



# Program Overview



CHRISTIAN THEOLOGICAL  
**SEMINARY**

# Christian Theological Seminary

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*Program Overview*

*For the*

*Doctor of Philosophy*

*In African American Preaching and Sacred Rhetoric*

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**Thank you for your interest in the PhD program in African American Preaching and Sacred Rhetoric at Christian Theological Seminary. We believe that entrance into our program will be competitive so we have developed this Program Overview to assist you with discerning the degree of your interest in the program and with the preparation of your potential application.**



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Dear Prospective Student:

Thank you so very much for your interest in the Doctor of Philosophy Degree in African American Preaching and Sacred Rhetoric at Christian Theological Seminary. The following document is designed to aid and assist you by providing a broad and general overview of the program, including, among other things, its mission, goals, learning outcomes, academic, and financial requirements. It is our hope that this information helps you to discern the possibility of your application for enrollment in our program.

At the very end of this Program Overview, we provide two critical pieces of information. First, a graphical overview of the program that we have entitled, "The Progression of Studies." We attempt to pictorially clarify how the average student might progress through the program in a projected six years of study. We have highlighted classes and projected times to give you the sense of how the actual program would work. We will ask you to refer to the Progression of Studies several times in this document. Second, we include "the Scholarship Matrix," which is an overview of our approach and method to scholarship. We clarify, in an overall sense, the expectations of what is scholarship and how it is carried out in our program.

Finally, we we anticipate an overwhelming and unprecedented response to our announcement of the opening of a cohort. Enrollment will be very competitive. Start early and prepare your very best application.

If you have any questions, please email first us at [phdprogram@cts.edu](mailto:phdprogram@cts.edu). We respond during normal Monday through Friday business hours (9:00 – 5:00pm EST). If you would prefer, please feel free to call Amelia Walker at 317-931-2319. Thank you for your interest and look forward to the possibility of your application.

Peace and Blessings,

Frank A. Thomas  
Director of the PhD program in  
African American Preaching and Sacred Rhetoric



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*“For years and years African American preaching was stereotypically considered ignorance, buffoonery, and emotionalism. I believe the history, beauty, depth, power, and sheer genius of African American preaching can generate a preaching renaissance to revive American Christianity in the 21<sup>st</sup> century.”*

*--Rev. Dr. Frank A. Thomas  
Founding Director*

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## **Mission of Christian Theological Seminary**

THE MISSION OF CHRISTIAN THEOLOGICAL SEMINARY IS “TO FORM DISCIPLES OF JESUS CHRIST FOR CHURCH AND COMMUNITY LEADERSHIP TO SERVE GOD’S TRANSFORMING OF THE WORLD.” AS WE LIVE OUT THIS MISSION IN THE TWENTY-FIRST CENTURY, THE PhD PROGRAM IN AFRICAN AMERICAN PREACHING AND SACRED RHETORIC SIMULTANEOUSLY (1) HELPS ADDRESS A CRITICAL NEED IN NORTH AMERICAN CHRISTIAN LIFE AND THEOLOGICAL EDUCATION, AND (2) BUILDS UPON THE DISTINCTIVE STRENGTHS OF CHRISTIAN THEOLOGICAL SEMINARY.

### **The Need for a PhD program in African American Preaching and Sacred Rhetoric**

At some point over the next two or three decades, people of color collectively will become the majority population in the United States. The year 2040 is often mentioned as the approximate year this new demographic reality will arrive – but for theological education, it will likely arrive even sooner. As Barbara Wheeler points out, whites are disaffiliating from religion at rates not found among communities of color, such that “religious America” is diversifying more rapidly than the country’s population at large. Moreover, younger American generations are more diverse than older ones, and so the degree to which theological schools continue to attract students in their 20s and 30s will be another factor accelerating diversification in twenty-first-century seminary classrooms. Indeed, while Wheeler contends that overall theological school enrollments will continue to decline in the decades ahead, she points to one exception to this general rule: enrollment among students of color. For all of these reasons, to borrow a phrase from Wheeler, in theological education “2040 will occur well before 2040.”<sup>1</sup>

At the same time, Wheeler warns that the present state of theological education, and in particular its doctoral programs, are “generally ill-equipped” to deal with these shifts, not least because our academic institutions today lack “a teaching force fitted to the needs of students of the future.”<sup>2</sup> For example, 83% of current faculty members in theological education are white. The need for well-trained scholars of color with the PhD degree will become increasingly urgent over the years ahead. As Wheeler puts it, theological institutions, “eager to attract demographic groups that are growing in the wider population, will look for faculty

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<sup>1</sup> Anne Joh and Dori Baker, *A Time to Choose, Time to Change: A Report on the 2013 FTE Consultation on Doctoral Theological Education* (Fund for Theological Education, 2013), p. 4.

