and aspirations.

In addition to the core, candidates 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. All courses in the concentration must be completed with a grade of "C" or better. Concentrations do not appear on graduation diplomas.

Concentration in Biblical Languages.

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. 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 that 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 Presbyterian and United Methodist students only.

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

The M.A.C.E. is designed to equip leaders to provide Christian religious educational ministries for the contemporary church and global community. The program exists for, but is not limited to, laypersons that 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 ITC, the M.A.C.E. 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; and
- 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 her/his 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; and
 - Show in writing, presentations, and manners of functioning in courses, field, and other experiences and assessment processes evidence of her/his 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. These competencies also are 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 student). 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 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; and
- 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; and
- 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; and

- 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 affect the life and mission of the Church; and
- 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; and
- The ability to discipline oneself in the use of time, work, and recreation,

allowing time for introspection and mediation, "centering down," and spiritual enrichment.

Part C

Competence in Relation 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; and
- 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; and
- 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; and
- 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 M.A.C.E. 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 M.A.C.E. 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 two credits for Ministry and Context II) with an emphasis on Christian education. During the pursuit of a Master of Arts in Christian Education degree, students should remain mindful that **sixteen** is the maximum number of credits per semester that a student may carry.

Terminal Project Requirement

A major terminal research project, which connects Christian educational theory and practice, will be required of all candidates for the M.A.C.E. 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 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 a 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; and
- The creation of a portfolio or group of visual religious art forms (e.g., painting, sculpture, photography, stained glass, etc.).

All requirements for the M.A.C.E. 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 (IINT)	
Foundations for Ministry (IINT 408A)	2

Area I: Biblical Studies and Languages (IBSL)

Area I: Biblical Studies and Languages (IBSL)	9
Introduction to Hebrew Bible/Old Testament	3
Introduction to New Testament	3
Biblical Exegesis Elective (required to take only one exegetical course)	3

Area II: Philosophy, Theology, Ethics, and History (ITEH)

Area II: Philosophy, Theology, Ethics, and History (ITEH)	9
Introduction to Philosophy and Theology	3
History of the African-American Church	3
Area II Elective	3

Area III: Persons, Society, and Culture (IPSC)

Area III: Persons, Society, and Culture (IPSC)	9
Introduction to Missiology: Christian Mission, Evangelism and Ecumenism	3
Sociology of Religion Elective	3
Area III Elective	3

Area IV: The Church and Its Ministries (ICAM)

Area IV: The Church and Its Ministries (ICAM)	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 Administration and Leadership Development	3
The Bible in Christian Education	3
Area IV Electives	5
TOTAL CREDITS	60

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

First Semester

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
Semester Total	14

Second Semester

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
Semester Total	15

Third Semester

Christian Worship	3
Biblical Exegesis Elective (only one required)	3
Ministry and Context I	2
Christian Education Colloquy I (C.E. Discipline, Professional Assessment, and M.A.C.E. Project Development)	2
Administration and Leadership Development	3
Area IV Christian Education Elective	3
Semester Total	16

Fourth Semester

Music in Christian Education	3
Ministry and Context II	2
Christian Education Colloquy II (Cross-Discipline, Professional Assessment, Integrative Seminar, and M.A.C.E. Project Completion)	2
Area II Elective	3
Area IV Elective	5
Semester Total	15

PROGRAM TOTAL HOURS	60
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THE MASTER OF ARTS IN CHURCH MUSIC (M.A.C.M.)

In keeping with the mission of ITC, the M.A.C.M. 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 occurs. Emphasis will be placed on the theological, biblical, musical, historical and liturgical concepts that shape and are shaped by a variety of 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 M.A.C.M. 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 order 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; and
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.

Student 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 so that the student will be challenged, encouraged and inspired to pursue further graduate study. Objectives of the M.A.C.M. degrees that follow are based on the music portion of the ITC "Basic Competencies for Ministry."

1. To enable the student to relate to biblical, theological, and liturgical

concepts to the ministry of music in the local church;

2. To 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;
3. To 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;
4. To 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;
5. To encourage proficiency in at least one music area such as keyboard instruments, voice, conducting, composing and/or arranging choral music for the Church;
6. To 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;
7. To 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;
8. To 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
9. To facilitate the completion of denominational requirements for music ministry leadership.

BASIC COMPETENCIES FOR MUSIC MINISTRY

Part I.

Basic Attitudes, Knowledge, and Skills for Ministry

Attitudes

1. Thanksgiving, love, and trust in the gracious and forgiving love of God which is offered in and through Jesus the Christ;
2. Acceptance and appreciation for the continuous revelation of God in Christian religion and non-Christian religions;
3. Faithfulness to Jesus Christ and his

mission in the world;

4. Acceptance of the diversity of Christian ministry and of those "called" to ministry;
5. 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 insight and help as a person by the illumination of scripture;
6. 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;
7. Sensitivity to the feelings and needs of those with whom one lives and works;
8. A spirit of integrity, openness and caring, in the task of ministry;
9. Receptivity to constructive criticism and evaluation as a means of growth and improvement, and a willingness to seek help when needed;
10. Willingness to perform Christian service not merely as an individual but in concert with brothers and sisters as well;
11. 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;
12. Understanding of and faithfulness to the African heritage and to the heritage of the African-American witnessing community;
13. Appreciation for the heritages of other Africans in Diaspora and other "Two-Thirds World" Christian communities;
14. Willingness to remain "open" to growth, as one continually in process of becoming and to regard academia as an open rather than a closed process.
15. Openness to inclusive language about the people of God which accurately reflects the diversity and unity of the Church and the reality of the human family;
16. Openness to inclusive language about God which expands, rather than diminishes, one's comprehension of God; and
17. Willingness to extend a welcoming openness toward others; approachableness, warmth, and genuineness expressed through one's personality, including being present and attending to what another is trying to communicate.

In keeping with the mission of ITC, the M.A.C.M. 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 occurs. Emphasis will be placed on the theological, biblical, musical, historical and liturgical concepts that shape and are shaped by a variety of 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 M.A.C.M. 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 order 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; and
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.

Student 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 so that the student will be challenged, encouraged and inspired to pursue further graduate study. Objectives of the M.A.C.M. degrees that follow are based on the music portion of the ITC "Basic Competencies for Ministry."

1. To enable the student to relate to biblical, theological, and liturgical concepts to the ministry of music in the local church;
2. To enable the student to understand the sociological, political, historical,

Knowledge (of)

1. 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 and worship in particular;
2. Theory and practice of church music throughout history with a special concern for the evolution of music ministry in African and African-American congregations as well as other churches and denominations of the student's particular ethnic tradition;
3. The variety of vocal and instrumental forms and styles from biblical psalm and canticles to current idioms;
4. Theology of music for worship and theological rationales helpful in evaluating new forms and styles of music for worship;
5. Biblical and historical bases for church music professions as well as contemporary career opportunities, preparation necessary, and requirements for various contractual categories of employment for church musicians;
6. Theological and sociological perspectives of the cultural contexts in which music ministry takes place and ways that contexts inform and help determine choices of music for worship;
7. Methodology for teaching vocal music in a variety of settings for a variety of age groups, including methods of introducing new hymns and other song forms in congregational settings;
8. The dynamics of servant leadership, which will enable facility in all aspects of music ministry, especially in shared ministries and personal relationships with other members of the music staff, members of performing groups, Christian educators, and members of the congregation; and
9. The dynamics of servant leadership, recognizing the need to forge, affirm, and maintain cooperative partnerships in ministry, open lines of communication, and constancy in joint working relationships with pastors.

Skills

1. Proficiency in the fundamentals of music and in the use of acquired music skills and innate musical talent in order to adequately assume full responsibilities for the ministry of music in local congregations or institutions;
2. Proficiency and experience in each of the following: demonstrating maximum proficiency in at least one of the areas: keyboard; stringed, percussion or wind instruments; voice; conducting; composition; and choral arranging;

3. 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;
4. The ability to relate biblical and theological views of ministry to the ministry of music;
5. The ability to employ methodology for teaching music in a variety of settings and for a variety of age groups; and
6. The ability to demonstrate the dynamics of servant leadership, thereby enabling a cooperative working relationship with other musicians, performing groups, pastors, Christian educators, and members of the congregations.

Competence in Scholarship

ITC affirms the need to encourage scholarship and continuance in graduate programs as a form of ministry. The curriculum will include courses that encourage research and writing among faculty and students.

1. Biblical and other research languages required for further doctoral education;
2. Fundamentals of research planning and execution, theological and bibliographic methodology;
3. Philosophical and theological view of humanity;
4. History and methodological options in contemporary theology; and
5. Specific areas of interest determined by the student.

