

**1998 - 2000**

**CATALOG**

**THE SHAW UNIVERSITY DIVINITY  
SCHOOL**

**PRO CHRISTO ET HUMANITATE**



**P.O. Box 2090  
Raleigh, North Carolina 27602  
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Code of Ethics - Shaw Divinity School, in compliance with ATS and civil legislation, hereby asserts that it does not discriminate on the basis of race, color, national origin, religion, sex, age, or disability in its recruitment and acceptance of students, and its refund, employment, or placement practices. Further, Shaw Divinity School subscribes to values of honesty, academic integrity, and truthfulness.

## **SECTION I - GENERAL INFORMATION**



## A BRIEF HISTORY

An ex-Union Army Chaplain Dr. Henry Martin Tupper of Monson, Massachusetts and his wife, Sarah B. Turner Tupper, first arrived in Raleigh in October of 1865, resolved to provide educational opportunities for former slaves. In December 1865, Dr. Tupper met with his first theology class. Ten years after that first class, the efforts of the Tuppers had flourished and Shaw University was chartered.

The first theology class was a visible expression of Dr. Tupper's efforts, and its rapid growth led him to expand his activities. With \$500.00 he had saved while in the army, Dr. Tupper bought a lot on the corner of Blount and Cabarrus Streets. On this location, Dr. Tupper and his adherents built a two-story frame structure with trees they had cut from the nearby forests. Referred to as the Raleigh Institute, the building was one of the largest in Raleigh at that time. By mid-summer 1886, the Institute housed an enrollment of 75 students preparing for ministerial and teaching professions.

In 1870, the old Barringer estate was purchased and the Raleigh Institute was moved to this location-- the site of Shaw University today. The name of the school was changed in 1871 to Shaw Collegiate Institute in honor of Elijah Shaw, a New England philanthropist. The school retained that name until 1875, when it was chartered by the North Carolina Legislature as "The Shaw University."

By the end of the nineteenth century, Shaw University was thriving. It comprised of the schools of Medicine, Pharmacy, and Law, in addition to a College of Liberal Arts with a Theological Department. In 1918, the schools of Medicine, Pharmacy, and Law were dissolved because of inadequate finances; the College of Liberal Arts with a Theological Department remained.

The Theological Department conferred its first bachelor of theology degrees on four students in 1900. Following a reorganization of Shaw University in 1919, a Missionary Training School was established to prepare home and foreign missionaries, social service workers, pastors, assistants, and Sunday School leaders. However, the Theological Department also continued to provide basic ministerial training through a bachelor of theology program until 1933.

On April 15, 1933, the Board of Trustees of Shaw University established the School of Religion as a graduate school for theological education. The school was empowered by the Trustees to confer both the bachelor of arts and the bachelor of divinity degrees. Students enrolled in the School of Religion could earn these degrees simultaneously upon successful completion of a six-year program.

In the 1960-61 academic year, the School of Religion became Shaw Divinity School. The combination AB-BD degree program was discontinued and replaced with a three-year graduate program leading to the bachelor of divinity degree. From its beginning, Shaw Divinity School functioned as a quasi-autonomous body under the

direction of the Shaw University Board of Trustees. Full autonomy was not achieved until 1969, when three significant events set a new direction for Shaw Divinity School.

The first of these events occurred in September 1969. Dr. King V. Cheek, then President of Shaw University, and a board of six incorporators applied for corporate status for Shaw Divinity School with the Office of the Secretary of State of North Carolina. On October 21, 1969, a charter establishing the Shaw Divinity School as a non-stock, non-profit corporation was granted by the Secretary of State.

The second event was the creation of a separate Board of Trustees for the Shaw Divinity School. The six original incorporators constituted the first Board.

Thirdly, Shaw Divinity School since then changed its BD degree to a master of divinity and again instituted a bachelor of theology program. The three-year MDiv program has offered a graduate/professional degree focused on training for ministry primarily in African-American communities. The bachelor of theology program has evolved into an associate degree in theology. This course of study allows students with a high school education the opportunity to complete a two-year program of theological training.

A bold step was taken in February of 1988, when the Shaw Divinity School moved from the campus of Shaw University to a new three and a half acre site at 509 Hilltop Drive in southeast Raleigh, North Carolina. The Raleigh campus is the central location for the Administrative Offices of the Divinity School. It also houses the library and provides space for the majority of classes offered. The School is grateful to Dr. G. Franklin Wiggins, a trustee of the School and his wife, Dr. Ida Wiggins of Peekskill, New York, for purchasing the campus, and leasing it to Shaw Divinity School with first option to buy. Dr. Wiggins is an alumnus of Shaw University and Shaw Divinity School. The Trustees named the campus "The Shaw-Wiggins Campus."

Shaw Divinity School reached another milestone in its noble history in the spring of 1998 when Shaw Divinity School reconsolidated with Shaw University. Under reconsolidation, Shaw Divinity School has become Shaw University Divinity School. Shaw University Divinity School has emerged as a leader in theological education in the African American community. Building on a tradition of quality, excellence, and relevance in theological education, Shaw University Divinity School moves proudly into the twenty-first century as the graduate school of Shaw University.

## STATEMENT OF MISSION

Shaw University Divinity School is a center for theological education dedicated to preparing clergy and laity for services in churches and Christian ministries primarily within the African-American community. To accomplish this mission, the Divinity School



combines a special emphasis on Christian praxis and practical theology with a strong commitment to the traditional academic disciplines of biblical studies, ethics, theology, and Christian history.

The educational and service programs of Shaw University Divinity School are designed to provide theological education and training on an alternative model to a majority constituency of mature, bi-vocational, and commuting students. A nontraditional hours schedule builds in the flexibility necessary to accommodate all who enroll.

Shaw University Divinity School is an interdenominational, interracial, and gender-inclusive community, modeled on the diversity which constitutes the Body of Christ. This commitment to openness stresses respect for other traditions, cultures, and perspectives, taking seriously the challenges of pluralism to local ministry, national and international.

### Goals

1. To promote gender inclusiveness and integrate within each academic discipline inclusion of issues and concerns relative to women.
2. To provide a curriculum that balances the traditional theological disciplines and praxis with the needs of a predominantly African-American constituency and African-American churches.
3. To provide a community where men and women who are working persons or who have a second career are able to accomplish theological training.
4. To provide a learning environment where students can develop a global perspective.
5. To develop a community of diversity where faculty, students, administrators, and staff reflect different races, genders, denominations, ages, and ethnic origins.
6. To develop a curriculum that features a strong commitment to the traditional academic disciplines of biblical studies, Christian ethics, systematic theology, and Christian history.
7. To provide a theological education that equips students with practical skills in ministry.

### LOCATION

The Shaw Divinity School is located on the campus of Shaw University, 118 East South Street in Raleigh, North Carolina. Raleigh is the State's Capital City and the center

of government, education, and culture. The city has a population of more than 266,035 people, more than 496 manufacturing firms in the general area, two universities and seven colleges that together enroll more than 40,000 students, and one graduate school of theology, the Shaw Divinity School. Raleigh is the largest of three major cities around the Research Triangle Park (RTP). RTP houses some of the most advanced technology centers in the world.

There are over 120 shopping centers, including malls, in the Raleigh area, three lakes within driving distance, and at least 20 parks. Approximately 27,000 rental units are available, and there is a good supply of houses to buy. Thus, the city of Raleigh is a resource of immense educational and enrichment value.

### OFFICE HOURS

The Shaw Divinity School office is open Tuesday - Friday from 8:30 a.m. to 5:30 p.m. and on Saturday from 7:30 a.m. - 2:30 p.m. The Divinity School operates on a non-traditional hours schedule. Classes are held on Friday nights from 7:00 a.m. to 9:40 p.m. and Saturdays from 7:30 a.m. to 5:10 p.m. We are closed on Monday.

### LIBRARY

At present, the Shaw Divinity School library houses some 8,700 volumes, including the most up-to-date reference books. The library also contains periodicals, microfilms, tapes, videos, and newspapers. In addition, students have access to over 131,000 volumes in the Cheek Learning Resources Center. Through formal arrangements, faculty and students at Shaw Divinity School also have access to the library resources at the Southeastern Baptist Theological Seminary in Wake Forest, NC and Duke Divinity School in Durham, NC. These facilities are within 25 miles of Shaw Divinity School.

### FOOD SERVICE

Students may eat meals in the Shaw University Cafeteria at rates established by the University and during designated meal hours. Snacks are available in the Leonard Building. Shaw Divinity School is also in proximity of fast food restaurants and off-campus cafes.

### BOOKSTORE

Required textbooks and parallel readings as well as other books in theological studies are available through the campus bookstore.

### ACTIVITIES

The Student Government Association (SGA)

The SGA is the official student organization of the Shaw Divinity School. All SGA officers are elected annually by the student body. The SGA meets monthly, and concerns itself with student and community life. This organization is expected to have a close working relationship with the faculty advisor for SGA.

### Chapel/Preaching Laboratory

Each Saturday that classes are held, students and faculty gather in the sanctuary for worship for the community to hear the proclamation of the gospel or a lecture by a student, faculty member, visiting preachers, lecturers, and seniors who are called to proclaim God's Word.

### The President's Luncheon

Twice a year the students are invited to a luncheon with the President and Dean. This affords a great opportunity for meaningful dialogue between students and administrators that is mutually beneficial.

### Identification (ID) Cards

Each student enrolled in the Shaw Divinity School is issued an Identification (ID) Card. Students are strongly advised to keep their ID cards with them at all times. The ID card is necessary to check out books, and it may be requested on other occasions as well.

## ADMISSIONS POLICIES AND PROCEDURES

### A. General Procedures

1. Students desiring admission to the Shaw Divinity School should secure the appropriate Application for Admission from

The Admissions Office  
The Shaw Divinity School  
P.O. Box 2090  
Raleigh, North Carolina 27602-2090  
(919) 832-1701

The completed Application for Admission should be returned to the Admissions Office accompanied by a \$20.00 nonrefundable fee.

2. Students should request an official transcript which bears the seal from their high school or college. A high school transcript is required for the

student to pursue the Associate Degree in Theology. A college transcript is required for the student to pursue the Master of Divinity Degree.

3. A prospective student who is to be admitted will receive a letter of admission from the Admissions Office after the completed application form, official transcripts, and all supporting documents have been received and favorably reviewed by the Admissions Committee.
4. Former students who have not matriculated within a two-year period must reapply for admission. Except in special circumstances, all degree requirements must be completed within seven (7) years of the date of admission.

#### B. Special Procedures

1. Two recommendations are needed from persons who know the applicant well and whose names appear on his/her application for admission, using forms provided by the Office of Admissions.
2. A 2-page essay is required following the guidelines included in the application packet.
3. The prospective student must have their personal physician complete a medical form provided in the application packet.
4. When the Office of Admissions receive the completed application form, official transcripts, and all supporting documents, the application will be reviewed by the Admissions Committee. The Admissions Committee will recommend action on the application and thereafter a letter of notification will be forwarded to the applicant.

#### When to Apply

Students desiring to enroll for the fall semester should apply by July 15th; students desiring to enroll for the spring semester should apply by November 15th; and students desiring to enroll for the summer semester should apply by April 15th. Exceptions to these deadlines may be made by the Admissions Office.

#### Admissions Policy

Students are admitted to Shaw Divinity School without regard to sex, race, color, age, national or ethnic origin, or disability, provided they meet basic requirements for admission. All students admitted have equal access to the rights, privileges, programs, activities, and student financial aid afforded by the Shaw Divinity School and are governed without discrimination by its established policies and procedures.

Persons seeking information regarding Shaw University's undergraduate program may see the catalog for that particular program.

## ACADEMIC POLICIES AND REGULATIONS

### Admissions Criteria

#### A. The Master of Divinity Degree

Applicants for admission to the Shaw Divinity School for the master of divinity degree should possess a bachelor of arts degree or its equivalent from an accredited college or university.

#### B. The Certificate in Theology for Professionals

The Certificate in Theology for Professionals requires a bachelor's degree or its equivalent from an accredited undergraduate institution for admission to the program.

#### C. The Associate Degree in Theology

Applicants for admission to the Shaw Divinity School for the associate degree in theology should possess a high school diploma or a high school equivalency certificate.

### Veterans Certificate of Eligibility

The Shaw Divinity School is approved to enroll some Veterans. Those who desire to enroll and use their educational benefits in the Shaw Divinity School should initiate procedures with the Veterans Administration. The Shaw Divinity School will certify those who have earned entitlement to be enrolled.