<sup>2</sup> *Ibid.*, p. 56, 57.

who can mold their teaching to the experience and aspirations of those groups.”<sup>3</sup> These changes will affect not only the composition of theological faculties and student bodies; it will also affect the academic content and disciplinary foci in theological schools. That is, in order to effectively address the “experience and aspirations” of growing demographic groups, leaders in theological schools will have to design and plan not only in terms of personnel, but also in terms of scholarly fields of thought and practice. Over the decades ahead, subject areas and cultural competencies highly prized among Christian communities of color will become increasingly important in theological education.

This demographic data provides a context for the idea of a PhD program in African American Preaching and Sacred Rhetoric. Primarily because of the central, prestigious place of preaching and other forms of sacred rhetoric in Christian life among communities of color, Christian Theological Seminary believes this PhD program will make an important contribution to the life of the Christian church and the landscape of theological education. Partly through its focus and cohort-based design, the program is intended to attract gifted doctoral students of color, as well as to nurture and retain those students through the completion of their degrees, an ongoing challenge for doctoral programs today. It is designed to help advance the scholarly understanding of a field of knowledge that will become increasingly important and widely valued in American life. And because of both the strength of the program itself and the demographic trends just outlined, CTS believes that graduates of the program will be in demand in congregations, seminaries, divinity schools, in Christian colleges and universities, both with respect to full-time faculty positions and with respect to affiliate/adjunct faculty positions.

A second angle of consideration is with reference to the academic study of African American preaching and sacred rhetoric. African American preaching and the sacred rhetorical forms that flow from it and shape it – from prayer to hip hop – constitute an influential cultural tradition in American life and beyond, both a distinctive human achievement and a genuine national treasure – and indeed a treasure of the Christian church. And yet, doctoral students interested in these subjects today must approach them on an *ad hoc* basis; no doctoral program anywhere in the world has African American preaching and sacred rhetoric at its center. Accordingly, the scholarly literature related to the subject, while significant, is not yet fully developed. This doctoral program seeks to help advance the knowledge of the field in crucial ways, to contribute to the field’s scholarly literature, and to make the genius of African American preaching available to an ever widening audience of scholars and practitioners.

### **The Mission of the PhD Program**

The PhD program in African American Preaching and Sacred Rhetoric aims to develop scholars with critical awareness of (a) the history of African American preaching and other forms of sacred rhetoric in the United States, including their roots and tendrils in Africa, the African diaspora, and the Global South; (b) the theologies informing this history and practice, including the distinctive cultures of African American congregations and their understandings of “the preaching moment”; (c) the signature skills involved in the practice of African

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<sup>3</sup> Ibid, p. 56.

American preaching and sacred rhetoric; and (d) the gifts these traditions can offer the wider, global church, especially European American churches in North America. Though shaped by African American cultural values, the program works in concert with patterns of scholarship that bring African American traditions into dialogue with European American (and other) approaches.

In African American cultures, the lines between sacred and secular are often blurred, such that theological ideas find expression found outside the pulpit in and through cultural forms: music, poetry, literature, spoken word, video, art, dance, etc. While this basic phenomenon has always characterized African American life, it is particularly true today, especially among younger generations. At the recent CTS consultation of African American preaching scholars, younger colleagues drove this point home: “Authentic black preaching must engage ‘communicative expression.’ We must study not only preachers inside the Christian church but also whenever and wherever powerful communicative expression is uttered.” Sacred rhetoric encompasses the task of pulpit preaching, but also music, poetry, public discourse, new media, and other cultural forms. Moreover, these younger colleagues pressed the question, “Does black preaching include the preaching of the African diaspora, or are we just limited to these American shores?”<sup>4</sup>

The PhD program in African American Preaching and Sacred Rhetoric attends to the fact that such preaching is limited neither to the pulpit nor to the United States. The program takes into account the wide varieties of “communicative expression” and diasporic sacred rhetoric. While the main focus of the proposed program is on traditional and historical Christian preaching, the program explores these traditions in relation to other forms of sacred rhetoric.