Skills

1. The ability to plan one's own continuing education;
2. The ability to use biblical languages, knowledge, and skills in dialogue with others to foster one's own growth in faith and in the discipline of the Christian life;
3. The ability to discipline one's time to carry out directed study, research, and writing within a planned block of time; and
4. The ability to handle research tools effectively.

Graduation Requirements

1. The student must be able to profess proficiency (skill) 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, and orchestral strings
Hand bells

Voice
Conducting
Composing and/or arranging choral music for all vocal classifications

2. The student must be able to 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

3. The student must 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) (Strophic) Hymns
Anthems
Spiritual (African-American and Euro-American/ Appalachian)
Gospel (African-American and Euro-American)

Styles

Call and Response
Chant (neumatic, syllabic, and melismatic)
Hymn
Spiritual
Gospel

4. The student must articulate and demonstrate sufficient knowledge of the following:

- The history and use of instruments in worship;
- Composers and arrangers of vocal and instrumental music used in worship; and
- The application of historical foundations to contemporary practices with a view toward future directions;

5. The student must demonstrate an understanding of the use of music in worship by:

- Planning a variety of worship services using appropriate music in a variety of liturgical settings (the Sacraments/ Ordinances, weddings, funerals, and regular worship services);
- Planning and providing music for services of worship appropriate to the seasons of the liturgical church year, based on scriptures from lectionary sources;
- Planning worship services for at least two different cultural contexts; and

- Planning music for worship in light of particular denominational forms of liturgy.

6. The student must demonstrate an understanding of the use of music in total church education by:
- Planning and conducting workshops in area(s) of the student's specialization;
 - Adapting biblical themes for various age levels, using appropriate music;
 - Teaching new music to choirs at a variety of age levels (graded choirs); and
 - Teaching new genres of songs hymns to congregations at an appropriate time according to the denomination.
7. The student must demonstrate an understanding of biblical and theological perspectives according to the cultural context in which ministry occur.
8. The student will seek opportunities to participate in the creation of new forms and styles of music for worship and/or church education situations.
9. The student will demonstrate the ability to serve as minister of music, choir director, or music coordinator in field experiences, providing evidence of proficiency in all areas of music ministry.

Terms of Admission

All persons seeking to enroll in the M.A.C.M. degree program must be able to demonstrate a degree of proficiency in vocal music, instrumental music, or conducting and must:

- Meet the same admission requirements as students applying to the M.Div. program;
- Include at least one person among references who can comment knowledgeably on the student's music abilities; and
- arrange a music audition through the chair of the Music Department.

Requirements for the Master of Arts in Church Music Degree

The minimum requirements for graduation are at least sixty semester hours with a grade point average of not less than **2.25**. Not more than six semester credits may be a grade of "**C-**" or below.

A minimum of twenty-one credits must be earned in music courses; four credits must be earned in the Ministry and Context sequence – **ICAM 841 (Ministry and Context I)** and **ICAM 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. During the pursuit of a M.A.C.M. degree, students should remain mindful that sixteen is the maximum number of credits per semester that may be carried.

Master of Arts (M.A.C.M.) Project Option

A major research project will be required of all candidates for the M.A.C.M. 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; or
- 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 research and writing scholarly 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 Curriculum Review Task Force 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

Area I: Biblical Studies and Languages (IBSL)	9
Introduction to Hebrew Bible/Old Testament	3
Introduction to New Testament	3
Biblical Exegesis Elective (required to take only one exegetical course)	3
Area II: Philosophy, Theology, Ethics, and History (ITEH)	9
Introduction to Philosophy and Theology	3
History of the African-American Church	3
Ethics Elective	3
Area III: Persons, Society, and Culture (IPSC)	6
Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism	3
Sociology of Religion Elective	3
Area IV: The Church and Its Ministries (ICAM)	36
Foundations of Christian Education	3
Christian Worship	6
Ministry and Context I and II	4
Music	21
M.A.C.M. Project Option	2
PROGRAM TOTAL HOURS	60

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

First Semester

Introduction to Hebrew Bible/Old Testament	3
Introduction to Philosophy and Theology	3
Introduction to Missiology: Christian Mission, Evangelism and Ecumenism	3
Survey of Church Music/Hymnody	3
Music Elective	3
Semester Total	15

Second Semester

Introduction to New Testament	3
Biblical Exegesis Elective	3
History of the African-American Church	3
African-American Church Music	3
Ethics Elective	3
Semester Total	15

Third Semester

Foundations of Christian Education	3
Christian Worship	3
Ministry and Context I	2

Music Ministry	3
Sociology of Religion Elective	3
Semester Total	14
Fourth Semester	
Ministry and Context II	2
Advanced Seminar in Worship and Liturgics	3
Seminar: Exegetical Approach to the Use of Hymns, African-American Spirituals and Gospel Songs	3
M.A. Project Option	2
Music Electives	6
Semester Total	16
PROGRAM TOTAL HOURS	60

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 if a concentration is declared.
3. M.A. 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, **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. Students cannot file for a dual degree when they are candidates for graduation.
4. Students who wish to enroll in either of the dual degree programs, which 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: one degree for the

Master of Divinity and a separate degree for Master of Church Music; one degree for Master of Divinity and a separate degree for Master of Christian Education; one degree for Master of Christian Education and a separate degree for Master of Arts in Church Music. Students are entitled to receive two degrees upon completion of dual programs.

Required courses for each program are listed below according to degree. Advisement 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 that may be carried.

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 Black Church	3
Christian Education Colloquy I	2
Christian Education Colloquy II	2
Area II Elective	3
Area IV Elective	5
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	3
History of the African- American Church	3
Introduction to New Testament	3
Christian Worship	3
Ministry and Context I	2
Ministry and Context II	2

M.Div. Requirements

Hebrew Bible/Old Testament	3
New Testament	3
Ethics and Society	3
Church History I	3
Church History II	3
Systematic Theology	3
Clinical Intro. to the	
Psychology of Pastoral Care	3
Introduction to Preaching	3
Professional Assessment in	

Theological Education	1
Parish Administration	3
Wesleyan Theology* or Reformed Theology^	3
Denominational History	2/3
Denominational Polity	2
Religions of the World	3
Senior Integrative Seminar	1
Preaching Elective	3
Electives or M.Div. Concentration	18(21)†

Total Hours 120

*Required of United Methodist students.

^Required of Presbyterian Church (USA) students.

†For those students not required to take Wesleyan or Reformed Theology

The total number of required credits for the completion of the M.Div./M.A.C.E. is 120, including elective and concentration courses (if declared). 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.C.M. Project Option (Church Music)	2
Music Electives/Music in Christian Education	6
History of the African-American Church	3
Ministry and Context I	2
Ministry and Context II	2
Introduction to Philosophy and Theology	3
Introduction to Hebrew Bible/Old Testament	3
Introduction to New Testament	3
Biblical Exegesis Elective	3
Foundations of Christian Education	3
Christian Worship	3
Introduction to Missiology	3
M.Div. Requirements	
Hebrew Bible/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 Intro. to the Psychology of Pastoral Care	3
Introduction to Preaching	3
Professional Assessment in Theological Education	1
Parish Administration	3
Wesleyan Theology* or Reformed Theology^	3
Denominational History	2/3
Denominational Polity	2
Religions of the World	3
Senior Integrative Seminar	1
Preaching Elective	3
Electives or M.Div. Concentration	25 (28)†

Total Hours 120

*Required of United Methodist students.

^Required of Presbyterian Church (USA) students.

†For those students not required to take Wesleyan or Reformed Theology

The total number of required credits for the completion of the M.Div. /M.A.C.M. is 120, including elective and concentration courses (if declared). 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.C.M. Project Option (Church Music)	2
Electives (Music)	6
Ministry and Context I	2
Ministry and Context II	2
Foundations of Christian Education	3
Music in Christian Education	3
Music in the Black Church	3
History of the African-American Church	3
Introduction to Hebrew Bible/Old Testament	3

Introduction to New Testament	3	3 Elective courses	9
Sociology of Religion Elective	3	Total	28
Ethics Elective	3		
Introduction to Philosophy and Theology	3	Year IV	
Introduction to Missiology	3	Ministry and Context I	2
Biblical Exegesis Elective	3	Parish Administration	3
Christian Worship	3	Senior Integrative Seminar	1
		Ministry and Context II	2
		Clinical Introduction to Pastoral Care	3
M.A.C.E. Requirements continued		Total	11
The Church's Educational Ministry	3	Total Credits	90
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		
Total Hours	90		

DISTANCE EDUCATION PROGRAM

The completion time of the Master of Divinity degree through Distance Education is four years. The total number of required credits for the completion of this degree is 90 including electives.