### Withdrawals

Any student desiring to withdraw from the Shaw Divinity School must complete a withdrawal form and return to the Dean's Office. If the student fails to comply with this regulation, the student forfeits the right to any tuition refund.

### Absences

Shaw Divinity School students are expected to attend class regularly and on time. Students are expected to arrange planned absences from class with the professor. Each

professor is responsible for informing his or her students of the absentee policy for their classrooms and enforcing the policy.

### Tardiness

Students are expected to be on time. Penalties for tardiness are imposed at the discretion of the professor, subject to the Dean's approval when appropriate.

### Dismissals

Any Shaw Divinity School student whose behavior is deemed negative to the point that he/she can no longer benefit from the educational programs and services provided by the Shaw Divinity School is subject to dismissal. Dismissal may also result if a determination is made that the student poses too great a threat to the learning experiences of other students or to the well-being of the institution. Readmission will not be considered until at least one full semester has passed and the student gives adequate evidence of having made changes in his/her situation so as to justify readmission.

### Academic Probation

Students whose cumulative grade point average drops below C will be placed on academic probation. Students whose cumulative average does not reach the C average two semesters after having been placed on academic probation may have their study program temporarily suspended or terminated. Readmission will not be considered until at least one full semester has passed and the student gives adequate evidence of having made changes in his/her situation so as to justify readmission. Students readmitted will automatically be on academic probation during the first semester.

### Independent Study

Students may take Field Education or Supervised Ministry courses independently, with the approval of the Director of Supervised Ministry and of the Dean. Students may take reading courses in particular areas of study, with the approval of the professor who will supervise the course and the concurrence of the Dean. As a general practice, independent study in regular on-going classes is not permitted with the exception for seniors or special circumstances. V.A. students are ineligible to take independent courses.

### The Grading System

#### Scale 4.0

#### Grade Symbols

A - Excellent	4 grade points multiplied by the hour value of the course
B - Good	3 grade points multiplied by the hour value of the course



C - Fair	2 grade points multiplied by the hour value of the course	
D - Poor but passing	No grade point value	
F - Failing	W - Withdraw	I - Incomplete

### Elaboration on Grading Symbols

#### D Grade

The letter grade D is passing, but reflects below average work and is of no grade point value. However, as each D grade is the result of course work attempted, it is computed in the cumulative hour and grade point average. Students receiving a grade of D in a required graduate level course will be required to repeat the course until a grade of A, B, or C is achieved.

#### F Grade

The letter grade F denotes failure in a course. However, as each F grade is the result of course work attempted, it is computed in the cumulative hour and grade point average. Any F grade in a required course must be re-taken until a passing grade of A, B or C is achieved.

#### The W Symbol

The letter symbol W indicates that a student officially withdrew before an assessment of his academic performance could be made.

#### I Grade

The I grade is awarded at the discretion of the instructor when a student is unable to complete required work because of an unavoidable circumstance such as illness. The I should be removed by the end of the following semester. If it is not, the student will need to repeat the course.

#### Transfer Students

Transfer credits from accredited theological schools consistent with academic requirements for the Shaw Divinity School are accepted. All transfer students, however, must earn at least 30 hours in resident study to qualify for the Master of Divinity degree from Shaw Divinity School. At least 27 hours in resident study are required for the Diploma in Ministerial Studies. Any exceptions must be approved by the Dean.

#### Honor Roll

Students whose cumulative semester average is at least 3.0 or B with no grade below C will be placed on the Shaw Divinity School's Honor Roll for that semester.

### Graduation Honors

Graduation honors are Summa Cum Laude: 3.76-4.00; Magna Cum Laude: 3.51-3.75; Cum Laude: 3.25-3.50.

### Records

Records of a student's academic progress are kept in the Registrar's Office and are furnished to the student upon request. There is a fee of \$4.00 for an official transcript.

### Student Advisement and Counseling

Each student will be assigned an advisor for the purpose of guidance throughout his/her academic career. Students are encouraged to seek advisement regarding their programs, class schedules, and other needs from their assigned advisors.

## TUITION AND FEES

### Full-Time Students

Tuition for degree candidates and Associate degree candidates is currently \$350 per three-credit hour course and is payable in full at registration. Full-time study consist of a minimum of nine semester hours.

### Part-Time Students

Students registered for part-time study are those who enroll in less than a nine semester-hour course load. Tuition is \$350.00 per three-credit-hour course. Part-time students are eligible for financial assistance awarded by the Shaw Divinity School.

Bills may be paid by cash, check, or money order.

### Additional Fees

Application fee	\$20.00
Graduation fee	125.00
Transcript fee (per transcript)	4.00
Late registration fee	10.00

The above charges are subject to change any semester. The tuition rate is reviewed annually and is subject to change.



## Exceptions to Payment Schedules

Students are expected to pay their bills on time as an indication of academic seriousness and positive character orientation. Students who discover that they cannot meet financial obligations on schedule should consult with the cashier before his/her payments are due.

### Refunds

Students who withdraw officially from the Shaw Divinity School will receive tuition refunds according to the following tuition refund rate schedule except for special circumstances, such as sickness or death in the family. Also, veterans will receive a pro rate refund according to VA regulations.

During the first two weeks	All tuition cancelled
During the third week	3/4 tuition cancelled
During the fourth week	1/2 tuition cancelled

### Drop/Add

Classes may be dropped at any point, keeping in mind the refund policy. Classes may be added not later than the third session of the class. Any exception must be approved by the Dean. If, as a result of dropping courses, the student is taking less than nine (9) semester hours, the student will be charged regular tuition for the remaining courses. A Schedule Revision form to drop or add a class must be completed and submitted to the Registrar's Office.

## STUDENT FINANCIAL ASSISTANCE

### Purpose

Financial assistance is designed to supplement what the student and his/her family are able to contribute towards the student's educational expenses. Through the financial aid program, the Shaw Divinity School provides assistance to qualified students who without financial aid would be unable to attend or remain in school. The factors of need and availability of funds are considered by the Financial Aid Committee in all awards.

### Policy Statement

Shaw Divinity School is committed to a high standard of theological education and preparation for ministry. Through its program of financial aid, Shaw Divinity School assists students who demonstrate need in their preparation for Christian ministry by

providing assistance regardless of race, ethnic origin, gender, handicap, or denominational affiliation.

Shaw Divinity School receives financial support from churches, individuals, alumni, students, the Baptist State Convention, the General Baptist State Convention, and corporations. It is through this support that Shaw Divinity School is able to assist students with their financial obligations. The Divinity School adheres to the principles of the Association of Theological Schools regarding financial aid as follows:

1. Financial aid is defined as the difference between the total cost of attending a particular institution and the amount of resources available to the student.
2. The total amount of financial aid should not exceed the amount of the student need.
3. The student has the major responsibility for his or her education and living expenses. The Divinity School will augment the student's efforts.
4. Financial aid is not an end in itself but should be administered in such a way as to affirm the financial responsibility and integrity of both the student and Divinity School.

Students are expected to rely primarily upon personal and family resources, denominational support, and other private resources to finance their education. Shaw Divinity School expects students to exercise ethical standards and integrity as they complete the application for financial aid.

The Financial Aid Committee reviews the applications for assistance. The Committee relies upon students to include a complete and candid listing of financial resources on the Financial Aid Application. Financial aid decisions are made based upon need and availability of funds. Financial aid decisions are communicated to the students in writing.

### Who Qualifies?

Any full-time student at Shaw Divinity School who demonstrates need qualifies for financial assistance. A student's demonstrated need determines both the eligibility for financial assistance and the amount of aid provided by the Divinity School.

### Applications

To be considered for financial aid, students should obtain financial aid applications from the Special Assistant to the Dean and complete every item listed. The deadline for financial aid applications is July 15 and November 15.

## SCHOLARSHIP PROGRAM

The Scholarship Program has significant impact on the Student Financial Assistance Program. It is specifically designed to help defray the cost of tuition for deserving students. Recipients are expected to maintain an acceptable grade point average. Special instructions may be given by the sponsor for the awarding of the scholarship. If there are no special instructions, a scholarship will be awarded annually to any deserving student.

Honor Scholarships are established in honor of a living person, a church, organization, business, and so forth. Memorial Scholarships are established in honor of a deceased person.

### Who May Establish Scholarships

Any person, business, church or organization may establish a Shaw Divinity School scholarship, including alumni/ae, pastors, churches, church auxiliaries, church members, and religious, social, civic, and political organizations. The Divinity School welcomes such support on behalf of its deserving students.

### About the Scholarships

A fixed amount should be established to be paid annually on a certain date. This amount should be on-going and renewable each year. A contact person should be specified by name, address, and telephone number.

For additional information about scholarships, contact

Shaw Divinity School  
P.O. Box 2090  
Raleigh, NC 27602-2090  
(919) 832-1701

### Scholarship Resources

Scholarships awarded by the Shaw Divinity School are derived from the following sources:

1. The Dean's Scholarship. Scholarships are awarded each semester as student need and availability of funds dictate.
2. The Darrel Rollins Scholarship fund. Scholarships are awarded according to need at the discretion of the Dean.

3. Dr. G. S. Stokes Memorial Scholarship. A \$400 annual scholarship award is given by the Wake Baptist Association in honor and memory of Dr. G. S. Stokes.
4. Watts Street Baptist Church Scholarship Award. An \$800 annual scholarship award is given by the Watts Street Baptist Church of Durham, North Carolina.
5. The Reverend W. L. Reaves Scholarship Award. A \$400 annual scholarship award is given by the Lumber River Baptist Association in honor and memory of the Reverend W. L. Reaves.
6. The Reverend T. H. Dwellie Scholarship Award. A \$400 annual scholarship award is given by the First Baptist Church of Fayetteville in honor and memory of the Reverend T. H. Dwellie.
7. The Reverend C. J. Cooper Scholarship Award. A \$400 scholarship award is given by the St. John's Baptist Association in honor and memory of Reverend C. J. Cooper.
8. The Reverend S. G. Dunston Scholarship Award. This award, given by the S. G. Dunston Family in honor and memory of the Reverend S. G. Dunston, varies in amount annually.
9. Dr. John L. Tilley Scholarship Award. Given by the Shaw Divinity School Board of Trustees and Administrative Staff in honor and memory of Dr. John L. Tilley, the award varies in amount annually.
10. Dr. Miles Mark Fisher Scholarship Award. This annual scholarship award, given by the Shaw Theological Alumni Association in honor and memory of Dr. Miles Mark Fisher, varies in amount annually.
11. The Reverend Coleman W. Kerry, Sr. Scholarship Award. This is an annual scholarship award of \$400 given by Friendship Baptist Church of Charlotte, North Carolina, in honor and memory of the Reverend Coleman W. Kerry, Sr.
12. Rowan Baptist Scholarship Award. This annual \$500 scholarship is awarded by the Rowan Baptist Association.
13. The O.E. Dunn Scholarship Award. This \$400 annual scholarship award is given by the First Nazareth Baptist Church of Asheville, North Carolina, in honor and memory of O. E. Dunn.
14. The W. L. Mason Scholarship Award. This \$400 scholarship award is given by the Saint James Baptist Church of Rocky Mount, North Carolina, in honor of the Reverend W. L. Mason.

15. The A.S. Croom Memorial Scholarship. This annual scholarship award of \$200 is given by the Union Baptist Church of Durham, North Carolina, in honor and memory of Dr. A. S. Croom.
16. The C.E. Griffin Memorial Scholarship. This annual scholarship award is given by the First Calvary Baptist Church of Norfolk, Virginia, in honor and memory of Dr. C. E. Griffin, varies in amount annually.
17. The Howell-Rutherford Scholarship. An annual scholarship of \$400 is given by the First Baptist Church of Marion, North Carolina, in honor and memory of Reverend L. R. Howell and Rev. D. W. Rutherford.
18. The J. E. Barber Scholarship Fund. A scholarship fund of \$600 provided by the First Baptist Church of Chadbourne, North Carolina.
19. The J. W. Croom Memorial Scholarship. An annual scholarship of \$400 is given by the First Baptist Church of Statesville, North Carolina, in honor and memory of Reverend J. W. Croom.
20. The J. W. Jones Memorial Scholarship. An annual scholarship of \$400 is given by the First Cosmopolitan Baptist Church of Raleigh, North Carolina, in honor and memory of Reverend J. W. Jones.
21. The E. T. Browne Memorial Scholarship. An annual scholarship of \$500 is given by the Mount Vernon Baptist Church of Durham, North Carolina, in honor and memory of Dr. E. T. Browne.
22. The O. S. Bullock Memorial Scholarship. An annual scholarship of \$300 is given by the First Baptist Church of Raleigh, North Carolina, in honor and memory of Dr. O. S. Bullock.
23. The P.A. Bishop Memorial Scholarship. An annual scholarship of \$400 is given by the Northampton County Baptist Association in honor and memory of Dr. P.A. Bishop.
24. The R. Mack Pitts Memorial Scholarship. An annual scholarship of \$400 is given by the Shiloh Baptist Church of Winston-Salem, North Carolina, in honor and memory of Dr. R. Mack Pitts.
25. The Thomas H. Slater Memorial Scholarship. An annual scholarship of \$400 is given by the Bethel Baptist Church, White Plains, New York, in honor and memory of Reverend Thomas H. Slater.
26. The Robert E. Powell Scholarship. An annual scholarship is given by Robert E. Powell.