## **The Core Values of the PhD Program**

The following values guide our program:

- Unparalleled culture of generosity
- Commitment to Exceed Expectations
- Highest levels of academic rigor
- Working to the glory of God
- Generate a Preaching Renaissance
- Scholarship to meet the needs of the community
- Innovative study in African American preaching
- Avoidance of life-altering debt

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<sup>4</sup> See Frank Thomas and Susan K. Smith, *For Such a Time as This: A Report on the 2014 Consultation on African American Homiletics* (Christian Theological Seminary, 2014).

## **The Key Concept: the Practitioner-Scholar**

Traditional PhD education is often criticized, and understandably so, as being (1) too expensive, and (2) out of alignment with the full-time positions available in the academic job market today. These important critiques shape the PhD program at CTS as the concept of the “practitioner-scholar” is key to the program. That is, the proposed PhD program is not geared exclusively or even primarily toward producing tenure-track, full-time professors in the traditional sense. Rather, it is geared toward producing practitioner-scholars deeply connected to the church, and also to the academy (though not necessarily via a tenure-track, full-time professorial positions). In brief, practitioner-scholars engage in scholarship from the perspective of their location in ministry; for them, practice often suggests issues and possibilities that deserve PhD-level research and analysis.

Many recognize that both church and academy will benefit from a new level of reintegration in PhD training between scholarly training on the one hand and the practice of ministry on the other, such that PhD graduates who go on to participate in educating pastors will be better equipped to do so. Christian Theological Seminary seeks to address this challenge by identifying intellectually talented practitioners who can help build the bridge of integration from the side of practice. The church and the Academy need both “scholar-practitioners” (scholars formatively trained in and through engagement with excellent pastoral practices) and “practitioner-scholars” (excellent practitioners formatively trained in and through rigorous, high-level scholarship, and whose experience as practitioners makes them especially alert to the ways in which practice and scholarship can mutually inform each other).

We believe the best seminaries of the future will offer instruction from (1) “scholar-practitioner” PhDs who are full-time professors; (2) “practitioner-scholar” PhDs who are full-time professors; and (3) “practitioner-scholar” PhDs who are affiliates or adjuncts. Excellent scholarship on preaching and sacred rhetoric in the future will emanate from all three of these groups. The PhD program at Christian Theological Seminary focuses particularly, though not exclusively, on these latter two groups.

Indeed, many, perhaps most, graduates of the CTS program might not pursue traditional tenure-track positions in academic life – though a few may; many others may teach in adjunct or affiliate capacities at a seminary or divinity school while holding other occupations. Many, perhaps most of these would be working pastors.

The program acknowledges the special place of preaching in the African American community. For these communities of color, preaching is more than an academic discipline, more than a route to a full-time professorial position; it is a calling and a way of life. It is a significant part of the face and heart of the community. For these constituencies, a PhD is not a means to a tenure-track position, but rather a means (1) to deepen one’s understanding of a life-defining calling, (2) to contribute to the advancement of the knowledge and practice related to that calling, (3) to teach out of this expertise in congregational contexts as much as academic ones, and (4) to strengthen the life and witness of the congregation.

Such practitioner-scholars would be well positioned to provide education to other practitioners who might not otherwise consider seminary education. For many African American pastors today (among others), seminary training is not even under consideration. Practitioner-scholars with PhDs in African American Preaching and Sacred Rhetoric can serve as a fleet of educators who can reach out to these pastors and provide excellent education in preaching.



## Program Overview

Whereas many PhD programs offer the opportunity of a major and a minor, the PhD in African American preaching and sacred rhetoric inherently brings students into the main streams of two disciplines—African American preaching, and sacred rhetoric. The program thus does not have a major and a minor but a thick core of interdisciplinary competence. Of course, students can pursue particular interests through course work, guided research, and the dissertation.

As already noted, because the program is centered in a cohort experience, the Director of the Program will serve as the primary advisor to each cohort. In addition, each student will be assigned a personal advisor who will work with each student to help each student optimize her or his particular development as a scholar while strengthening her or his contribution to the cohort.

Residence in the PhD program takes place over three years: All students must complete 14 courses (42 credit hours). Nine of the courses are required and will only be offered once during the life of the cohort. Consequently, students must take these courses as a cohort when they occur. Five courses are electives. Students should take electives as indicated in the sequence of courses below.