Year I

Introduction to Hebrew Bible/Old Testament	3
Introduction to Philosophy and Theology	3
Foundations for Ministry	2
Introduction to the New Testament	3
Introduction to Missiology: Christian Mission, Evangelism, and Ecumenism	3
Religions of the World	3
3 Elective courses	9
Total	26

Year II

Hebrew Bible Exegesis	3
Systematic Theology	3
Professional Assessment in Theological Education	1
Church History I	3
New Testament Exegesis	3
Christian Worship	3
Foundations of Christian Education	3
2 Elective courses	6
Total	25

Year III

Ethics and Society or Sociology of Religion	3
History of the African-American Church	3
Denominational History	2
Denominational Polity	2
Church History II	3
Introduction to Preaching	3
Preaching Elective	3

MASTER OF DIVINITY AND MASTER OF SCIENCE IN URBAN POLICY STUDIES

Purpose

ITC and the Andrew Young School of Policy Studies (AYSPS) at Georgia State University have agreed to operate a joint degree program in Urban Policy Studies. In order to meet the requirements for both degrees within the four-year time frame, cooperation by both institutions is necessary. Both are committed to creating a special and needed focus in the education of pastors who are teachers, preachers, and leaders in the church, and also prepared to provide leadership, and play an informed role in the public discourse regarding regional issues in the community where they live and work.

The plan is to complete two (2) of the required three (3) years of study at ITC. The third year would be spent taking the core courses at AYSPS, and the fourth year would be completed at ITC. There would also be a co-mingling of courses during both the first year and third year at ITC and the second full year at AYSPS.

Year	Summer	Fall	Spring
First (ITC)	Essentials of Greek (only for Presbyterians) 2 units/6 credits	Foundations for Ministry Introduction to Philosophy and Theology Introduction to Missiology: Christian Mission, Evangelism and Ecumenism Introduction to Hebrew Bible/Old Testament	Introduction to New Testament Ethics & Society or Sociology of Religion Church History I Power, Faith & Civic Leadership
Second (ITC)	Supervised (2 units/6 credits)	Church History II Systematic Theology Pastoral Care Biblical Exegesis Introduction to Preaching Denominational History	Foundations of Christian Education Christian Worship Church Administration History of the African-American Church Professional Assessment in Theological Education Denominational Polity Preaching Elective
Third (Summer-ITC) (AY-AYSPS)	Clinical Pastoral Ed., Adv. Supervised, Ministry	Urban Policy Arena Applied Res. and Stats I Local Governance Urban Policy Planning	Urban Political Economy Microeconomics for Public Policy Master of Science (MS)-Urban Policy Studies (UPS) Concentration Course MS-UPS Concentration Course
Fourth (Summer-AYSPS) (AY-Columbia Theological-Seminary & AYSPS)	AYSPS-Practicum	Ministry and Context I Religions of the World Reformed/Wesleyan Theology	Senior Integrative Seminar Ministry & Context II MS-UPS Concentration Course

The M.Div. program at ITC has twenty-five (25) prescribed course units of the total eighty-nine (89) credits required to complete the degree.

Administration of the Joint Degree Program

While we can transfer in a few ITC courses, the Regents of Georgia State University residency requirements for graduate degrees will require that ITC students be registered at GSU for a significant part of the GSU course work. Practically, it means this: students register at ITC for summer of year 1 through summer of year 3. From fall of year 3 through summer of year 4, these students register as GSU students. Then from fall of year 4

through spring of year 4, they register at ITC again.

Following this pattern, ITC students could apply for admission into the MS-UPS degree any time from their application to ITC through their first two years at ITC. The administration of the two-degree programs will be substantially separated. This is an advantage for both institutions and students.

Scholarship students will have to be handled on a case-by-case basis. The student would follow the procedures in place to secure scholarship assistance from ITC for that portion of the program. However, on the GSU side, an attractive option is that even for a relatively small GRA stipend

(\$2500/year), the University waives all tuition (except for fees of about \$300 or so per term). When AYSPS can identify a funding source for the GRA stipend, the rather substantial out-of-state tuition (\$15,000/year) is waived. For in-state students, tuition is not as high; and there are some assistance programs targeted for in-state graduate students with demonstrable financial need.

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 their own 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 strengthens a student's own ministry of service. All other purposes lose their significance unless that intention is understood and honored. 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 occurred. 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 a ministry of service. Inactivity within any major realm of either goal would be regarded as foreshortening of the expectations 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
 - 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 for the Doctor of Ministry program 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 others 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 desire to strengthen their proficiency in 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 Committee on Doctoral Programs, 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 (36) semester credits are required for the completion of the Doctor of Ministry program.

Usually, persons 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:		
IATA-901	Seminar on Ministry	6 hours credit
IATA-905	Research Methods and Advanced Writing Seminar	3 hours credit
IATA-910	Theological Reflection Seminar	3 hours credit
IATA-915	Leadership and the Practice of Ministry Seminar Part I	3 hours credit
IATA-920	Leadership and the Practice of Ministry Seminar Part II	3 hours credit
IATA-925A	Biblical Reflection Seminar	3 hours credit
IATA-930	Theoretical Reflection Seminar	3 hours credit
IATA-935	Proposal Seminar	3 hours credit
IATA-940	Project Seminar	3 hours credit
IATA-945	Dissertation Seminar/Part I	3 hours credit
IATA-950	Dissertation Seminar/Part II	3 hours credit
Total		36 hours

DOCTOR OF MINISTRY PROGRAM (MILITARY)

The Doctor of Ministry for the military program has two tracks, "Chaplain Candidate" and "Reserve Chaplaincy." The "Chaplain Candidate" track is an exciting way for seminarians to explore the diverse and demanding role of the military chaplain in a variety of ministerial settings. As a "Reserve Chaplain," one can minister full-time in a civilian setting and still share unique skills and gifts as a military chaplain at an Air Force base.

The program rests on a base of general theological preparation. It moves toward an area of concentration that permits the student to explore the conjunction of theory, experience, and professional intentions in ministry. The student will receive up to 15 hours credit for approved post M.Div. class work.

Qualifications

- Have a minimum of three years' experience of full-time ministry following the completion of the Master of Divinity degree from an accredited institution;
- Have a minimum of a B average;
- Complete the application materials and submit them to the ITC D.Min. office no later than October 15 for military chaplains' D.Min. track; and
- Come for a personal interview before the members of the Committee on Doctoral Programs.

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 is correlated.

Qualifications

In addition to the general admission qualifications for the Doctor of Ministry program, the applicant must have completed at least two successive semesters 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 comprise 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 ATA, with each student enrolling in and receiving the degree from the school of choice. The executive board of the ATA 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.

Four core seminars	12 credits
Pastoral counseling practicum	18 credits
Courses in marriage and family studies	12 credits
Research seminar	6 credits
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 therapeutic 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; and
- 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



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COURSE DESCRIPTIONS INTERDISCIPLINARY COURSES (IINT)

408A. Foundations for Ministry

408B. Professional Assessment in Theological Education

408C. Senior Integrative Seminar

GOAL

Foundations for Ministry, the Professional Assessment in Theological Education, and the 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, the Professional Assessment in Theological Education during the second semester of the middler year, and the Senior Integrative Seminar during the last semester of the senior year.

The purpose of the course is to introduce the student to theological education for Christian ministry for the 21st century through an interdisciplinary perspective. Emphasis will be placed on education within the Black witnessing community. Various components of academic and professional preparation for ministry—biblical, theological, historical, ethical, global, social and behavioral sciences, and practices—will be introduced, examined, and evaluated.

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

OBJECTIVES

IINT 408A. Foundations for Ministry

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

1. Be introduced to the various components of theological education so that the curriculum is viewed as holistic rather than as fragmented;
2. Experience theological research methodology and biblio-graphic documentation in the Library;
3. Explore the development of theological education as an interdisciplinary movement;
4. Examine the social context of ministry facing the 21st century, drawing on the concepts of nihilism—loss of meaning, loss of relational connections, and loss of hope—racism, sexism, classism, ageism, and homophobia. Special

attention is given to AIDS;

5. Become a reflective practitioner through developing critical thinking skills and their interrelationships;
6. Examine the capacities, competencies, and skills needed for effective ministry in the 21st century;
7. Identify and evoke the gifts that each person brings to theological education (Profiles of Ministry will be utilized in addition to other materials.);
8. Recall one's call(s) to ministry and how this relates to preparation for ministry;
9. Share in an evaluation of one's gifts for ministry and how one's gifts might be understood in light of an interdisciplinary curriculum; and
10. Explore whether to participate fully or partially in the process of transformation involved in seminary education.