27. Dr. A. D. Logan, Sr. Memorial Scholarship. An annual scholarship of \$500 is given by the First Baptist Church, Reidsville, North Carolina, in honor and memory of Dr. A.D. Logan, Sr.
28. The Reverend J. J. Alexander Scholarship Award. A scholarship award is given by his family in honor and memory of the Reverend J. J. Alexander.
29. The Thomas J. Boyd Scholarship. An annual scholarship of \$500 is established by Ms. Gloria Hall, a member of Salem Baptist Church, Brooklyn, New York, in honor of her pastor, Dr. Thomas Boyd.
30. The Fred and Hazel Lee Scholarship. An annual scholarship of \$500 is established by First Baptist Church, New Hill, North Carolina, in honor of Deacon Fred Lee and Deacon Hazel Lee.
31. The William Henry Davidson Scholarship. An annual scholarship of \$1,000 is established by Mt. Carmel Baptist Church, Charlotte, North Carolina, in honor of its former pastor, William Henry Davidson.
32. The Fuller-Paige Allen Scholarship. An annual scholarship is established by Dr. Joseph C. Paige in honor of his parents, Mr. and Mrs. Bennie Paige, his uncle and aunt, Dr. and Mrs. William F. Fuller, and Dr. Annie Louise Allen, former member, Board of Trustees. The amount varies each year.
33. The Carl L. Headen Scholarship. An annual scholarship is established by Mrs. Rochelle (Shirley) Headen in honor of her late husband, Rev. Carl L. Headen, Washington, D.C.
34. The T. C. Graham Scholarship. An annual scholarship of \$500 is established by West Durham Baptist Church in honor of its former pastor, Dr. T. C. Graham.
35. The E. B. Turner Scholarship. An annual scholarship of \$1,000 is established by the Deep River Missionary Baptist Association in honor of Dr. E. B. Turner.
36. The J. L. Morgan Scholarship. An annual scholarship of \$1,000 is established by First Calvary Baptist Church, Sanford, in honor of its pastor, Dr. J. L. Morgan.
37. The Joncie Watson-Fannie Johnson Scholarship. An annual scholarship is established by Ms. Joncie Watson, Goldston, in honor of her late husband and mother. The amount varies from year to year.
38. The William and Mildred Pretty Fund. An annual fund is endowed by Mr. and Mrs. William Pretty of Sanford, NC. Some of the funds may be used for scholarship support.

39. The Dorsett and Mary Headen Scholarship Fund. An annual scholarship of \$400 is given by Dr. Gregory T. Headen in honor of his devoted parents.
40. Ministers' Wives Fellowship Award. An annual scholarship award is given by the Ministers' Wives Fellowship of the Woman's Baptist Home and Foreign Missionary Convention of North Carolina. The amount of the award varies from year to year.
41. Mount Nebo Scholarship. An annual scholarship of \$150 is given by the Mount Nebo Baptist Church, New York, NY.
42. J. M. Kennedy Scholarship. An annual scholarship of \$500 is given by the Mecklenburg General Baptist Association, Charlotte, NC.
43. Thomas Wiggs Memorial Scholarship. An annual scholarship award of \$100 is sponsored by the Wiggs Family of Raleigh, NC in memory of the late Rev. Thomas Wiggs who passed while matriculating at Shaw Divinity School.
44. F. W. Moore Scholarship. An annual scholarship of \$1,000 is given by First Baptist Church, Wilmington, NC in honor of F. W. Moore.
45. The Albert W. Goss Memorial Award. An annual award of \$400 is given by Shiloh Missionary Baptist Church, Rocky Mount, NC.
46. Reather Whitley Scholarship. An annual scholarship of \$400 is given by Dr. Larkin Rossitter, Nogales, AZ, in honor of Reverend Reather Whitley.
47. The Frank B. Weaver Scholarship. An annual scholarship of \$500 is sponsored by Watts Chapel Baptist Church, Raleigh, NC in honor of its pastor, Dr. Frank B. Weaver.
48. The Mount Zion Baptist Church Scholarship. An annual scholarship is given by Reverend and Mrs. Lafayette Maxwell, Durham, NC.
49. Rogers Grove Scholarship. An annual scholarship fund of \$500 is given by the pastor and congregation of Rogers Grove Baptist Church, Durham, NC.
50. Oak Grove Baptist Church Scholarship. An annual scholarship is given by Oak Grove Baptist Church, Forest City, NC.
51. Sidney Mills and Mable Whittey Scholarship of Zebulon, NC.
52. Reverend Daniel Nickerson Mission Scholarship Fund of Bronx, NY.
53. Singletary Reunion Club Scholarship Fund of Bladenboro, NC.
54. Juanita B. Tatum Scholarship Fund of Winston-Salem, NC.

55. Mount Sinai Baptist Church Scholarship of Eden, NC.
56. Grady Davis Memorial Scholarship Fund. An annual scholarship is given by the Union Baptist Church, Durham, NC, Ms. Eloise Edwards, Secretary.
57. M. C. Murphy Cape Fear and United Free Will Baptist Scholarship Fund. An annual scholarship is given by Rev. Hardy Watkins of Clayton, NC.
58. C. R. Trotter, Sr. Memorial Scholarship Fund.
59. J. Deotis Roberts Scholarship Fund.



**SECTION II**  
**GRADUATE PROGRAMS OF STUDY**



## **THE MASTER OF DIVINITY PROGRAM**

The master of divinity program is a graduate program in theological education. It is designed for students who aspire to achieve a high level of competence in theological education and ministry. The bachelor of arts degree or its equivalent from an acceptable college or university is required for admission to the program. Conferring of the degree is contingent upon the successful completion of 90 semester hours. Successful completion of a graduate level thesis will account for three (3) of the required 90 semester hours.

### **Summary of Requirements**

Every candidate for the MDiv degree is required to complete the 27 courses prescribed by the Divinity School as basic core curriculum, a total of 81 semester hours of credit. One of these courses (3 hours) pertains directly to the thesis.

In addition to the above hours, each candidate is required to complete three courses (9 hours) as electives in the area of the student's interest.

Students may take a maximum of three courses on Saturdays and may take an additional course on Friday evening. It is strongly recommended that full-time pastors or bi-vocational students who are employed 35 or more hours per week limit their course load to three courses or nine hours per semester. Any decision to do otherwise must be approved by the Dean.

### **Master of Divinity Degree with Concentrations**

Students enrolled in the MDiv program may seek concentrations in seven disciplines: Pastoral Counseling, Biblical Studies, Theology, Women's Studies, Christian Education, Church History, and African American Studies. The Master of Divinity degree with concentrations require at least three electives in the discipline chosen. Advisors will assist students with course selection in their areas of concentration.

### **The Master of Divinity (MDiv) Program**

**Requirements: 90 Total Hours**

#### **Biblical Studies (18 Credit Hours)**

- B 501 - Old Testament I
- B 502 - Old Testament II
- B 503 - Old Testament III
- B 601 - New Testament I
- B 602 - New Testament II
- B 603 - New Testament III

**NOTE:** Students may choose two required courses from each Biblical area above and one elective exegetical course in each area to fulfill the third requirement for Biblical Studies.

Historical Studies (12 Credit Hours)

- H 521 - History of the Christian Church I
- H 522 - History of the Christian Church II
- H 625 - History of the Church among African-Americans
- H 632 - Women in Western Religious History

Theological Studies (15 Credit Hours)

- T 643 - Systematic Theology I
- T 644 - Systematic Theology II
- T 645 - New Directions in Theology
- T 748 - Christian Ethics and Contemporary Society
- T 758 - Women and Theology

Practical Studies (18 Credit Hours)

- PP 503 - Pastoral Counseling
- PM 560 - Homiletics/Preaching I
- PM 561 - Homiletics/Preaching II
- PM 783 - Worship
- PR 520 - The Black Church in Economic and Political Empowerment
- G 504 - Black Church and Eldercare

Field Education (3 Credit Hours)

- PF 501 - Supervised Ministry

Polity (3 Credit Hours)

- PM 788 - Baptist History, Polity, and Doctrine

or

Student's Denominational Polity Course (e.g., UCC)

Church Administration (6 Credit Hours)

- PM 781 - Church Administration
- PX 501 - Christian Education

**GRADUATION REQUIREMENTS (6 Credit Hours)**

- S 700 - Introduction to Theological Education
- S 701 - Thesis Project

**FREE ELECTIVES (9 Credit Hours)**

## COMPREHENSIVE COURSE OFFERINGS FOR THE MASTER OF DIVINITY DEGREE

B = Biblical Studies

H = Historical Studies

T = Theological Studies

P = Pastoral Studies

PM = Practice of Ministry

PC = Ministry in Community

PX = Christian Education

PP = Psychology and Pastoral Care

PR = Religion and Sociology

PG = The Church in Global Context

PF = Field Education

S = SEMINARS AND READING COURSES

G = GERONTOLOGY

### **Biblical Studies (B)**

#### **Old Testament**

**B 501 Part I (Fall) TORAH AND FORMER PROPHETS.** This course will consider the purpose and function of the primeval history (Genesis 1-11), before exploring the "history" of Israel from stories proposing the beginnings of the nation as familial (Abraham, Isaac, and Jacob) to stories asserting a more theological base (Exodus, covenant, and law). We will then look at the rise and fall of the nation. This course will seek to draw correlations between the legal codes and the narratives of Israel's "history" as well as to think about how Israel's history is told, and what effects that telling has on our reception and understanding of it. 3 hours

**B 502 Part II (Spring) PROPHETS AND PROPHECY.** This course will begin with an exploration of Israelite prophecy described in the narratives of Samuel and Kings, focusing on how prophecy in Israel might correspond to prophecy in other ANE settings and how it might differ. We will then examine the development of prophecy in the "writing" prophets, looking at both the Northern and the Southern kingdoms as well as prophets from both the pre-exilic, and post-exilic periods. 3 hours

**B 503 Part III (Fall) THE WRITINGS.** This course features an in-depth examination of the wisdom literature, Psalms and the later post-exilic books such as Ezra, Nehemiah, Chronicles, Esther, and Daniel. We will focus on the connections of wisdom to other theological currents in the Hebrew Bible, the rise of apocalyptic thought, and some of the key themes and events in the history down through the Seleucid period. 3 hours

**NOTE:** This three-part course sequence corresponds to a similar three-part course sequence in New Testament. A final course on the intertestamental period and the relationship between the two testaments may also be developed. Some courses will also be offered in the summer to allow students to complete the sequence in a different pattern.

**B 515, 516 INTRODUCTION TO BIBLICAL HEBREW** (Fall and Spring). This two semester course will introduce students to basic Hebrew grammar, help them build a working vocabulary, and work toward reading some texts from the Hebrew Bible. Both semesters of the course must be completed in order for the student to receive any credit. 6 hours

**B 517 ADVANCED BIBLICAL HEBREW.** This course will provide intermediate level Hebrew grammar, but focus on reading biblical texts to develop skills with Hebrew syntax. 3 hours

**B 518 THEOLOGY OF THE HEBREW BIBLE.** This course will examine the varieties of theological viewpoints within the Hebrew Bible. We will examine the attempts by biblical scholars to find a primary theological affirmation or viewpoint within the Old Testament. 3 hours

**B 519 WOMEN IN THE BIBLICAL TRADITION.** Women in the Biblical Tradition will introduce and analyze the stories of and laws about women in the Hebrew Bible, Christian Scripture, and Apocrypha. In this course, we will not only examine the biblical texts, but will also explore three approaches favored by feminist biblical scholars working with this material; literary criticism (specifically rhetorical criticism and close reading); social-scientific criticism; and political or ideological criticism. We will also ask why reading women's stories is important and consider why interpretation of these stories is so highly contested in both academic circles and communities of faith. 3 hours

**B508 EXEGETICAL COURSES.** The instructor will offer upper-level exegetical courses on the following books or section of the Hebrew Bible:

1. Pentateuch: Genesis, Exodus.
2. Former Prophets: Deuteronomistic History
3. Latter Prophets; Isaiah of Jerusalem, Second Isaiah, Jeremiah, Ezekiel, Prophets to the Northern Kingdom: Amos and Hosea, Minor Prophets in the South.