The program is designed so that students will take courses at the rate of four courses the first year, five courses the second year, and five courses the third year. Students must follow this regimen in order to be prepared for the comprehensive exams the fourth year.

In order to maintain a place in the program, a student must have:

- satisfactory evaluation of the student's work by the PhD Committee at the end of every year;
- successful completion of any language or research methodology requirements;
- successful completion of all coursework with a grade of B (3.0) or better;
- satisfactory research assistantship;
- satisfactory teaching assistantship;
- satisfactory church teaching assistantship;
- successful completion of five comprehensive exams (four written exams, , one take home exam, and concluding oral exam);
- candidacy review each year by the PhD committee;
- successful defense and approval of the dissertation proposal;
- successful defense of the dissertation;
- approval of the faculty to award the degree;
- approval of the CTS Board of Trustees to award the degree.

## **Program Essentials**

Oversight of the program is provided by the CTS Dean's office. A PhD Committee oversees the operation of the program. The program is accountable to the CTS Faculty's Academic Council with respect to the structure of the program, course proposals, and other academic matters.

Because the program is geared primarily toward practitioner-scholars, it employs a pedagogy combining face-to-face intensives on the CTS campus with some online engagement, abiding by standards for program accreditation provided by the Association of Theological Schools (ATS) and the Higher Learning Commission (HLC). In order both to enhance the educational experience of students in the program and to buttress retention efforts, students in the CTS program will be admitted by cohorts (every three years). The cohorts intentionally and officially do much of their work together. Each student is involved in the core courses of the curriculum, some of which focus on cohort work, as well as elective courses that meet each student's particular interests. At the same time, each student is required to demonstrate his or her individual capability for PhD-level breadth and depth of research and teaching.

The normal expected duration of the program is six years. The first three years are devoted to course work. In the optimum time frame, the student sits for comprehensive exams in the fourth and fifth years. In the fifth and sixth years, the student ordinarily writes his or her dissertation.

## **Required Courses**

During the three-year residence on the CTS campus, students will take fourteen three-hour courses for credit. Nine of these courses are required and five are elective. For a timeline and date layout of the Required Courses, please see the Progression of Studies Document in Appendix A.

In addition to conventional formal courses, a student may take up to two 3-hour blocks of Guided Research. Applications for Guided Research will be approved by the normal CTS process.

### **The required courses and their descriptions are as follows:**

- Research Methods and Doctoral Writing in Preaching and Rhetoric (3 hours)

This course develops research and writing skills for purposes of high quality doctoral research, writing and publication. The course will center in quantitative and qualitative methods of research, and will give attention to responsible use of data, argumentation, reasoning, evidence, presentation, persuasiveness, succinctness, and clarity. Students will improve their research and writing skills to doctoral level proficiency.

- History and Theology of African American Preaching I -- 1750-1917 (3 hours)

In this course, students will study the history and theology of African American preaching and the history of the study of African American preaching from 1650-1917. The course aims for the student to develop a broad, rich, deep and critical awareness of historical and contemporary homiletical and theological landscape in the African American tradition. Since much of the history of African American preaching is contained in written sermons, students will learn a rhetorical method of close reading as a critical method to examine written sermonic texts. Where possible, students will work with recordings of sermons.

- History and Theology of African American Preaching II -- 1918-present (3 hours)

In this course, students will study the history and theology of African American preaching and the history of the study of African American preaching from 1918-present. The course aims for the student to develop a broad, rich, deep and critical awareness of historical and contemporary homiletical and theological landscape in the African American tradition. Since much of the history of African American preaching is contained in written sermons, students will learn a rhetorical method of close reading. Where possible, students will work with recordings of sermons.

- American Women's and Womanist Preaching: History, Obstacles, and Gifts (3 hours)

This class investigates the history of women in liturgical leadership, focusing especially on preaching. Although we will include an overview of the history of women's preaching in the US, we will also focus on gender barriers through the centuries, glancing at how scripture portrays women (positively and negatively), how sexism shaped and continues to infiltrate the church, the special difficulties of women preachers, what women bring, and how preaching can help create an equitable community of faith. Most of the resources will be women and Womanist scholars, and other racial-ethnic voices will enter in.

- Homiletical Theory, Rhetorical Theory, and African American Preaching I (3 hours)

This course will expose students to the long and complex relationship between classical and contemporary rhetoric and homiletics, including Aristotle, Apostle Paul, Augustine, James Weldon Johnson, and other historical and significantly important rhetorical/homiletical scholars. Students will also consider the theological and rhetorical backgrounds and expressions of major theoretical approaches to preaching over the past century, including the New Homiletic, and preaching as conversation. The course keeps an eye towards how rhetoric can help interpret African American preaching and homiletics.