METHODS OF INSTRUCTION

The educational philosophy undergirding this course involves andragogy or adult education. The following are its characteristics:

1. Focusing on evocative methods of helping students express their gifts;
2. Helping students develop reflective thinking skills. (Reflective thinking is not just the application of ideas to practice and experience, but it is the actual dialogue and correspondence between practice and experience, on the one hand, and the theoretical and theological ideas, on the other hand.) The goal of such reflective thinking is developing actual strategies for intervention. In addition, reflective thinking is different from but closely related to critical thinking. Critical thinking is exploring the assumptions undergirding ideas, concepts, and theoretical and theological formulations. Reflective thinking also makes judgments about values undergirding ideas and formulations as well, but it also moves to the constructive and strategic level of intervention into the lives of people, institutions, and social structures for improving the lot of humanity. In other words, critical thinking and reflective thinking complement each other.
3. Covenanting between faculty and students for a mutual process of learning;
4. Faculty modeling self-disclosure as a basic method of communicating ideas; and

5. Developing methods to encourage students to think critically about cherished ideas they bring to seminary as well as empowering them to build on what they bring.

This course will contain a reflective component, with each student 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 the following modules:

- Introduction to Theological Research, I
- Introduction to Theological Research, II
- Tasks of Ministry (Profiles of Ministry)
- Religion and American Culture
- The Call
- Reframing Theological Education and Reflective and Critical Thinking
- Nihilism in Black America
- The Gifts You Bring to Theological Education
- Area Presentations on the Integration of ITC's Curriculum/ Evaluation of the Course

IINT 408B. Professional Assessment in Theological Education

During the middler year, each student will participate in the Professional Assessment in Theological Education, which consists of a series of sessions with members of 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 instructors.

Prerequisite: IINT 408A

IINT 408C. Senior Integrative Seminar

The interdisciplinary closure for M.Div. students is involvement 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:** IINT

408B

COURSE MEETINGS

IINT 408A. Foundations for Ministry

This course will be taught during the fall and J-Term semesters. A lead/coordinating teacher will oversee the fall and J-Term sessions, assisted by five assigned professors.

2 credits

IINT 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**

IINT 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**

IINT 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 interpret 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

IINT 410. 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 both women and men. It will provide the opportunities to analyze structural issues in relation to women (and men) in the Church. Theological, socio-political, psychological, and ecclesiological aspects of the subject will be explored. **3 credits**

IINT 411. M.A.C.E. Project Options

A major research project will be required for all candidates for the M.A.C.E. and will be completed under the supervision of departmental faculty. The options are:

- 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 use 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. **(Only for pre-2002 students; 2002 students must take ICAM 819 Colloquy I) 2 credits**

IINT 411A. 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**

IINT 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 student's 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**

IINT 412A. Writing Women's Lives: Identity and Gender in Islam

The Womanist Studies in Religion recognizes and promotes the scholarly activities of academicians who study Black women, religion, and spirituality. This program enables scholars to pursue a research project of their own design. Women 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 especially those seeking sabbatical or independent research support. **3 credits**

IINT 413. Womanist Studies in Religion

The Womanist Studies in Religion recognizes and promotes the scholarly activities of academicians who study Black women, religion, and spirituality. This program enables scholars to pursue a research project of their own design. Women 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 especially those seeking sabbatical or independent research support. **3 credits**

IINT 414. God's People in Hagar (Womanist Studies Program)

The Womanist Studies in Religion recognizes and promotes the scholarly activities of academicians who study Black women, religion, and spirituality. This program enables scholars to pursue a research project of their own design. Women 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 especially those seeking sabbatical or independent research support. **3 credits**

IINT 415. Black Women in Civil Rights Movement (Womanist Studies Program)

The Womanist Studies in Religion recognizes and promotes the scholarly activities of academicians who study Black women, religion, and spirituality. This program enables scholars to pursue a research project of their

own design. Women 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 especially those seeking sabbatical or independent research support. **3 credits**

IINT 490. Directed Study in Interdisciplinary Theory and Methodology

This directed study is done with the consent of the instructor. **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 (IBSL)

Note: Courses that cover multiple books of the Bible are listed in registration schedules with alphabetic subscripts (e.g., 507c, Pentateuch: Leviticus). They may be repeated for credit only if each instance of the course is for a different book (e.g., 507a, Genesis, and 507b, Exodus).

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 to understand 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 IBSL 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: IBSL 503. 3 credits**

505. Intermediate Biblical Hebrew

A continuation of biblical Hebrew grammar and reading of selected biblical texts. **Prerequisites: IBSL 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: IBSL 505 and an exegetical elective. 3 credits**

507. Pentateuch

An exegetical study of one or more of the books or documents in the Pentateuch. The course will be listed for registration as 507a

(Genesis) through 507e (Deuteronomy), or, for example, as 507f (the P document). This course fulfills the exegetical requirement.

Prerequisite: IBSL 501. 3 credits

508. Historical Books

An exegetical study of one or more of the historical books of the Protestant Canon, excepting Ruth and Esther (Joshua, Judges, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah). The course will be listed for registration as 508a (Joshua) through 508g (Nehemiah), or as combinations of two or more books, e.g., 508fg (Ezra-Nehemiah). This course fulfills the exegetical requirement. **Prerequisite: IBSL 501. 3 credits**

510. The Major Prophets

An exegetical study of one of the major prophets: Isaiah, Jeremiah, or Ezekiel. The course will be listed for registration as 510a (Isaiah), 510b (Jeremiah), or 510c (Ezekiel). This course fulfills the exegetical requirement.

Prerequisite: IBSL 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. The course will be listed for registration as 511a (Hosea) through 511l (Malachi), or as combinations of two or more books, e.g., 511kl (Zechariah-Malachi). This course fulfills the exegetical requirement. **Prerequisite: IBSL 501. 3 credits**

512. Meggiloth

An exegetical study of one or more of the Meggiloth (Ruth, Esther, Lamentations, Song of Songs). The course will be listed for registration as 512a (Ruth) through 512d (Song of Songs), or as combinations of two or more books, e.g., 512ab (Ruth-Esther). This course fulfills the exegetical requirement.

Prerequisite: IBSL 501. 3 credits

514. Psalms

This exegetical study of the Book of Psalms will deal with a select number of psalms, paying attention to their literary characteristics, theologies, and implications for the liturgies of the Black Church. This course fulfills the exegetical requirement. **Prerequisite: IBSL 501. 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. The course will be listed for registration as 515a (Job), 515b (Proverbs), or 515c (Ecclesiastes). This course fulfills the exegetical requirement. **Prerequisite:**

IBSL 501. 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. **Prerequisite: IBSL 501. 3 credits**

527. Biblical Aramaic

An introduction to the grammar, syntax, and vocabulary of the Aramaic language as represented in the Bible, laying the foundation for the study of other Aramaic dialects. **Prerequisites: IBSL 503-504 or an equivalent preparation in biblical Hebrew. 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: IBSL 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. **Prerequisite: IBSL 501. 3 credits**

530. Directed Study in Hebrew Bible/Old Testament

This directed study is done with the consent of the instructor. **Prerequisites: IBSL 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 New Testament Greek grammar, syntax, and vocabulary. **Credit is given only when IBSL**

534 is completed. 3 credits

534. Introduction to New Testament Greek (2)

A continuation of the study of New Testament Greek grammar, syntax, and vocabulary. **Prerequisite: IBSL 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: IBSL 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: IBSL 534 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: IBSL 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: IBSL 531. 3 credits**

539. The Social World of the New Testament

A social-historical 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: IBSL 531 and an exegetical elective. 3 credits**

542. The Synoptic Gospels

An exegetical study of one of the Synoptic Gospels, or of a topic concerning the Synoptic tradition, with emphasis on exegetical methodology. The course will be listed for registration as 542a (Matthew), 542b (Mark), or 542c (Luke), or, for example, as 542d (Parables) or 542e (Passion Narratives). This course fulfills the exegetical requirement. **Prerequisite: IBSL 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: IBSL 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:** IBSL 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:** IBSL 531 and an exegetical elective. However, students with a grade of B or higher in IBSL 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 or more of the authentic letters of Paul with an emphasis on exegetical methodology. The course will be listed for registration as 550a (Romans), 550b (1 Corinthians), 550c (2 Corinthians), 550d (Galatians), 550e (Philippians), 550f (1-2 Thessalonians), or 550g (Philemon), or as combinations of two or more books, e.g., 550de (Galatians-Philippians). This course fulfills the exegetical requirement. **Prerequisite:** IBSL 531. 3 credits

551. Deutero-Pauline Literature

An exegetical study of one or more of the Epistles to the Colossians and Ephesians or the Pastoral Epistles with emphasis on exegetical methodology. The course will be listed for registration as 551a (Colossians), 551b (Ephesians), or 551c (the Pastorals), or as combinations of two or more books, e.g., 551ab (Colossians-Ephesians). This course fulfills the exegetical requirement. **Prerequisite:** IBSL 531. 3 credits

555. The Epistle to the Hebrews

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

557. The General Epistles

An exegetical study of one or more of the General Epistles with emphasis on exegetical methodology and social and theological implications. The course will be listed for registration as 557a (James), 557b (1 Peter), 557c (2 Peter and Jude), or 557d (1, 2, and 3 John), or as combinations of two or more books, e.g., 557bc (1 Peter-2 Peter). This

course fulfills the exegetical requirement.