#### 4. Writings: Job, Ecclesiastes, Daniel and the Rise of Apocalyptic, Psalms.

These exegetical courses will stress in-depth analysis of the texts being considered, exegetical skills, and thinking about the connections between the text and contemporary issues and situations. Students will be asked to engage in traditional academic exercises such as exegesis, but will stress how academic study relates to the teaching and preaching of these texts in the church setting. 3 hours

**B 509 THE BIBLE, AFRICA, AND AFRICAN-AMERICAN.** This course will look at how the peoples of Africa shaped the biblical story and the biblical text--from the stories of Genesis through the earliest New Testament communities. We will focus specifically on the nations of Egypt and Ethiopia and the importance of the city of Alexandria as well as examine what role race and ethnicity played in the biblical texts. Additionally, we will study the contributions of African-American scholars to biblical interpretation and how reading as African-Americans opens new avenues of interpretation previously overlooked by biblical scholars and readers. This portion of the course will concentrate on issues of biblical interpretation of special interest to African-American communities. 3 hours

**B 510 JESUS AND JUDAISM.** This course will examine the relationship of Jesus to the Hebrew scriptures and to the Jewish community of his time. We will extensively explore how the writers of the gospels use the Hebrew scriptures to shape the picture we have of Jesus and to express a continuity between Judaism and Christianity. 3 hours

**B 511 TEACHING THE BIBLE IN THE LOCAL CHURCH.** In this course, we will learn how to teach the bible in Sunday School and Bible Studies focusing specifically on how to deal with controversial or difficult contemporary issues. We will design and carry out practical strategies, giving class members the opportunity to reflect on the usefulness of particular approaches. This course will stress bringing the insights of the academy and scholarship into the church. **This course may be taught as Old Testament or New Testament.** 3 hours

#### **New Testament**

**B 601 THE GOSPELS.** A study of Matthew, Mark, Luke and John seen as a single scripture. The first three are studied synoptically to show the relationship between them and to consider the common emphases and sources. The central focus is the person and life of Jesus so that the course is basic for the development of a Christology. 3 hours

**B 602 PAUL AND HIS LETTERS.** Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, and Philemon are studied inductively, covering critical issues and theology. 3 hours

**B 603 HEBREWS-REVELATION.** Hebrews, James, 1 & 2 Peter, 1, 2, & 3 John, Jude, and Revelation are studied inductively, covering critical issues and theology. 3 hours



## **New Testament Greek**

**B 610 BASIC GREEK I.** The study of the basic grammar and vocabulary of New Testament Greek is begun and is continued in B 611. 3 hours

**B 611 BASIC GREEK.** The course is a continuation of B 610. The study of the basic grammar and vocabulary of New Testament Greek is continued, with emphasis on the reading of selected portions of the Greek New Testament and preparation for New Testament exegesis. Prerequisite: B 610. 3 hours

**B 612 INTERMEDIATE GREEK.** The systematic study of Greek beyond the level of B 611 combined with an analysis of passages of the new Testament representing a variety of styles. 3 hours

**NOTE:** A working knowledge of at least one of the biblical languages is strongly encouraged for those planning further graduate study in Bible or theology.

## **Exegetical Courses**

These exegetical courses will stress in-depth analysis of the texts considered, exegetical skills thinking about the connections between the text and contemporary issues and situations. Students will be asked to engage in traditional academic exercises such as exegesis and will stress how academic study relates to the teaching and preaching of these texts in the church setting.

**B 620 INTERPRETING THE PARABLES.** This course will consist of a study of Jesus' parables, including a survey of the history of their interpretation, their role in the ministry of Jesus, and reflection upon their challenge for New Testament theology and interpretation. 3 hours.

**B 621 THE JOHANNINE LITERATURE.** This course is designed to study the Gospel of John and the Epistles of John in their original theological, cultural, and social settings. The course will expose the content and meaning of these writings, and evaluate the distinctive theological contributions which these writings gave to New Testament thought, to the early church, and to Christianity today. The course will examine the historical situations which prompted their composition. Special attention will be given to the value of the Gospel and the Epistles as they relate to contemporary Christianity. 3 hours.

**B 622 THE BOOK OF ACTS.** Based largely on an exegeses of the Book of Acts, this course purposes to study the history of the early church, its beginnings and growth. The various critical and historical problems of the Book of Acts itself will also be studied as well as the author's use of the Old Testament. There will also be focus on the hermeneutical question of how Acts relates to the contemporary church. 3 hours



**B 623 THE EPISTLES TO THE ROMANS AND THE GALATIANS.** Exegesis of the text of Romans and Galatians with examination of principal theological themes in the context of Paul's apostolic mission and his relationship to those churches. 3 hours

**B 624 THE EPISTLES TO THE CORINTHIANS.** An exegetical study of the text of 1 & 2 Corinthians with special reference to Paul's self-understanding as an apostle and the major theological themes of his ministry as they are expressed in relationship to the problems of the Corinthian church. 3 hours

**B 626 HEBREWS.** Hebrews is introduced as a word of exhortation and an attempt is made to locate the epistle within a specific historical situation. The major themes of the letter receive treatment within the framework of an exposition of the text. Emphasis is given to the writer's Christology and eschatology, his treatment of revelation and the new covenant, his use of the Old Testament and his view of Christian existence as a life of faith, perseverance and worship. 3 hours

**B 627 APOCALYPTIC LITERATURE.** An introductory approach to the characteristics of apocalyptic in the ancient world, especially as found in the Bible. The Book of Daniel and eschatological passages from the New Testament will be used as a background for the understanding of the message of Revelation and its relevance for today. 3 hours

### **Advanced New Testament Courses**

**B 630 THE OLD TESTAMENT IN THE NEW.** An integrative course with a focus on the distinctive uses and application of Old Testament texts in the gospels, epistles, Acts, and Revelation. Prerequisite: At least two (2) semesters of New Testament. A working knowledge of both Hebrew and Greek. 3 hours

**B 631 NEW TESTAMENT THEOLOGY.** An introduction to both the primary and secondary literature related to the theology of the New Testament. Special attention will be given to the question of methodology in constructing a New Testament theology, and the question of determining the center and periphery of New Testament thought. Prerequisite: At least one (1) semester of New Testament . 3 hours

**B 632 NEW TESTAMENT HERMENEUTICS.** A critical examination of the philosophical, theological and literary methods and presuppositions that have dominated twentieth century New Testament interpretation. New methodologies will also be discussed. This course is particularly recommended for those planning further graduate study in Bible or theology.

Prerequisite: At least three (3) semesters of New Testament. 3 hours

### **Independent Study**

**B 640 READING COURSE IN THE NEW TESTAMENT.** Reading various works by New Testament scholars under the guidance of a faculty member. Prerequisite: At least two (2) semesters of New Testament. 3 hours

## **Historical Studies (H)**

**H 521, 522 HISTORY OF THE CHRISTIAN CHURCH.** These courses trace the historical development of the Christian Church from the New Testament period to modern times. (521 - FALL, 522 - SPRING). 3 hours each

**H 578 MEDIEVAL CHRISTIANITY.** A study of the history of Christianity in the medieval period. Prerequisite: H 521, 522. 3 hours

**H 601 AMERICAN CHURCH HISTORY.** A survey of the diversity in religion in North America, focusing primarily on Protestant churches, but including emphases on Roman Catholicism, Eastern Orthodoxy, Judaism, and other non-Protestant and non-Christian groups. 3 hours

**H 625 HISTORY OF THE CHURCH AMONG AFRICAN-AMERICANS.** A study of the historical development, beliefs, practices and contemporary significance of the Black Church. The course examines the historical realities of the Black religious community and its ministry while lifting up the responses it has made as a proper preparation for sustained reflection on that experience. 3 hours

**H 629 MODERN RELIGIOUS CULTS.** A study of history, doctrine, practices, and numerical strength of present day cults and sects, especially among minority Americans. 3 hours

**H 630 RELIGION IN THE AMERICAN SOUTH.** A study of the development and cultural impact of religion in the South from colonial establishment to the modern "Bible Belt." The course highlights evangelism, fundamentalism, and black southern religion. 3 hours .

**H 632 WOMEN IN WESTERN RELIGIOUS HISTORY.** The course explores problems of method, sources, and conceptual framework in studying women's history. It traces the history of women's participation in western religion, the reactions from male ecclesiastical hierarchies, and theological interpretations about women from the early church to the present, especially of Protestantism and Roman Catholicism. It examines social currents that have affected women's religious leadership and speculates on the future of women's religious history. Through readings, discussions, and class presentations, the course will pay particular attention to black women's religious history. 3 hours

**H 634 HISTORY OF CHRISTIAN DOCTRINE.** A survey of the main lines in the development of Christian doctrine. The teaching of Origen, Augustine, Aquinas, Luther,

Calvin, Schleiermacher, and other outstanding theologians will be studied. Prerequisite: H 521, 522. 3 hours

H 637 HISTORY OF CHRISTIAN DEVOTIONS. A study of the great works, such as Augustine's Confessions, The Book of Common Prayer, Loyola's Spiritual Exercises, Pilgrim's Progress, and The Prayers of Martineau. Attention will also be given to the validity of mysticism. 3 hours

H 640 THE OTHER REVOLUTION. An intellectual, cultural, and spiritual history of the African in the Americas. Relating ethics, theology, and ministry to black people is the focus of this course. 3 hours

H 641 AN INTRODUCTION TO AFRICAN RELIGIONS. A survey course covering the philosophy, history, and significance of a variety of religions in Africa. It is a sharing of the ancient religious experiences, values, mythology and their meaning and function for black people. The course notes the impact of Asian and African religions on the West. 3 hours

H 642 READING COURSE IN CHURCH HISTORY. Reading various works by outstanding church historians under the guidance of a faculty member competent in this area. 3 hours

H 643 CONTEMPORARY AFRICAN RELIGIONS. This course examines the African motifs and strands in the African and American Christian experience today. A look at African Christianity today reveals a vital religion that may transform people internationally. 3 hours

H 644 CULTURAL HISTORY OF AFRO-AMERICANS. An examination of the historical roots and ramifications of Afro-American culture. 3 hours

### **Theological Studies (T)**

T 643, 644 SYSTEMATIC THEOLOGY. An examination of the major doctrines and themes of the Christian faith and an assessment of major problems of Christian belief. A contemporary restatement of major Christian doctrines and themes and their relevance to contemporary social and political problems is pursued. (643 - FALL, 644 SPRING). 3 hours each

T 645 NEW DIRECTIONS IN THEOLOGY A study of the liberation theologies of James Cone, Gustavo Gutierrez, and others. With the collapse of communism, where does liberation theology go? We will explore this new direction. 3 hours

T 646 PHILOSOPHICAL THEOLOGY. The critical relationship and difference between philosophy and theology are revealed. The history of dialogue between them is studied.