Prerequisite: IBSL 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:** IBSL 531 and an exegetical elective. However, students with a grade of B or higher in IBSL 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:** IBSL 531 and an exegetical elective. 3 credits

560. New Testament Spirituality

A study of important themes and practices in New Testament spirituality as these are discussed in major texts, with a methodological introduction to the study of spirituality. Themes and practices include the presence of God, prayer, the Lord's Supper, and the relation of spirituality to social justice. The aim is both accurate knowledge about New Testament spirituality and transformative engagement with it. **Prerequisites:** IBSL 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:** IBSL 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:** IBSL 501, IBSL 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 exploring 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:** IBSL 501, IBSL 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:** IBSL 501, IBSL 531, and one exegetical elective. **3 credits**

574. The Parables of Jesus

Interpretation of the narrative parables of Jesus using differing critical methodologies. **Prerequisites:** IBSL 531 and one 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:** IBSL 501, IBSL 531 and one exegetical elective. **3 credits**

580. Healing Miracles

This course seeks to begin a conversation between the disciplines of biblical studies and the theology and ethics of pastoral care by examining the healing miracles of the Bible and the theo-ethical barriers and facilitators to pastoral care and healing. This course fulfills the exegetical requirement. **Prerequisite:** IBSL 531 (with a C or better). **3 credits**

AREA II: PHILOSOPHY, THEOLOGY, ETHICS AND HISTORY (ITEH)

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. candidate. Prerequisite:** ITEH 601.

3 credits

604. The Doctrine of Christology

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

605. 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 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. **Prerequisite: ITEH 601. 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. **Prerequisite: ITEH**

601. Required of M.Div. candidates who do not take 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 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 victim 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. Seminar on Contemporary Issues

An exploration of contemporary issues in theology. **3 credits**

639B. Seminar on Contemporary Issues

An exploration of contemporary issues in ethics. **3 credits**

639C. Seminar on Contemporary Issues

An exploration of contemporary issues in 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: ITEH 641. Required of M.Div. candidates. 3 credits**

643. Religious-Ethnic Conflict

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, mediations, 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: ITEH 641 and ITEH 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: ITEH 641 and ITEH 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:** ITEH 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 American. Attention is given to the distinct denominations of American 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:** ITEH 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:** ITEH 652 or ITEH 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 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:** ITEH 641 and ITEH 642. For Area majors and selected D.Min. students. 2-4 credits

AREA III: PERSONS, SOCIETY AND CULTURE (IPSC) 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 life, 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

This 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 perspective 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 for 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 change into congregational and missional organizations. **Prerequisite: For students concentrating in Missiology and Ecumenism, Evangelism, or Religions of the World only. 3 credits**

694. Introduction to Urban Community Action

The purpose and general objective of the course are to assist participants to develop perspectives on urban community action and the connection between theory and practice, as a way of understanding leader roles and responsibilities, missiological analyzing and interpreting of urban ministry contexts; evaluating the quality of leadership and ministry observed; and designing and developing a community action project plan.

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 predominately 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 history, 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 lectures and resource persons. Links to subsequent study tours and internships in other countries and cultures and 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

This course is designed for the individual student who desires to pursue topics of special interest in missiology and ecumenics with the consent of the instructor.

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. ITEH 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 way 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

711. Introduction to 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**

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 responding 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**

715B. Pastoral Counseling with African-American Men

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**

715C. Spirituality and Sexuality

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**

715D. End of Life and Palliative 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**

721. Womanist Theology and Pastoral Care

This course focuses on ways to respond to the needs and to support the resources of Black women from a Womanist Pastoral Care perspective. Pastoral Care issues and concerns affecting the lives of Black women will be discussed and analyzed from at least the three-dimensional perspectives of race/ethnicity, gender and class. Psychological, theological and physiological issues concerning Black women will be raised using materials and resource persons from those various disciplines to focus the discussion. **3 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: IPSC 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: IPSC 718 or IPSC 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: IPSC 718 or 720. 3 credits**

728. Advanced Pastoral Therapy with Groups

This course is a continuation of IPSC 727. Participation is limited to students who participated in IPSC 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: IPSC 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. These concepts 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 Inter-disciplinary 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 caring 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: IPSC 718 or IPSC 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. **The course 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. **The course 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 African and the background in Islam among African Americans. **The course 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. **The course 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. **The course 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. **The course 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 (ICAM)

CHRISTIAN EDUCATION

801. Foundations of Christian Education

This course examines the biblical, theological, psychological, socio-cultural and praxiological 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: ICAM**

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: ICAM 801 and ICAM 802. 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. Field Education: Teaching

Field work provides an opportunity for important Christian service and occasion for the student to put theory into practice. Work is pursued by students in the M.A.C.E. program under proper in-field and faculty supervision. Weekly conferences are provided to support the student's personal and spiritual formation, shared ministry, and teaching competency

as well as to foster critical reflection on the student's life experience and practice of educational ministry. **Required of pre-fall 2002 entry M.A.C.E. candidates. 3 credits**

808. Field Education: Administration

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 ICAM 807. Students are expected to apply knowledge, understanding, appreciation, and practices of educational ministry developed from courses taken across the ITC curriculum. **Required of pre-fall entry M.A.C.E. candidates. 3 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. 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. **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. The Campus Ministry

This course is concerned with the historical development of campus ministry and the philosophical and methodological problems of campus religious work. There is also a study of contemporary work being done to make the life of the Church more relevant to the university. This course also includes the teaching of religion on the college campus. **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 are encouraged to engage in original research and to develop innovative educational ministry methods, materials, and resources. **3 credits**

816. 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**

818. Ministry, Theology, 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**

819. Christian Education Colloquy I (M.A.C.E. project development and discipline-specific professional assessment in tandem with IINT 411)

This course focuses on Christian education-specific professional assessment of M.A.C.E. students and their 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. 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. **Required of M.A.C.E. candidates. Prerequisites: IINT 408A, ICAM 801, ICAM 802 and ICAM 804. 2 credits**

820. Christian Education Colloquy II (M.A.C.E. project completion in tandem with IINT 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 ICAM 819. 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 in which the M.A.C.E. students revisit their call, assess their readiness for Christian educational leadership, and review the potential opportunities for them to serve in their particular area(s) of interest in a variety of other educational ministry contexts. This course should be taken in the final M.A.C.E. program semester as outlined in the schedule of M.A.C.E. courses. **Required of M.A.C.E. candidates. Prerequisites: ICAM 803 and ICAM 819. 2 credits**

821. Womanist Approaches to Christian Education

This course focuses on womanist approaches to religion and society particularly as it intersects with Christian education. Students will learn womanist theories in theology, biblical studies, history and literature, and the ways in which they can be incorporated into the curriculum and the educational ministries of the church. Attention is given to Black women's experiences as a source for theoretical discourse. **It is strongly suggested that students take Foundations of Christian Education prior to taking this course. 3 credits**

822. Introduction to Spirituality and Health

This course is designed to examine the shift in the paradigm involving the relationship between spirituality and health and healing. Historically, in the United States the emphasis has been on the separation of religion and medical care. A review of the history of the relationship between the two disciplines, with particular attention to its history in the African Diaspora, will be explored and critiqued. In addition, the exploration and practical application of spirituality from

both the personal and cosmological frames of reference will be an intricate part of this course of study. **3 credits**