The importance of various well-known modern philosophies is seen in the penetrating light of black religion, life, and experience. 3 hours

T 647 THE PHILOSOPHY OF RELIGION. A study of the origin, nature, and development of religion. Special attention is devoted to the ideas of God, philosophical anthropology, and the concept of history in relation to divine and human purposes. 3 hours

T 650 READING COURSE IN THEOLOGY AND ETHICS. Reading various works by Christian theologians and/or Christian ethicists under the guidance of a professor competent in the area. 3 hours

T 748 CHRISTIAN ETHICS AND CONTEMPORARY SOCIETY. An introduction to the principles, assumptions, and biblical, theological, and philosophical issues involved in the creation of Christian ethics. The course focuses on racism, colonialism, war, and other social issues, as well as personal-vocational ethics. 3 hours

T 750 BLACK THEOLOGY. A look at historical realities of the black religious community and an analytical study of recent black theologians. Special emphasis is placed on Joseph Washington, James Cone, Albert Cleage, Jr., J. Deotis Roberts, Major Jones, et. al. 3 hours

T 756 MISSIOLOGY: THE THEOLOGY AND HISTORY OF CHRISTIAN WITNESS AND MINISTRY. The rationale for and the development of world wide Christianity are examined. This includes various theologies of mission, the history of evangelistic efforts, and the pastoral and social work done by churches to create new congregations and meet human needs. Current, local, national, and international missions will be evaluated for creativity and effect in urban and rural settings. 3 hours

T 758 WOMEN AND THEOLOGY: AN INTRODUCTION TO FEMINIST/ WOMANIST THEOLOGY. It will explore the foundations of sexism in western Christianity; focus on the varieties of feminist theology; address practical issues regarding women in the church. Through readings, discussion, and class presentations, the course will pay particular attention to the conditions of black women and to the connections between feminist/womanist and black theology. Prerequisite: At least one Biblical course. 3 hours

T 780 THE HOLY SPIRIT. We will study the Holy Spirit in the works of various theologians, the Bible, and in personal experiences within various denominations. 3 hours

### **Pastoral Studies (P)**

#### **Homiletics**

PM 560 HOMILETICS. A basic course in sermon preparation and delivery. FALL 3 hours



**PM 561 HOMILETICS: THEORY AND PRACTICE.** Moving from text to sermon, the course analyzes sermon infrastructure, meaning, styles, and language and explores hermeneutical, cultural, and theological questions. (SPRING), 3 hours

**PM 562, 563 SEMINARS IN ADVANCED SERMON ANALYSIS.** These seminars are designed to trace the development of Black preaching and its place in the Black church and community. Through the use of analysis of taped sermons, the course facilitates the development of personal styles and the ability to contrast and structure several types of sermons. An understanding of homiletical and theological problems is pursued and a more philosophical understanding of the preacher's task is fostered. 3 hours

**PM 564 BIOGRAPHIES OF GREAT PREACHERS.** A study of the biographies of outstanding preachers of Christian history. Designed for independent study upon approval of professor. 3 hours

**PM 565 HISTORY OF BLACK PREACHING.** An examination of the unique historical perspectives of black preaching and the role of the black preacher. Particular emphasis will be placed on defining both black preaching and the black preacher. The course will note the significance of black preaching in the black church and community, as well as its implications for global suffering. 3 hours

### **Practice of Ministry**

**PM 584 MUSIC IN CHRISTIAN WORSHIP.** This course is designed to develop the student's understanding and appreciation of appropriate scripturally based music for worship as it relates to structure which praises God. It will explore in depth the history of hymns dating from the Old Testament congregation to the present. The periods of hymn development following the Old Testament congregation will include Greek and Byzantine Hymnody (2nd century), Latin Hymnody (4th century), Gregorian Chant (7th through the 14 centuries), the German Chorale of Martin Luther (15th century), the Bach Chorale (16th century), and English Hymnody (18th century to the present). The ways in which the hymn form influenced other church music will be examined. Class project required. 3 hours

**PM 781 CHURCH ADMINISTRATION AND INSTITUTIONAL MANAGEMENT.** Church administration and management are viewed in light of basic principles and dynamics of institutional management. 3 hours

**PM 782 THE WORK OF THE AFRO-AMERICAN PASTOR.** The concern is the uniqueness and distinctiveness of the Afro-American minister's role. He/she is viewed as administrator, counselor, preacher, and community leader. 3 hours

**PM 783 WORSHIP.** A study of the history and forms of Christian worship. Attention will be devoted to the art of conducting recurring services of worship, developing

meaningful programs for special occasions, and exploring new and creative expressions of worship. 3 hours

**PM 784 EVANGELISM AND CHURCH GROWTH IN THE BLACK COMMUNITY.**

A study of how to witness among and grow local churches in the Black community. Various evangelistic strategies and church growth techniques will be presented and evaluated for their application in developing congregations, Sunday Schools, and other ministry organizations. 3 hours

**PM 785 EVANGELISM.** The study of the biblical background, the theological basis, and history and methods of Christian evangelism. Considered in the context of the churches, attention will be given to the art of evangelistic preaching, preparation for special emphasis on evangelism, and the conservation of the results of evangelism. 3 hours

**PM 786 MINISTERIAL ETHICS AND ETIQUETTE.** This course explores appropriate ministerial conduct and offers guidance for special occasions and specific situations confronting the Christian minister. 3 hours

**PM 792 DENOMINATIONAL HISTORY, POLITY, AND DOCTRINE.** An examination of the history, polity, doctrine, and practice of the student's faith community.

**Ministry in Community**

**PC 502 URBAN STUDIES.** Urban studies are designed to facilitate the development of the kind of ministers who can become agents of urban and rural change. The course consists of special lectures by persons with expertise in the dynamics of urban and rural America, assigned readings, class discussions, and a field experience. strategy or strategies for changes. 3 hours

**PC 503 HEALTH AND HUMAN SERVICES THROUGH THE CHURCH.** This course is designed to introduce students to the Health and Human Services Program of the General Baptist State Convention of North Carolina. Emphasis will be placed on the role of the local church in human health and services and the theological foundations for the wholistic approach to human health. 3 hours

**PC 700 RELIGION AND CONTEMPORARY LIFE.** A comprehensive study of the organization, function, and programs of the various social, industrial, educational, and religious institutions and agencies of contemporary life. The purpose is to acquaint students with the facts in these areas and to explore the church's role in fostering social betterment. 3 hours

**PC 701 THE CHURCH AND COMMUNITY.** A study of current social problems and the ways the church should meet them. Social reforms are briefly traced as well as problems in connection with housing and family life, delinquency and crime, public education, commercialized recreation and the broader uses of leisure and studies with a

view to discovering avenues of church cooperation with local agencies in solving these problems. 3 hours

**PC 702 WOMEN AND THE CONTEMPORARY CHURCH.** This course is designed to focus on women, particularly African-American, in the context of the Black church and community today. The complex issues surrounding the role of women in leadership, the dynamics of women's relationships in the church; study of the contemporary trends of women in other systems in society that impacts church culture, and develop ministry models that expand the concept of the role of pastor in a traditional setting. 3 hours

### **Christian Education**

**PX 501 CHRISTIAN EDUCATION.** An exploration of the problem and opportunities faced by leaders of education programs through the use of case and discussion. The courses are designed to increase the proficiency of teaching supervision; to foster an understanding of the theory, evaluation, and selection of curricula materials; to develop curricula models; and to integrate accumulated insights, principles, and techniques. 3 hours

**PX 503 CHRISTIAN EDUCATION FOR CHILDREN.** A study of the basic needs of children, pre-schoolers and elementary, with emphasis on fulfilling some of those needs in the Christian context. 3 hours

**PX 504 CHRISTIAN EDUCATION FOR YOUNG PEOPLE.** A study of the basic needs and problems of high school and college youth with special attention to their religious development. 3 hours

**PX 505 CHRISTIAN EDUCATION FOR ADULTS.** A study of the basic needs and problems of adults with special attention to their growth and development. 3 hours

**PX 506 PROGRAM PLANNING AND CURRICULUM BUILDING.** This course is designed to aid the student in understanding the theory of curriculum building so he/she will be in position to build and plan programs for the various organizations of the church. 3 hours

**PX 507 LEADERSHIP TRAINING IN THE CHURCH.** This course fosters the development of the ability to design and execute programs of education for various leadership roles in the local church. 3 hours

### **Psychology and Pastoral Care**

**PP 502 PSYCHOLOGY OF RELIGION.** An examination of the relationship of Biblical, theological, sociological, and psychological understandings on pastoral care and an exploration of their implications for marriage and family life, interpersonal relationships

and understandings. Psychological means and methods of interpreting the religious life will be pursued. 3 hours

**PP 503 PASTORAL COUNSELING.** Fundamental assumptions, principles, and methods of counseling are considered in the context of pastoral care. The course is designed to equip the minister to address himself/herself effectively to the psychological, sociological, and theological needs of people in a variety of situations. 3 hours

**PP 504 PROBLEMS IN PASTORAL COUNSELING.** The focus of this course is on special problems encountered by the minister and the examination of methods for dealing with crisis situations. 3 hours

**PP 505 RELIGION AND PERSONALITY PROCESS.** This course pursues an understanding to the psychological growth process and the personality factors that relate to religious development. It views faith and patterns of belief and their relationship to causal factors in negative behavioral patterns. 3 hours

**PP 506 FIELD EDUCATION IN COUNSELING.** This course focuses on special problems in ministerial practice. The specific training is conducted in an institution (hospital, clinic, psychiatric care facility, etc.) under the direction of a supervisor and with access to institutional personnel who will demonstrate counseling competency. 3 hours

**PP 507 HUMAN GROWTH AND DEVELOPMENT.** A study of human growth and development from the beginning of life through adulthood. 3 hours

**PP 508 CLINICAL PASTORAL CARE.** This course provides opportunity to learn pastoral care through interpersonal relations in an appropriate institution, such as a hospital, prison, church, or other clinical situation, where an integrated program of theory and practice is realized with the supervision and collaboration of an inter-professional staff. 3 hours

**PP 509 CLINICAL PASTORAL EDUCATION.** This course differs from PP 508 in that it is accredited by the Association for Clinical Pastoral Education and is physically located at one of several convenient certified training centers. The student should select a center and make appropriate application for a basic unit. The course may be taken during the summer as a 50-hour-per-week, ten week experience or extended over the fall and/or winter semesters, depending on the scheduling of the student to accumulate the required 400 hours. 8 hours

**PP 510 ADVANCED CLINICAL PASTORAL EDUCATION.** A status that may be granted by a CPE committee during the second basic unit. As with PP 509, this course is located off campus. 8 hours



**PP 511 CLINICAL PASTORAL EDUCATION INTERNSHIP.** A full year (12 months) of 40 hours per week in clinical, didactic, and personal growth experience under individual supervision at an accredited off-campus center. 16 hours

**PP 512 CLINICAL PASTORAL ORIENTATION.** An introductory course in clinical pastoral care. Seminar involving supervised calling and case conferences. One full day (eight hours) each week. [PP 513 has the same content, but meets two days a week for four hours] 4 hours

**PP 514 THE CHAPLAINCY.** A survey of the opportunities for pastoral care in a variety of settings: the campus, industry, institutions, the military, with the field trips and presentations by those actively engaged in such activities appropriate to the goals of the course. Denominational resources and requirements are explored. Relationships between chaplains and other pastors will be studied. 3 hours

**PP 515 PERSONALITY THEORY FOR PASTORAL RELATIONSHIPS.** A course to help the student develop a cognitive grasp of personality growth and development in order to enable better relationships with and among persons. Some grasp of the dynamics of personality growth is essential to develop adequate pastoral relationships, whether one is a minister of a church, a teacher of a class, a worker in a community organization, or a pastoral counselor. 3 hours

**PP 600 UNDERSTANDING AND COPING WITH DEPRESSION.** Designed to provide students with a basic knowledge of the concept of depression--a problem which may impact on their effective functioning as ministers. The emphasis will be on teaching students how to recognize depression if it occurs, and to provide useful methods for coping with it. 2 hours

**PP 601 PASTORAL CARE AND WOMEN.** A course designed to help students develop a level of comfort dealing with sensitive women issues. The course will provide discussions on battered women-domestic violence, rape, child sexual abuse, alcoholism, depression, gender role socialization, and women in ministry. The course seeks to aid students in developing healthy pastoral care skills for women with special needs. 3 hours

## **Religion and Sociology**

**PR 500 SOCIOLOGY OF RELIGION.** The study of the social forms of religion, its organizational structure and dynamics, and the social forces that provide the milieu for religious institutions. 3 hours

**PR 501 THE SOCIOLOGY OF THE AFRICAN-AMERICAN EXPERIENCE.** This course in an in-depth study of the economic, racial, political, and technical developments of a people who were predominantly rural before 1910 to a people who are predominantly urban today. Special consideration will be given to those institutions, movements, and programs that were instrumental in this evolutionary process. 3 hours

**PR 502 CHURCH-STATE RELATIONS AND RELIGIOUS LIBERTY.** An analysis of problems and concerns in church-state relations and a discussion of history and current trends. 3 hours

**PR 503 THE LAW AND THE MINISTER.** An introductory survey course providing basic legal information for ministers. 3 hours

**PR 520 THE BLACK CHURCH IN ECONOMIC AND POLITICAL EMPOWERMENT.** An exploration of the relationships between the Black church and the political and economic well-being of Black people. The course will focus on the potential of the Black church and the strategies for creating and maintaining housing, employment, education, and leadership. It will lift up the Black church's role in liberating human beings from poverty into wholistic well-being. 3 hours