825. Directed Study in Christian Education

This course is a specialized topic of study in Christian education as an elective by the permission of the professor. It is available only after completion of basic/required coursework within the Department and if the selected area of study is not offered in the Catalog. **Prerequisites for M.Div. and M.A.C.M. candidates; ICAM 801 and ICAM 802 for M.A.C.E. candidates. 2-4 credits**

CHURCH ADMINISTRATON 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 **2 credits**
- b. Baptist* **2 credits**
- c. Christian Methodist Episcopal **2 credits**
- d. Church of God in Christ **2 credits**
- e. Presbyterian (U.S.A.) **2 credits**
- f. United Methodist **3 credits**

*ITEH 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. **Prerequisite: ICAM 827. 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: ICAM 827. 3 credits

832. Institute of Church Administration and Management Seminar (A/B sessions)

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: ICAM 827. 3 credits**

833. Advanced Leadership Seminar

Beginning with the premise that most institutions are "over managed 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. **Prerequisite: ICAM 827. 3 credits**

839. Directed Study in Church Administration

2-4 credits

MINISTRY AND CONTEXT

840. Special Topics in Ministry and Practice (A/B sessions)

The purpose of this course is to enable students to develop a deeper understanding of the dynamic relationship between ministry and the student's previous and current classroom learning. An intensive examination of current and special topics is explored. The topics will vary according to interest, resource availability and current civic affairs. Topics such as Environmental Justice and Stewardship, Health Disparities, Civic Leadership, Spirituality and Health are considered. 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 one-hour period. **This course will satisfy the requirement for Context and Ministry and is an alternative to ICAM 841, 842, and 843. All the aforementioned courses (ICAM 840, 841, 842, and 843) satisfy the Ministry and Context core requirement. 2 credits**

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., M.A.C.E., and M.A.C.M. candidates. 2 credits**

842. Ministry and Context II

This course is a continuation of ICAM 841. Students who did not satisfactorily complete ICAM 841 will not be admitted to ICAM 842. **Required of M.Div., M.A.C.E., and M.A.C.M. candidates. Prerequisite: ICAM 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 ICAM 841 and ICAM 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.
Prerequisite: ICAM 827. 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 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: ICAM 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: ICAM 845. 3 credits**

848. History of Preaching

This course will trace the evolution of preaching from apostolic times to the present. Students will explore the way the message, style, issues, and impact of preaching interact with history and shape churches and society. Students will identify various sermon structures and prepare and deliver a sermon in class. **Prerequisite: ICAM 845. 3 credits**

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, 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: ICAM 845 or ICAM 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 area 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: ICAM 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: ICAM 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: ICAM 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: ICAM 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 issue. **Prerequisite: ICAM 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: ICAM 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: ICAM 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:** ICAM 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:** ICAM 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:** ICAM 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:** ICAM 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 be 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 the theological meanings for liberation in contemporary times. **Prerequisite:** ICAM 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:** ICAM 845. **2-4 credits**

WORSHIP (LITURGY)**866. Christian Worship**

This course is designed to enable students to interpret the meaning of Christian worship from biblical, theological, historical, psychological, and socio-cultural 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 socio-cultural roots of other denominations. A practicum phase allows students to participate as worship planners, leaders, and evaluators. **Required of M.Div. and M.A.C.E. 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

Students may pursue a specialized area of study. The course will be offered at the discretion of the professor. **Prerequisite:** ICAM 845. **2-4 credits**

MUSIC**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 worshiping communities. **Required of M.A.C.M. candidates. 3 credits**

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 the

creative folk traditions, as well as music composed and arranged by individuals for use in religious rituals through 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**

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 Euro-American forms and styles. The Center Chorus maintains an extensive repertoire, including major choral productions accompanied by the Atlanta University Center-wide orchestra. In addition to chapel and other campus events the chorus participates in community events locally and nationally. **Prerequisite: individual auditions. 1 credit**

873. Music Theory: Fundamental 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 entry-level skills of students and speed of progress. **3 credits**

874. Music Theory: Fundamental 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**

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. Required of M.A.C.E. candidates. **3 credits**

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 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**

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. Procedures for exegeting texts and examining 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 criticism. The capability of music and poetry is studied through analysis of the meter and mood of the poetry. **Required of M.A.C.M. candidates. 3 credits**

878. Choral Conducting

Basic conducting techniques, physical coordination, use of baton, study of score, interpretation and general choral communication are studied. Each student is required to analyze, teach, and conduct a choral composition not previously familiar to the conductor (student) or the choral group. **3 credits**

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. **Prerequisite: ICAM 870 or ICAM 871. 3 credits**

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 age levels and vocal ranges. **3 credits**

881. Directed Study in Church Music (M.A.C.M. & M.Div. Music Concentration candidates only)

Opportunities for individual advancement 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 result serious research. **3 credits**

882. Directed Study in Center Chorus

This course is designed for students who desire credit for center chorus but cannot register because of conflict in scheduling.

Requirement: approval of choral director. (For registered students only) 1 credit

DOCTOR OF MINISTRY AND DOCTOR OF THEOLOGY COURSES (IATA)

DOCTOR OF MINISTRY

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

IATA 000. Administrative fee (maintaining matriculation) No credit

IATA 901. Seminar on Ministry

Basic seminar on ministry theory and practice led by a teaching team of persons representing several disciplines. The student is exposed to the nature and purpose of ministry in the present context. **Required of all students at the beginning of the D.Min. program. 6 credits**

IATA 905. Research Methods and Advanced Writing Seminar

The student will learn foundational research methods while expanding his or her writing skills. **3 credits**

IATA 910. Theological Reflection Seminar

The student will learn critical theological reflective skills focused on her/his ministry setting. **3 credits**

IATA 915. Leadership and the Practice of Ministry Seminar (Part One)

The student will select one of ten leadership concentrations and explore that concentration in various ways: Pastoral Care and Counseling, Preaching and Worship, Church Administration, Christian Education, New Church Development, Urban Ministry, Rural Ministry, Community Development (political, economic, etc.), Evangelism or Mission. **3 credits**

IATA 917. Supervised Ministry

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**

IATA 920. Leadership and the Practice of Ministry Seminar (Part Two)

The student will continue in the collegial learning/teaching style by identifying one specific area of concentration

during the seminar: Pastoral Care and Counseling, Preaching and Worship, Church Administration, Christian Education, New Church Development, Urban Ministry, Rural Ministry, Community Development, Evangelism, and Mission. **3 credits**

IATA 925. 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 to selecting a problem, completing a literature search on the problem, and building a methodology to test new concepts related to the concern. Emphasis is given to the gathering, organizing, evaluating, and interpreting of data collected for the future purpose of writing the project/dissertation. The seminar will assist the student in focusing plans for identification of topic, project design and dissertation writing. **3 credits**

IATA 928. Biblical Reflections Seminar

The seminar will involve the student in critical biblical reflection and skills application focused upon her/his ministry setting. The student will explore the implications of biblical reflection for pastoral leadership. **3 credits**

IATA 930. Theoretical Reflection Seminar

The student will learn critical theoretical reflection skills focused on his/her ministry setting. **3 credits**

IATA 935. D.Min. Proposal Seminar

The seminar will continue in the collegial learning/teaching style begun in the previous parts of the program. The student will meet with the director of the Doctor of Ministry program and chair of his/her doctoral committee normally twice during the course to finalize the proposal and complete the qualifying exam. **3 credits**

IATA 940. D.Min. Project Seminar

The seminar will continue in the collegial learning/teaching style begun in the previous parts of the program. The student will meet with the director of the Doctor of Ministry program and chair of her/his doctoral committee, normally once during this course, to finalize the completion of the project. **3 credits**

IATA 945. Dissertation Seminar (Part One)

The student will submit his/her dissertation for editing by December 1st of the year prior to his/her possible graduation (May) in the following year. **3 credits**

IATA 950. Dissertation Seminar (Part Two)

The student will meet with the doctoral committee to complete an oral examination of the completed dissertation by March 15th of the year the student plans to graduate (May). **3 credits**

IATA 955. D.Min. Directed Study
1-6 credits

DOCTOR OF THEOLOGY (IATA)

The Doctor of Theology (Th.D.) curriculum consists of approved advanced professional and graduate courses and seminars available in the participating schools. The following courses have been developed especially for the Th.D. program:

IATA 000. Administrative Fee
(maintaining matriculation) No credit

IATA 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**

IATA 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**

IATA 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**

IATA 471. 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**

IATA 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**

IATA 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**

IATA 476. Evaluation and Treatment in Marital 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**

IATA 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 IATA 477a and IATA 477b.

2 credits each

IATA 477a. Seminar in Pastoral Supervision

This course provides doctoral students in pastoral counseling and general ministry with the experience of pastoral supervision under the guidance of clinical supervisors. Acquaints students with the expanding literature on pastoral supervision from a variety of disciplines. Students register for IATA 477a and IATA 477b. **2 credits each**

IATA 477b. Seminar in Pastoral Supervision

This course provides doctoral students in pastoral counseling and general ministry with the experience of pastoral supervision under the guidance of clinical supervisors. Acquaints students with the expanding literature on pastoral supervision from a variety of disciplines. Students register for IATA 477a and IATA 477b. **2 credits each**

IATA 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 IATA 478a, IATA 478b, and IATA 478c. **6 credits per year**

IATA 478a. 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 IATA 478a, IATA 478b, and IATA 478c. **2 credits**

IATA 478b. 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 IATA 478a, IATA 478b, and IATA 478c. **2 credits**

IATA 478c. 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 IATA 478a, IATA 478b, and IATA 478c. **2 credits**

IATA 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, situational, and modal (divorce, retirement, and geographical uprooting) crises and events faced by families. **3 credits**

IATA 480. Empirical Basis Ministry

This seminar explores certain aspects of the disciplines of the behavioral sciences to undergird ministry practice. **3 credits**

IATA 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 IATA 481a, IATA 481b, IATA 481c, and IATA 481d as often as needed for a total of six credits. **6 credits**

IATA 481NA TH.D. Project/Dissertation Supervision 6 credits

IATA 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**

- IATA 485a.** The Theory and Technique of Individual Counseling
- IATA 485b.** Assessment and Treatment from the Perspective of Ego Psychology and Object Relations Theory
- IATA 485c.** Professional Development: Working with Disorders of the Self
- IATA 485d.** Professional Development: The Therapist's Self
- IATA 489.** Th.D. Directed Study

IATA 489. Th.D. Directed Study

These courses are taken at the recommendation of the advisor. **6 credits**

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HONORS AND AWARDS



HONORS AND AWARDS

THETA PHI 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 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 (doctoral) and are in the upper 20 percent of their class in academic standing 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**. Grade Point Average is based on prior fall semester grades.

Honors' List. Those full-time students whose semester grade point average is **3.0-3.49**. Grade Point Average is based on prior fall semester grades.

Superlatives. Those full-time students whose cumulative grade point average is **3.5-4.0**. Grade Point Average is based on prior fall semester grades.

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." This honor is for graduating seniors only.

INTERDENOMINATIONAL THEOLOGICAL CENTER ACADEMIC AWARDS

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 D. 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 achieving 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.

SELMA T. AND HARRY V. RICHARDSON ECUMENICAL FELLOWSHIP ACADEMIC AWARDS

The Harry V. Richardson Ecumenical Fellowship Leadership Award given to two students who have demonstrated outstanding leadership skills at ITC or in the community.

The Richardson Ecumenical Fellowship Academic Achievement Award given to two students with the highest grade point average.

The Selma T. Richardson Service Award given to two students who have demonstrated outstanding service at ITC or in the community.

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 Theological 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, 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 not currently enrolled students from the Texas Annual Conference, the second preference would be 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 the area of 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 the Presbyterian Women of Crerar Memorial Presbyterian Church of Chicago to a second- or third-year financially needy Presbyterian student 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 life-long 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).

CHARLES H. 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 Mother Katherine Daniels Award is given to the student who strives for excellence academically, serves in the local church with diligence, and has a passion for spiritual growth and development.

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 president-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 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 middler) with a cumulative grade point average of at least 3.0. The applicant must write a 6-8 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 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 middle years 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 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 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, freeing the recipient for scholarly achievement.

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.

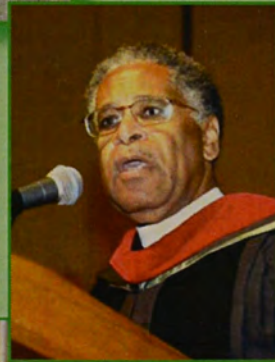
The Bishop Frederick Hilborn Talbot Award is given to a student of Turner Theological Seminary who has achieved a high academic

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.



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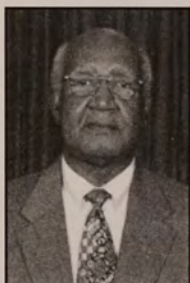
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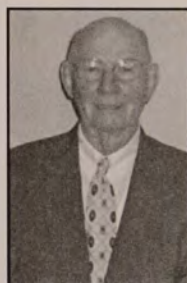
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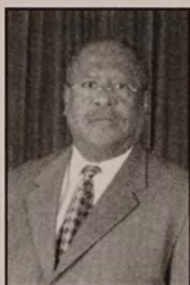


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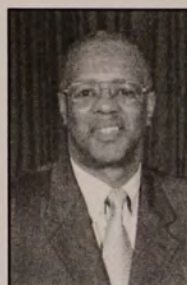


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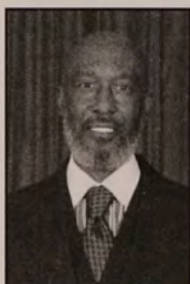
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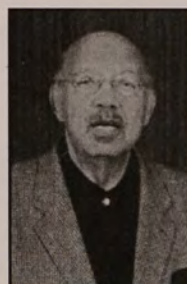
Dr. Thomas L. Bess
 Pastor
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 Atlanta, Georgia



Rev. Joseph L. Crawford Sr.
 Pastor
 Fort Street United
 Methodist Church
 Atlanta, Georgia



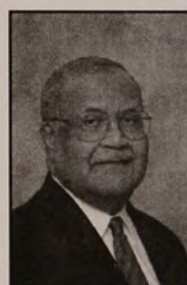
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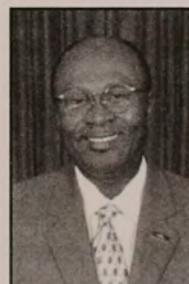
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Dr. R. L. White Jr.
President,
Atlanta Branch NAACP
Pastor
Mt. Ephraim Baptist
Church
Atlanta, Georgia



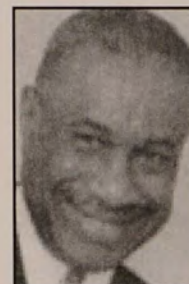
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Louisiana First Jurisdiction
Church of God in Christ
Lafayette, Louisiana



Dr. Joe Samuel Ratliff
Pastor
Brentwood Baptist
Church
Houston, Texas

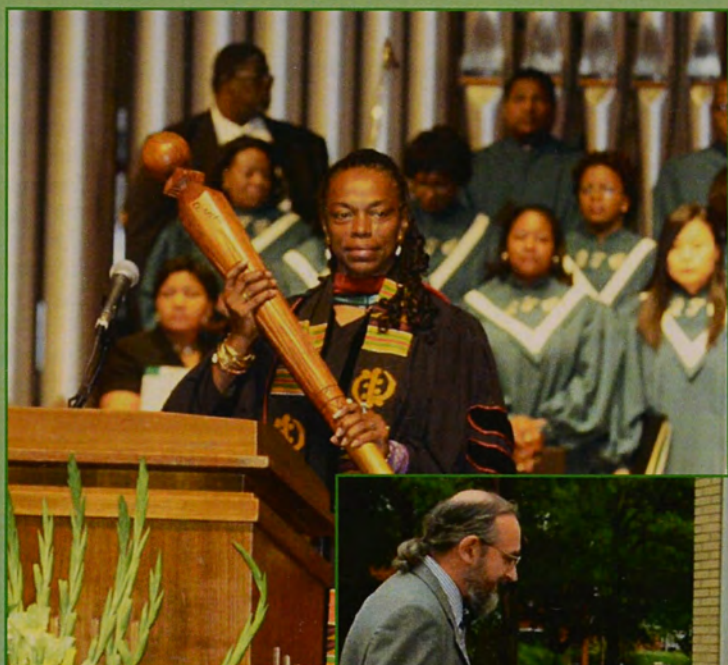


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Eleventh Episcopal District
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Hoosier Memorial
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Tyrone, Georgia

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B.S., 1970, Florida A&M University

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B.A., 1973, University of Mississippi at Oxford; M.Div., 1976, Interdenominational Theological Center; S.T.D., 1991, Interdenominational Theological Center

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

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.,

Administrative Dean, Johnson C. Smith

Theological Seminary

B.A., 1969, Johnson C. Smith University; M.Div., 1972, Johnson C. Smith University; M.S., 1976, Georgia State University; D.Min., 1988, McCor-mick Theological Seminary