### **The Church in Global Context**

**PG 501 THE CHURCH AND WORLD ORDER.** A look at Christianity in the world today as it attempts to minister to ideologies, totalitarianism, and neocolonialism around the world. Interpreters of Black thought, African leaders, South American revolutionaries and related materials from a variety of sources, including the Detroit Conference on Liberation Theology in the Americas are considered, and the World Council of Churches in Nairobi, Kenya, and other countries is discussed. 3 hours

**PG 502 THE CHRISTIAN WORLD MISSION.** This course considers the theological foundations of the Christian mission. It evaluates the strengths and weaknesses of the guiding principles of mission, and central emphasis is placed on strategies, principles, problems, and goals of Christian mission, especially in the Third World. 3 hours

**PG 503 HISTORY OF CHRISTIAN MISSION.** A survey of the spread of Christianity from the Apostolic Age to the present. Attention is given to the problems of missionary expansion in the present world order and to the Ecumenical Movement. 3 hours

**PG 504 WORLD RELIGIONS.** A study of the history of the living religions of the world and their comparison with Christianity. Specialized study will be made of some one non-Christian religion. 3 hours

**PG 505 DIALOGUE WITH PEOPLE OF LIVING FAITHS AND IDEOLOGIES.** Designed to provide group and one-on-one dialogue between students and practitioners of the various faith communities. Includes discussion and examination of tenets and beliefs of religious movements. Various ideologies are explored in an atmosphere of ecumenical friendship. Open and frank discussions are encouraged. No effort is made to convert anyone from their present religious learnings of beliefs. 3 hours

**PG 506 RELIGION AND JUSTICE ISSUES AROUND THE WORLD.** A survey of the need of and struggles for justice all over the world. This will include how religious groups are involved in these, especially the Black church. 3 hours

## **Field Education**

Each student enrolled in the Shaw Divinity School is expected to successfully complete a minimum of three semester hours in field education. This requirement rests on the conviction that theory and practice in the disciplines of theology must be integrated, and that the student, while in divinity school, should be provided with a situation in life and appropriate supervision wherein this integration can take place.

Candidates for the master of divinity degree may satisfy the requirements for Field Education by enrolling in Clinical Pastoral Education (CPE) at a center certified by the Association of Clinical Pastoral Education. There are several such centers in North Carolina. Among them are Wake Memorial Hospital, Raleigh; North Carolina Memorial Hospital, Chapel Hill; Duke Medical Center, Durham; Baptist Hospital, Winston-Salem; and John Umpstead, Butner. Each center will provide information concerning CPE. The following CPE courses are available for MDiv candidates:

Students seeking a Master of Divinity degree with a concentration in pastoral care are required to take three courses in this discipline as follows: CPE, Pastoral Care, and one other course of your choice.

## **Program Objectives**

The field experience is designed to (1) assist students in developing vocational identity as ministers by providing experience with a variety of ministry tasks; (2) provide a context for testing and reconstructing theological concepts; (3) develop the ability to do critical and reflective thinking by relating theory and practice; (4) provide the opportunity to achieve a level of professional competence; and (5) bring academic studies, personal experiences, and critical reflection into meaningful dialogue for effective ministry.

**PF 509 CLINICAL PASTORAL EDUCATION.** This course differs from PP 508 in that it is accredited by the Association for Clinical Pastoral Education (ACPE) and is physically located at one of several convenient certified training centers. The student should select a center and make appropriate application for a basic unit. The course may be taken during the summer as a 40-hour-per-week, ten-week experience or extended over the fall and/or winter semesters, depending on the scheduling of the student to accumulate the required 400 hours. 6 hours credit

**PF 510 ADVANCED CLINICAL PASTORAL EDUCATION.** A status that may be granted by a CPE committee during the second basic unit. As with DVP 509, this course is located off campus. 6 hours credit

**PF 511 CLINICAL PASTORAL EDUCATION INTERNSHIP.** A full year (12 months) of 40 hours per week in clinical, didactic, and personal growth experience under individual supervision at an accredited off-campus center. 16 hours

### **Field Education Options**

**PF 501 SUPERVISED MINISTRY FOR STUDENTS SERVING AS PASTORS.** Students who are pastors are strongly advised to limit their course load to nine hours per semester and to use their pastoral appointments as learning contexts for field education programs initiated by the school. A supervisor will be assigned to guide the students' learning activities in the parish. 3 hours (Practicum)

**PF 502 SUPERVISED MINISTRY IN AN INSTITUTIONAL CONTEXT.** For students planning an institutional ministry or who desire an exposure to ministries other than pastorate, supervised ministry can be arranged and approved in an institutional context such as a hospital or prison. 3 hours (Practicum)

**PF 601 CREATING A MINISTRY.** Ministry in a nonecclesiastical context (street corner, game room, clubs, etc.) under the supervision of an experienced field supervisor in the area and a faculty member whereby the student explores ways of bringing the Gospel to bear upon the unchurched. Prerequisite: a proposal approved by the faculty. 3 hours (Practicum)

**PF 602 CONCURRENT INTERNSHIP.** Concurrent internship in a church or agency under the supervision of the director of field education and a field supervisor approved by the faculty. Ten hours per week of supervised ministry are required. 3 hours (Practicum)

**PF 603 SUPERVISED MINISTRY IN THE PARISH.** Supervised ministry in a local parish under the supervision of the pastor or other qualified person approved by the faculty. A minimum of 10 hours per week is required. 3 hours (Practicum)

### Length of Time

Field education courses are expected to be completed in one semester.

### Compensation of Supervisors

To the extent practical, and except in special circumstances, local church and agency supervisors and committees will serve as volunteers, without cost to the student or the Shaw Divinity School. They may be appointed as adjunct faculty (without rank) for the purpose of giving official status to their role as supervisor.

### Orientation and Training of Supervisors



All volunteer supervisors, coordinators, and related personnel are expected to participate in a special orientation and training program provided by the Shaw Divinity School.

Students and faculty may refer to the detailed Field Education Plan on file in the Dean's Office for further information about the specific responsibilities of students, supervisors, and the institution in Field Education.

Other creative arrangements and paradigms in Field Education are encouraged. These must first be approved by the Dean before any academic credit can be given for the experience(s). All field supervisors must be approved by the Dean.

## **Seminars and Reading Courses**

**S 700 INTRODUCTION TO THEOLOGICAL EDUCATION.** This course introduces the basic disciplines of theological education and assists students in developing skills to enhance their Divinity School experience. The student will develop a clear understanding of ministry, learn importance of spiritual formation, and develop research and writing skills.

**S 701 THESIS PROJECT.** The thesis project is an independent study done under the thesis director who will advise students and direct to appropriate faculty for consultation in their area of interest. The thesis allows students to pursue in depth study in a particular area of interest. **SPRING 3 hours**

**S 750 SPECIAL SEMINAR.** Other seminars will be sponsored from time to time addressing a variety of issues and topics of general and specific interest to our constituencies. They will be numbered consecutively as presented each year. Credit will be determined by the length and content of the seminars.

## **Conferences**

**S 760 CONFERENCES.** Credit may be awarded upon petition to the Dean for attendance and participation in local, state, regional, national, or international conferences germane to the mission of Shaw Divinity School and enriching to the student. Appropriate documentation will be required to support the petition.

## **GERONTOLOGY (G)**

The Institute for Gerontological Ministries and Studies was established by the Board of Trustees in 1989, to serve as umbrella for the Divinity School's academic, research, and services arm on matters of aging and eldercare.

## **Ministerial Training in Eldercare for At-Risk Black Elders**

**G 500 ETHNOGERONTOLOGY AND ELDERCARE.** Introduces students to major gerontological theories, methodologies, and findings about biological, psychological, and sociocultural aging; to major ethnogerontologic and ethnogeriatric findings and issues about diverse black elders, with emphasis on those who are most at-risk; to major public policies and programs for older adults; and to the national eldercare concept. 2 hours

**G 501 DEMOGRAPHIC TRENDS AND ELDERCARE PATTERNS OF BLACK ELDERS.** Focuses on major sources of demographic data, related to the aged; interpretations and uses of demographic data; and students participation in collecting and analyzing primary data about health and formal and informal social support networks and patterns of blacks at 65 or more years of age. 4 hours (Classroom/Practicum)

**G 502 APPROACHES TO HOME-BASED AND COMMUNITY-BASED SERVICES.** Focuses on the range of home-based and community-based services for older adults; service eligibility criteria and barriers; strategies promoting access to and effective use of the services; voluntarism in eldercare programs; and an eight-week field internship program to strengthen and expand the eldercare projects begun by MTEARBE in 1992. Emphasis is placed on evaluating and improving church-based eldercare projects, on developing an eldercare consortium among black churches in North Carolina counties, and on connecting student interns and their cooperating pastors and churches to local and state aging networks. 6 hours (Practicum)

**G 504 BLACK CHURCHES AND ELDERCARE.** Focuses on need for and advantages of church involvement in eldercare programs; philosophies and strategies of initiating, financing, and maintaining eldercare programs in local parishes; planning and conducting eldercare workshops for parish members; effective counseling of at-risk black elders and their caregivers; and pastoral advocacy for at-risk elders and collaboration with local aging agencies. 3 hours

**G 750 SEMINAR IN GERONTOLOGY.** This course is designed to enhance the knowledge and skills of persons who are working or who plan to work with and for older adults. Students will gain knowledge and understanding of the theological or spiritual and related aspects of aging; awareness of and familiarity with various national and local church programs; and abilities and skills in planning programs for older adults. 2 hours

**G 751 PRACTICUM IN GERONTOLOGY.** This course will introduce the student to gerontology as a field of study and as a science. It will provide the student an opportunity to develop a project in gerontology that may be implemented in a local church or other ministry context. 3 hours

# Paradigm for Master of Divinity Program

## Three Years, Including Summer Year 1

Fall Semester		Spring Semester	Summer
Introduction to Theological Education B 501 or B 601	S 700	B 502 or B 602	B 503 or B 603
	Introduction to Old/New Testament	Introduction to Old/New Testament	Introduction to Old/New Testament
Introduction to Old/New Testament	H 521	H 522	PM 781
History of the Christian Church I	History of the Christian Church II	T 748	Church Administration
Elective	Christian Ethics		T 645
	Elective		New Directions in Theology

## Year 2

Fall Semester		Spring Semester	Summer
Introduction to Old/New Testament PM 788	B 501 or B 601	B 502 or B 602	B 503 or B 603
	Introduction to Old/New Testament	Introduction to Old/New Testament	Introduction to Old/New Testament
Baptist History & Polity	H 632	PR 520: The Black Church in Political and Economic Empowerment	PP 503
Women in Western Religious History		H 625	PX 501
		History of the Church Among Afro-Americans	Christian Education
G504: Black Church and Eldercare		Elective	

## Year 3

Fall Semester		Spring Semester
Systematic Theology I PM 783	T 643	T 644
	Systematic Theology I	Systematic Theology II
Worship		S 702
PF 501		Thesis Project
Supervised Ministry		T 758
PM 560		Women and Theology
Homiletics/Preaching I		PM 561
		Homiletics/Preaching II





**Year 1**

**Spring Semester**

**Summer**

<b>Fall Semester</b>	S 700 Introduction to Theological Education	B 502 or B 602 Introduction to Old/New Testament	B 503 or B 603 Introduction to Old/New Testament
	B 501 or B 601 Introduction to Old/New Testament	H 522 History of the Christian Church II	PM 781 Church Administration
	H 521 History of the Christian Church I	T 748 Christian Ethics	T 645 New Directions in Theology

**Year 2**

**Spring Semester**

**Summer**

<b>Fall Semester</b>	B 501 or B 601 Introduction to Old/New Testament	B 502 or B 602 Introduction to Old/New Testament	B 503 or B 603 Introduction to Old/New Testament
	PM 788 Baptist History and Polity	PR 520: The Black Church in Economic and Political Empowerment	PP 503 Pastoral Counseling
	H 632 Women in Western Religious History	H 625 History of the Church Among Afro-Americans	PX 501 Christian Education

**Year 3**

**Spring Semester**

**Fall Semester**

T 643 Systematic Theology I	T 644 Systematic Theology II
PM 560 Homiletics/Preaching I	PM 561 Homiletics/Preaching II
G504: Black Church and Eldercare	Elective

**Year 4**

**Spring Semester**

**Fall Semester**

PM 783 Worship	T 758 Women and Theology
PF 501 Supervised Ministry	S 702 Thesis Project
Elective	Elective



## Four Years, Not Including Summer

### Year 1

#### Spring Semester

#### Fall Semester

S 700: Introduction to Theological Education	B 502 or B 602: Introduction to New/Old Testament
B 501 or B 601: Introduction to New/Old Testament	PX 501: Christian Education
H 521: History of the Christian Church I	H 522: History of the Christian Church II
PM 788: Baptist History & Polity	PR 520: The Black Church in Economic and Political Empowerment

### Year 2

#### Spring Semester

#### Fall Semester

B 503 or B 603: Introduction to New/Old Testament	B 502 or B 602: Introduction to New/Old Testament
B 501 or B 601: Introduction to New/Old Testament	H 625: History of the Church Among Afro-Americans
H 632: Women in Western Religious History	PM 781: Church Administration
T 645: New Directions in Theology	T 748: Christian Ethics

### Year 3

#### Spring Semester

#### Fall Semester

B 503 or B 603: Introduction to New/Old Testament	PF 501: Supervised Ministry
T 643: Systematic Theology I	T 644: Systematic Theology II
PM 783: Worship	PR 503: Pastoral Counseling
G504: Black Church and Eldercare	Elective

### Year 4

#### Spring Semester

#### Fall Semester

S 702: Thesis Project	T 758: Women and Theology
PM 560: Homiletics/Preaching I	PM 561: Homiletics/Preaching II
Elective	Elective



### **SECTION III - OTHER PROGRAMS OF STUDY**





## **THE ASSOCIATE DEGREE IN THEOLOGY**

The Associate Degree in Theology is designed to provide matriculants comprehensive exposure to the basic disciplines of theological education over a sustained period of study. A high school diploma is required for admission to the program. Sixty (60) hours are required for the successful completion of the program.