FACULTY

FULL-TIME

Lisa Allen, Assistant Professor, Music and Worship

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Margaret Aymer, Assistant Professor, New Testament

B.A., 1989, Harvard-Radcliffe College; M.Div., 1996, Union Theological Seminary; M.Phil., 2001, Union Theological Seminary; Ph.D., 2004, Union Theological Seminary

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

Michael I. N. Dash, 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

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B.S., 1989, Lincoln University; M.Div., 1994, Emory University; Ph.D., 2002, Emory University

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B.A., 1975, Johnson C. Smith University;

M.R.E., 1977, Interdenominational Theological Center; M.Div., 1979, Interdenominational Theological Center; Th.M., 1990, Fuller Theological Seminary School of World Mission; Ph.D., 1994, Fuller Theological Seminary School of World Mission

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*

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ALUMNI RELATIONS

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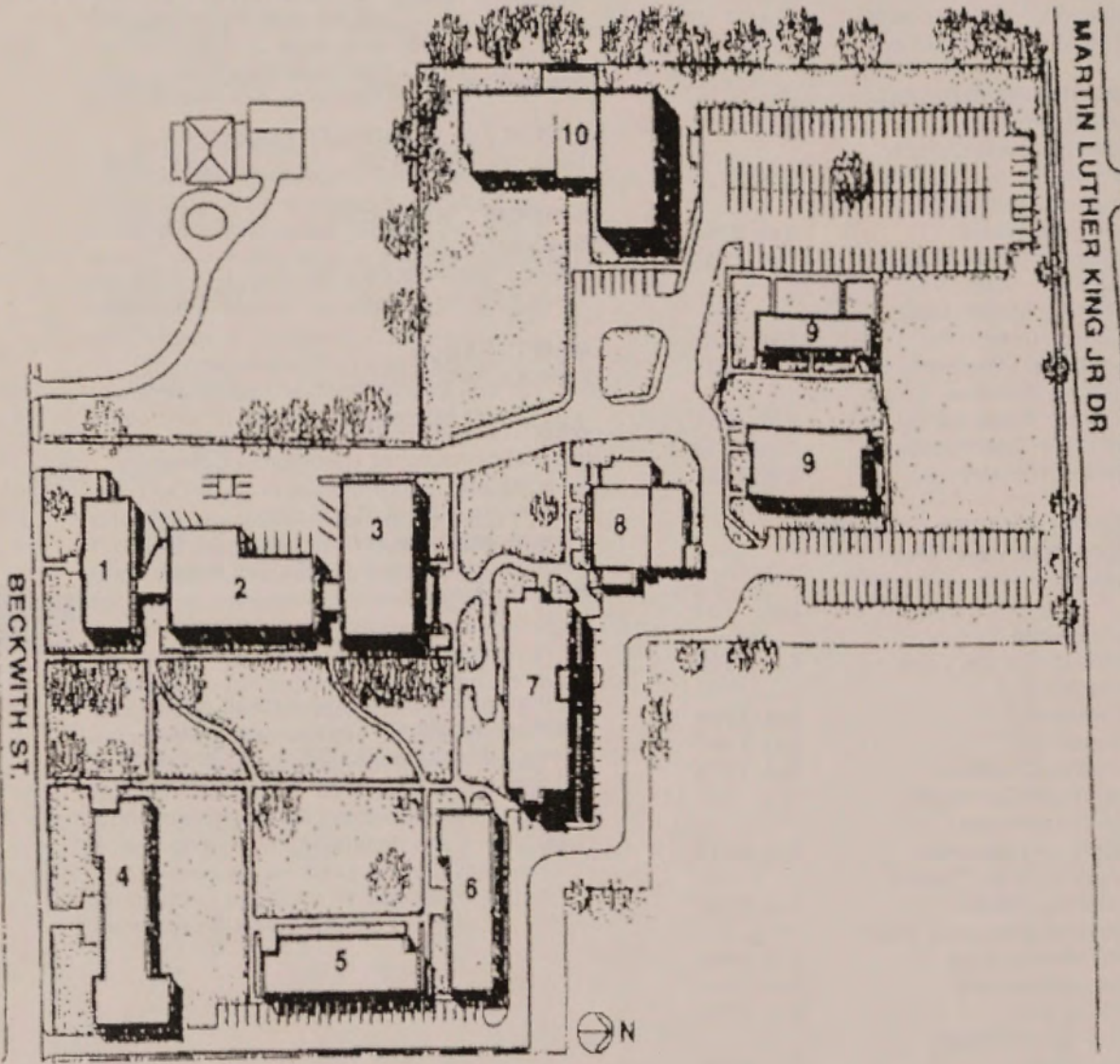
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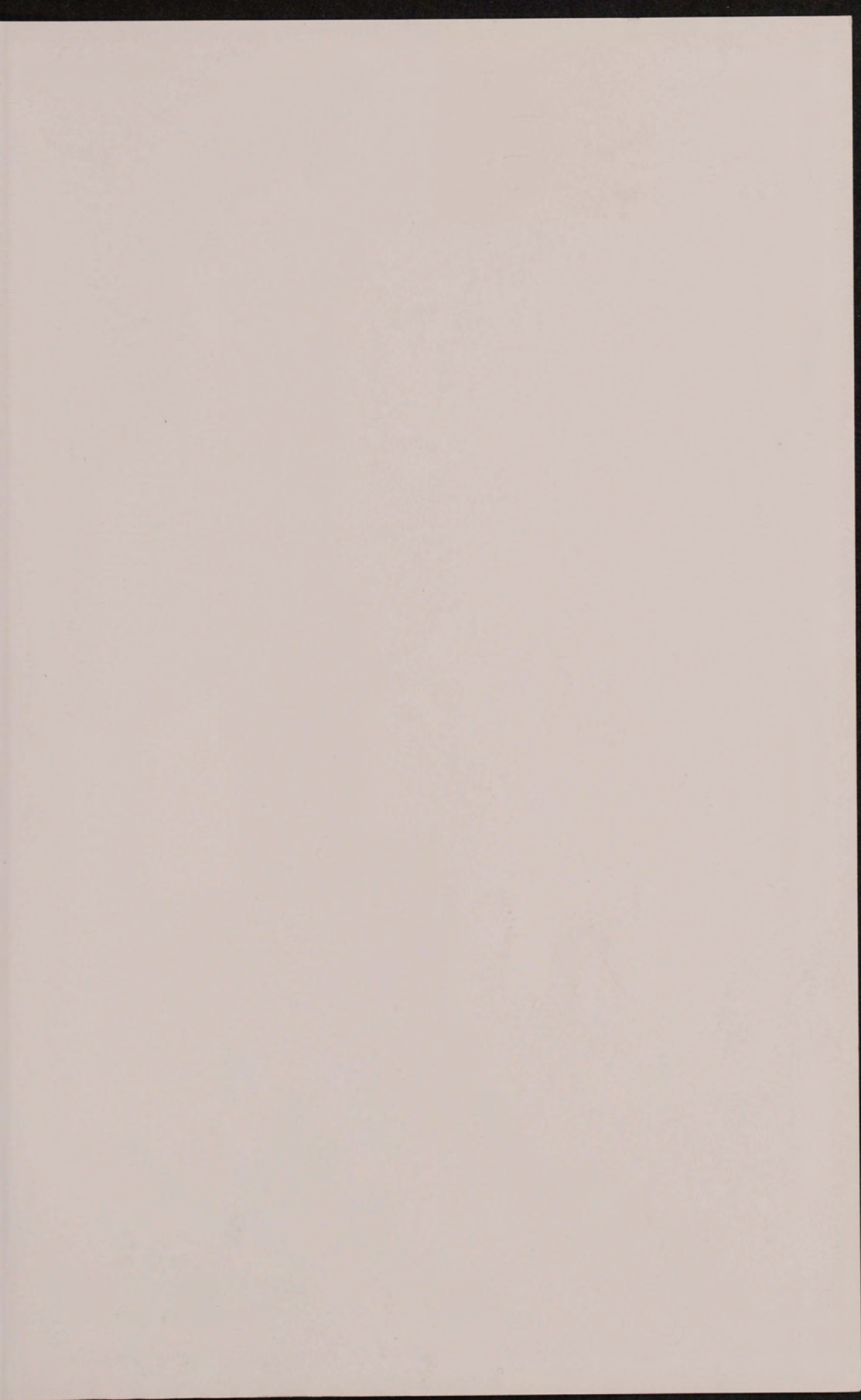
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