Classes are conducted on Friday evenings and Saturdays and convene on the campus of Shaw University or at a designated off-campus continuing education site.

The current cost of the program is \$350 per three-hour course per semester plus fees. Persons admitted to the program are eligible for all scholarship and loan programs provided by Shaw University.

Off-campus continuing education sites are currently located in the following North Carolina cities: Beaufort, Greenville and Winston-Salem. Classes may be conducted on various schedules according to the site location.

### **CERTIFICATE FOR PROFESSIONALS IN MINISTERIAL TRAINING**

The Certificate for Professionals in Ministerial Training is designed to be flexible and geared to the person who is trained in a field other than theology, but desires some certification in the field of theology. Classes are taken at the Master of Divinity level. The structure and content of the program will be determined by the Dean and the candidate.

Admission to the program presumes a four-year liberal arts degree from a recognized institution and experience as a professional in some field.

Thirty (30) hours of academic work must be completed at the Master of Divinity level for the awarding of the certificate.

### **CERTIFICATE IN CHURCH VOCATIONS**

This continuing education program is designed specifically for lay persons, though persons aspiring to the clergy are not excluded. The program requires 33 hours and can be completed in one year (3 consecutive semesters), depending upon the individual student. A high school diploma or its equivalent is required for admission to the program. Classes are taken at the Associate Degree level.

### **OTHER CONTINUING EDUCATION PROGRAMS**

The In-Service Class for Ministers provides annual study opportunities in the basic disciplines of theological education for ministers and laypersons on Tuesday evenings, excluding holidays, from September through May. It seeks to address the needs and aspirations of persons with a high school diploma or less formal education. Twelve

courses are required to complete the program. Persons completing the program will have completed courses in Biblical, Theological, Historical, and Pastoral Studies. A preaching laboratory is conducted at the end of each class.

The study year is divided into two semesters. Four units of study may be completed in a single year and the entire program in three years. Registrants receive a Certificate of Progress each year specifying courses completed during that year. Upon completion of 12 courses, a Certificate of Completion is awarded at the annual awards service. The current cost of the program is \$55 per semester. This cost is subject to change.

### **THE ALEXANDER/PEGUES ANNUAL MINISTERS' CONFERENCE**

The Alexander/Pegues Annual Ministers' Conference is a three day, national convocation for ministers held annually in March. It addresses themes of contemporary and abiding relevance to ministers and seeks to foster intellectual stimulation and spiritual renewal in an atmosphere conducive to ministerial fellowship. Resource personnel of national and international repute are secured. Lodging is made available in the vicinity of the conference. The registration fee may vary from year to year.

### **THE ANNUAL CHURCH LEADERS' CONFERENCE**

The Annual Church Leaders Conference is a one-day conference held annually in June. Its purpose is to provide an intensive educational and inspirational experience for church leaders. It is specifically designed for ministers, missionaries, Sunday School and vacation church school leaders and workers, Baptist Training Union leaders, ushers, deacons, trustees, church clerks, and other laity of the church.

Lectures on an assigned theme, workshops, and seminars are conducted by competent personnel. Worship services featuring outstanding preachers and local and state congregations are provided.

The registration fee may vary from year to year. Lunch is provided by Shaw University Dining Hall.

### **FACULTY SEMINAR SERIES**

The Faculty Seminar Series uses regular faculty persons to deliver special lectures or conduct seminars in their areas of concentration with special attention to new trends and/or developments in the various disciplines. Resource persons beyond the Shaw Divinity School faculty are also scheduled under this series. These seminars are without cost to full-time students. Lunch is available at cost.

### **SPECIAL CONFERENCES, WORKSHOPS, INSTITUTES**

Other conferences, workshops, and institutes sponsored by the General Baptist State Convention and the Shaw Divinity School may be held at the Shaw Divinity School campus. One to two (1-2) semester hours of credit may be granted to students for attendance and participation at these events.

## **ASSOCIATE DEGREE IN THEOLOGY**

### **Required Courses**

#### *Biblical Studies - 9 Credit Hours*

B 100 How to Understand The Bible or Religion 235

B 101 Survey of the Old Testament

B 201 Survey of the New Testament

#### *Historical Studies - 9 Credit Hours*

H 121 Introduction to Church History or Religion 300

H 225 History of the Church Among African-Americans or Religion 340

H 232 Women in Western Religious History

#### *Theological Studies - 6 Credit Hours*

T 243 Systematic Theology

T 248 Christian Ethics or Social Ethics

#### *Practical Studies - 27 Hours*

PG 220 Black Church & Economic and Political Empowerment

PM 160 Homiletics/Preaching

PM 381 Church Administration

PM 383 Worship

PM 388 Denominational History, Polity, and Doctrine

PP 103 Pastoral Care

PX 101 Christian Education

#### *General Education Requirements - 15 hours*

English 111 and 112

History, Humanities, or Fine Arts (3)

Psychology, Sociology, Economics, or Philosophy (3)

Science or Math (3)

### **60 credit hours required for graduation**

B = BIBLICAL STUDIES

T = THEOLOGICAL STUDIES

H = HISTORICAL STUDIES

P = PASTORAL STUDIES

PM = Practice of Ministry  
PC = Ministry in Community  
PP = Psychology and Pastoral Care  
PR = Religion and Sociology  
PG = The Church in Global Context  
PF = Field Education

## **S = SEMINARS AND READING COURSES**

## **COMPREHENSIVE COURSE OFFERINGS STUDIES**

### **BIBLICAL STUDIES (B)**

#### **The Old Testament**

**B 101 SURVEY OF THE OLD TESTAMENT.** A survey course designed to introduce the students to the religion of ancient Israel, her history, customs, and faith. The critical study of the text and the contemporary theological significance of the OT are emphasized. 3 hour

#### **The New Testament**

**B 203 SURVEY OF THE NEW TESTAMENT.** Introduces the student to the skills and tools of critical analysis while fostering understanding of the literature of the New Testament in historical context and contemporary relevance. 3 hour

### **HISTORICAL STUDIES (H)**

**H 121 AN INTRODUCTION TO THE HISTORY OF THE CHRISTIAN CHURCH.** Designed to trace the historical development of the Christian Church from the New Testament period to the present. 3 hours

**H 225 HISTORY OF THE CHURCH AMONG AFRICAN-AMERICANS.** A study of the historical development, beliefs, practices, and contemporary significance of the Black Church in America. 3 hours

**H 232 WOMEN IN WESTERN RELIGIOUS HISTORY.** The course traces the history of women's participation in western religion, the reaction from male ecclesiastical hierarchies, and theological interpretations about women from the early church to the present. The course will pay particular attention to black women's religious history. 3 hours

**H 240 THE AFRICAN-AMERICAN IN AMERICA: A HISTORICAL PERSPECTIVE.** A study of the intellectual, cultural, and spiritual history of the African's life in the Americas. The aim is to relate theology, ethics, and ministry to black people.

3 hours

## **THEOLOGICAL STUDIES (T)**

**T 243 INTRODUCTION TO SYSTEMATIC THEOLOGY.** These courses are designed to introduce the students to the major doctrines and themes of the Christian faith and their inter-relatedness as well as major problems of the Christian belief. Attention is given to the ethical implications of these doctrines and problems. 3 hours

## **PASTORAL STUDIES (P)**

PM = Practice of Ministry

PC = Ministry in Community

PX = Christian Education

PP = Psychology and Pastoral Care

PR = Religion and Sociology

PG = The Church in Global Context

PF = Field Education

### **The Practice of Ministry**

**PM 101, 102 WRITING AND RESEARCH SEMINARS.** Basic English courses for Diploma in Theology candidates, teaching composition, grammar, and the skills and techniques of scholarly research. The courses are designed to equip the student to produce well-written and well-documented research papers. (101 - FALL, 102 - SPRING). 3 hours each

**PM 160 HOMILETICS .** A basic course in sermon preparation and delivery. This course deals primarily with the theory of preaching. 3 hours

**PM 165 BLACK PREACHING.** An examination of the unique historical perspectives of black preaching and the role of the black preacher. Particular emphasis will be placed on defining both black preaching and the black preacher. The course will note the significance of black preaching in the black church and community, as well as its implications for global suffering. Prerequisite: PM 160. 3 hours

**PM 381 CHURCH ADMINISTRATION: AN INTRODUCTORY COURSE.** Church administration and management are viewed in light of basic principles and dynamics of institutional management. 3 hours

**PM 383 WORSHIP: AN INTRODUCTORY COURSE.** A study of the history and forms of Christian worship. Attention will be devoted to the art of conducting recurring services of worship, developing meaningful programs for special occasions and the exploring new and creative expressions of worship. 3 hours



**PM 384 INTRODUCTION TO EVANGELISM.** Introduction to the biblical background, the theological bases, history, and methods of Christian evangelism. Special attention will be given to evangelism in the context of the local church. 3 hours

**PM 388 BAPTIST HISTORY, POLITY, AND DOCTRINE.** A study of Baptist history, doctrine, polity and doctrine. Special attention is given to the relationship of theology and practice. This course will also include an introduction to the General Baptist State Convention of North Carolina. 3 hours

**PM 391 HISTORY, POLITY AND DOCTRINE - CHURCH OR DENOMINATION.** An examination of the history, doctrine, polity and practice of a faith community not covered in the faith communities listed above. 3 hours

**PC 102 INTRODUCTION TO URBAN STUDIES.** Urban studies are designed to facilitate the development of the kind of ministers who can become agents of urban change. The course consists of special lectures by persons with expertise in the dynamics of urban and rural America, assigned readings, class discussions, and a field experience. 3 hours

**PR 220 THE BLACK CHURCH IN ECONOMIC AND POLITICAL EMPOWERMENT.** An exploration of the relationships between the Black church and the political and economic well-being of black people. The course will focus on the potential of the Black Church and the strategies for creating and maintaining housing, employment, education and leadership. It will lift up the Black church's role in liberating human beings from poverty into wholistic well-being. 3 hours

## **Christian Education**

**PX 101 INTRODUCTION TO CHRISTIAN EDUCATION.** Introduction to the problems and opportunities faced by leaders of education programs through the use of case studies and discussion. The aim is to equip the student to apply sound educational processes to the disseminating of the content of the Christian faith. 3 hours

**PX 106 PROGRAM PLANNING AND CURRICULUM BUILDING.** Designed to aid the student in understanding the theory of curriculum building for the purpose of building and planning programs for the various organizations of the church. 3 hours

**PX 107 LEADERSHIP TRAINING PROGRAMS IN THE CHURCH.** Fosters the development of the ability to design and execute programs of education for various leadership roles in the local church. 3 hours



## **Pastoral Care**

**PP 103 INTRODUCTION TO PASTORAL CARE.** An introduction to the fundamentals of pastoral care aimed at equipping the student to address himself/herself effectively to the psychological, sociological, and theological needs of people in a variety of situations. 3 hours

**PP 104 PASTORAL CARE AND WOMEN.** A course designed to help students develop a level of comfort dealing with sensitive women issues. The course will provide space for discussions on battered women-domestic violence, rape, child sexual abuse, alcoholism, depression, gender role socialization, and women in ministry. The course seeks to aid students in developing healthy pastoral care skills for women with special needs. 3 hours

**PP 106 FIELD EDUCATION IN COUNSELING.** Focuses on special problems in ministerial practice. Conducted in an institutional setting (hospital, clinic, psychiatric care facility, etc.) under the direction of a supervisor and with access to institutional personnel who will demonstrate counseling competency. 3 hours



# Paradigm for Associate Degree in Theology

## Two Years, Including Summer

### Year 1

<u>Fall Semester</u>	<u>Spring Semester</u>	<u>Summer</u>
English 111	English 112	PM 381 Church Administration
B 100 How to Understand the Bible or Religion 235	T 243 Systematic Theology	H 225 History of the Church Among African Americans or Religion 340
H 121 Church History or Religion 300	T 248 Christian Ethics or H 225 Social Ethics	PP 103 Pastoral Care

### Year 2

<u>Fall Semester</u>	<u>Spring Semester</u>
B 101 Survey of the Old Testament	B 102 Survey of the New Testament
PX 101 Christian Education	PG 220 Black Church & Economic and Political Empowerment
PM 160 Homiletics	H 232 Women in Western Religious History
PM 388 Polity	PM 383 Worship

**\*NOTE:** Nine hours (9) of general education electives are required in addition to the above courses. General education courses are as follows:

History, Humanities, or Fine Arts	3 hours
Psychology, Sociology, Economics, or Philosophy	3
Science or Math	3



## **SECTION IV - ADMINISTRATION AND FACULTY**





SHAW DIVINITY SCHOOL  
ADMINISTRATION

Talbert O. Shaw.....	President
AB - Andrews University	
MS - University of Chicago	
PhD- University of Chicago	
James E. Arnette.....	Dean
BA - Shaw University	
BD - Johnson C. Smith	
DMin - Southeastern Baptist Theological Seminary	
Professor of Advanced Preaching and Worship	
Linda W. Bryan.....	Special Assistant to the Dean
BA - Shaw University	
MDiv - Duke University Divinity School	
DMin - Virginia Union School of Theology	
Assist. Professor of Pastoral Theology	
Carolyn Peterson.....	Librarian
BA - Shaw University	
MLS - North Carolina Central University	
Stella Goldston.....	Secretary/Cashier
AA - Central Carolina Community College	
Daniel Ezirim.....	Accountant
BS - Grambling State University	
MS - Grambling State University	
MBA - Louisiana Tech	
CPA - North Carolina	
Rudolph Tripp.....	Coordinator of Continuing Education
BS - Chaminade College of Honolulu	
BS - Central Michigan University	
MA - Pepperdine University	
MDiv - Shaw Divinity School	
EdD - North Carolina State University	
Ronald Morris.....	Coordinator of Public Relations
BS - Boston University	
MDiv- Howard University	
STM- Union Theological Seminary	

DMin - Union Theological Seminary

FACULTY

James Ashmore.....Assist. Professor of Old Testament

BA - Davidson College

MDiv - Union Theological Seminary

PhD - Duke University

Eric Greaux.....Assist. Professor of New Testament

BA - Gordon College

MATS - Gordon-Conwell Theological Seminary

PhD - Duke University

Helen McLaughlin.....Assist. Professor of Pastoral Studies

BA - Shaw University

MDiv - Shaw Divinity School

DMin - Drew University

Donald Millholland.....Asso. Professor of Theological Studies

BA - Duke University

MDiv - Union Theological Seminary

PhD - Duke University

Herman Thomas .....Professor of Church History

BS - N C A&T University

BD - Duke Divinity School

ThM - Duke Divinity School

PhD - Harvard Seminary

ADJUNCT FACULTY

Charles T. Bullock.....Church History

BA - Shaw University

MDiv - Shaw Divinity School

DMin - Howard University Divinity School

Serenus Churn.....Pastoral Studies

BA - Morgan State University

BD - Howard University

MDiv - Howard University

DMin - Drew University

David Forbes.....Sociology of Religion  
BS - Shaw University  
MSW- Adelphi University  
Doctoral Program - University of Virginia (ABD)

Ivan Friesen.....Biblical Studies  
BA - Goshen College  
BD - Associated Mennonite Biblical Seminaries  
ThM - San Francisco Theological Seminary  
PhD - University of St. Michael's College

Alfonza W. Fullwood.....Homiletics/Preaching  
BA - Shaw University  
BTh - Shaw Divinity School  
MDiv - Shaw Divinity School

Kenneth Hammond.....Pastoral Studies  
BA - Eastern Carolina University  
EdM - East Carolina University  
Certificate of Advanced Studies in Counseling - East Carolina University  
MDiv - Shaw Divinity School  
Doctoral Program. - North Carolina State University (ABD)

Lillie D. Jones.....Pastoral Studies  
BS - Shaw University  
MS - North Carolina State University  
Post-Graduate Studies - University of North Carolina  
and Duke University  
MDiv - Shaw Divinity School  
DMin Program - Drew University

Lafayette Maxwell.....Pastoral Studies  
BA - University of Florida  
MDiv - Duke Divinity School  
DMin Program - Virginia Union School of Theology

James M. Moore.....Pastoral Theology  
BA - Fayetteville State University  
MDiv - Shaw Divinity School  
DMin - Howard University Divinity School

- Ronald E. Morris.....Theological Studies  
 BS - Boston University  
 MDiv - Howard University  
 STM - Union Theological Seminary  
 DMin - Union Theological Seminary
- Joseph C. Paige.....Pastoral Theology  
  
 BS - North Carolina A & T University  
 EdM - Boston University  
 MDiv - Shaw Divinity School  
 EdD - The American University  
 Certificate in Theology for Professionals
- Jeffrey Jon Richards .....Theological Studies  
 AB - Pfeiffer College  
 MTh - Dallas Theological Seminary  
 PhD - Drew University
- Rudolph Tripp.....Biblical Studies  
 BS - Chaminade College of Honolulu  
 BS - Central Michigan University  
 MA - Pepperdine University  
 MDiv - Shaw Divinity School  
 EdD - North Carolina State University
- Frank B. Weaver.....Homiletics/Preaching  
 BS - Fayetteville State University  
 MA - Columbia University  
 MDiv - Shaw Divinity School  
 EdD - Pennsylvania State University
- Benjamin Whitlock.....Pastoral Theology  
 BA - Shaw University  
 MDiv - Shaw Divinity School  
 DMin - Drew University

**SECTION VI**  
**ALUMNI AFFAIRS AND DEVELOPMENT**





## OFFICE OF ALUMNI/AE AFFAIRS

The Director of Alumni Affairs is responsible for coordinating all matters relating to alumni/ae. He/she is responsible for graduate and student placement services. This office maintains a roster of all current and former students that contains such information as current address, a record of achievements, and biographical synopsis. The office is frequently called upon to research this biographical information, for which service a small fee may be charged.

Each decade, it is planned to publish a Biographical Catalogue listing all alumni/ae of the Divinity School. This Catalogue will contain date and place of birth, degree received, and places of service. The Biographical Catalogue will be available for purchase at a nominal fee.

All persons who matriculated at Shaw Divinity School, those who received degrees and those honored by the Divinity School (honorary doctorate and similar honors) are considered alumni/ae. As members of the Shaw Divinity School Alumni Association, they receive *The Seminarian*, annual calendars of events, and such other publications as may be printed from time to time.

### Placement

Placement is facilitated through the Placement Council Together which is composed of the Director of Alumni Affairs, Special Assistant to the Dean and the Dean. Together they seek to interview all seniors prior to graduation to review with them their dossiers and vocational plans. They assist all who need help in placement in the variety of ministries available to graduates.

The council serves as a clearing house for any church or institution desiring to call or employ a graduate of the School. In addition to circulating dossiers of candidates for graduation, the office maintains a current vacancy list and other aids to the placement process.

### Alumni/ae Association

The Association holds its annual meeting on campus on Tuesday following the third Sunday in March, which is also the second day of the annual Ministers' Conference.

Several alumni/ae chapters have been organized in various geographical areas where alumni/ae reside. These chapters assist the Divinity School in the recruitment of students and in fund-raising, provide a network system for alumni/ae relocation, and give support to the Office of Development of the Divinity School.

In addition to graduates and persons honored by the Divinity School, the Association also consists of Friends of Shaw Divinity School, a new membership category consisting of persons supportive of the institution's programs, mission and goals, and who may be graduates of other institutions. Friends are noteworthy benefactors and continue to demonstrate a commitment to support Shaw Divinity School.

The graduates, recipients of the honorary degrees, and those who have studied at the Divinity School have all benefitted from the experience. Hence, "giving something back" is the motivation and manifestation of duty. There is clearly an inherent responsibility to remember, lest the memory become vague and the School be lost in oblivion.

The key to the success and viability of the Divinity School is the alumni's consistency of purpose to sustain the School.

The challenge, then, is immediate and enormous. It is a continuing challenge that calls for the cooperation of each alumnus in the following ways:

1. encouraging alumni/ae support, recruitment, and fundraising;
2. becoming more informed about the activities, programs, and services at the Divinity School so that ideas can be provided for the survival and strength of the School in the future;
3. organizing for and assisting in the marketing of the Divinity School;
4. becoming a primary point of contact and center of influence in the local community;
5. supporting the local Alumni Chapter; and
6. soliciting and convincing businesses, industry, and civic, social and fraternal organizations and foundations to make financial contributions to Shaw Divinity School.

## OFFICE OF PUBLIC RELATIONS

The Office of Public Relations interprets the life and work of the Divinity School to its graduates, to the church, and to the general public.

Major events of the General Baptist family in North Carolina and Shaw University are highlighted for the School community, and the public is kept informed of the many lectures, workshops, and services at the Divinity School campus open to them.

All communication with the news media about the Divinity School is coordinated through this office, as are requests for information and interpretation materials from the judicatories of the church.

## OFFICE OF WOMEN'S CONCERNS

The Office of Women's Concerns seeks to serve the total student body, as well as faculty and staff in matters relating to women's issues. This office deals with special problems and sensitivities of women students and advocates the inclusiveness of female participation in all aspects of campus life at Shaw Divinity School. It provides resources on women's concerns and helps to integrate the spirit of gender equality throughout the state and nation.

The Director of Women's Concerns is primarily responsible for advocacy, women's studies, and counseling. Some of the other services include speaking for women's days, conducting workshops and conferences, assisting churches and associations with special seminars on women's issues, working with women's groups, and assisting women graduates with job placement.

At the present time, the position of the Director of Women's concerns is assigned as an additional duty of a fulltime staff/faculty person. In the near future, it is hoped, this will become a full-time sponsored position.

Shaw Divinity School recognizes the changing trends in seminaries across the country and the unique sensitivities and gifts that women bring to ministry.

For further information, please contact

Director of Women's Concerns  
Shaw Divinity School  
P.O. Box 2090  
Raleigh, NC 27602-2090  
(919) 832-1490

## BEQUESTS TO THE SHAW DIVINITY SCHOOL

Through the years, our heritage has remained rich. Various communities throughout the nation have benefited from our commitment to quality and excellence in theological education. Many lives have been touched by the inspiration and skills they received at this institution. The Shaw Divinity School stands at the horizon of a new day, with new challenges.

The Shaw Divinity School can be aided greatly in its work through bequests from persons who realize the importance of arranging beforehand for the distribution of their estates. Through bequests, the Shaw Divinity School will be able to meet the great challenges of the future.

For the convenience of those who wish to make a bequest to Shaw Divinity School, we suggest the following forms or a modification thereof:

### To Whom It May Concern:

1. I give and bequeath to Shaw Divinity School in Raleigh, North Carolina, an institution organized under the laws of the State of North Carolina, the sum of \$\_\_\_\_\_ to be used for the general purpose of the institution (or such specific purposes as may be desired).
2. I give and bequeath to Shaw Divinity School in Raleigh, North Carolina, an institution organized under the laws of the State of North Carolina, the sum of \$\_\_\_\_\_ to be invested by the said institution as an endowment fund, the income thereof to be used for the general purpose of the institution (or such specific purposes as may be desired).

Signed \_\_\_\_\_

Date \_\_\_\_\_

Witness \_\_\_\_\_

Date \_\_\_\_\_

Please mail your request to

The Dean  
Shaw Divinity School  
P.O. Box 2090  
Raleigh, North Carolina 27602-2090









**Shaw Divinity School**  
**P.O. Box 2090**  
**Raleigh, NC 27602**  
**(919) 832-1701**