- Homiletical Theory, Rhetorical Theory, and African American Preaching II (3 hours)

This course continues the learning from Homiletical Theory, Rhetorical Theory, and

African American Preaching I. Students develop their own theology of preaching and articulate their homiletical method to begin to prepare them for teaching of preaching students. Students will develop a lecture that they will present to class teaching their theology of preaching and homiletic method. Students will continue to be exposed to the long and complex relationship between classical and contemporary rhetoric and homiletics.

- Contemporary Pedagogical Methods (3 hours)

This course will acquaint students with various models of learning in preaching so they will have not only solid, creative, theologically responsible content but will be able to work effectively in the learning styles and possibilities in the many contexts in which they will teach—traditional residential classrooms, as well as emergent educational settings that involve new social media as well as learning situations outside seminaries and colleges, such as conferences on preaching or training for preaching for students who will never go to seminary.

- Rhetoric of the Torah, Prophets and Writings and African American Preaching (3 hours)

The writers of the Torah, Prophets, and Writings often drew on existing modes for both written and oral/aural expressions. These assumptions were often embedded in assumptions and practices of Ancient Near Eastern communities across many times and places. This course will explore the assumptions behind—and biblical writers' adaptations—in the overarching genres of the Torah, Prophets and Writings and in the many subgenres within. The course will consider ways in which the rhetorical approaches of these ancient documents might help preachers today, in both African American preaching communities and beyond.

- Rhetoric of the Gospels and Letters and African American Preaching (3 hours)

The writers of the Gospels and Letters often drew on existing modes for both written and oral/aural expressions. These assumptions were often embedded in Jewish, Greek, and Roman assumptions and practices. This course will explore the assumptions behind—and biblical writers' adaptations—in the very genres of the gospels and letters and in the many subgenres within. The course will consider ways in which the rhetorical approaches of these ancient documents might help preachers today, in both African American preaching communities and beyond.

The Director of the Program in consultation with the Dean and the PhD Committee will see that these courses are offered in a logical sequence and in a timely fashion.

Students are responsible for tuition for any courses not taken at CTS or for guided researches not supervised by regular CTS faculty.

## **Elective Courses**

A student will take five elective courses. For a timeline and date layout of the Elective Courses, please see the Progression of Studies Document in Appendix A.

These courses will ordinarily be taken at CTS; and could include up to two Guided Researches, though a student may take occasional courses at other institutions. The student's Advisory Committee and the Director of the Program must approve courses to be taken at other institutions.

## **PhD Course Expectation Guidelines**

The work presented by the PhD student must reflect graduate level competence:

- in identifying and analyzing the important issues in the subject of the class,
- in using research methods and procedures needed to explore those issues,
- through using the languages needed to deal responsibly with the subject matter,
- in the number and quality of sources used, including evidence of understanding of the sources and their relationships to one another and to the topic at large,
- by contributing to class discussion in a way that shows facility with these sources,
- by engaging in a significant research project in which the student demonstrates the capacity to do independent research, and
- through manifesting the capacity for critical reflection.

In addition to conventional course work, students will engage in three supplementary activities to develop their ministries as teachers: (1) each student will serve for two semesters as a Research Assistant; (2) each student will serve as a Teaching Assistant for one semester in a CTS class in preaching at the master's level; and (3) each student will serve for two semesters as an instructor in a program preparing persons for ministry who are not likely to attend seminary, e.g., persons who came to ministry by means of denominationally-sponsored programs or by apprenticeship in local congregations. The latter emphasis is designed for students (a) to gain first-hand knowledge about non-seminary-trained ministers and their needs, (b) to improve the quality of preaching in congregations, and (c) to provide potential opportunities for recruiting persons who might be interested in seminary.

For a timeline and date layout of the Research Assistant, Teaching Assistant, Two community based teaching of preaching, please see the Progression of Studies Document in Appendix A.

Students must complete 42 hours (typically three years) of doctoral-level coursework (14 classes) before moving on to their comprehensive examinations, which are administered by the Advisory Committee and tailored to the student's research interests. Upon successful completion of their exams, students submit their dissertation plan for committee approval. Upon approval of the dissertation plan, students begin writing their dissertation. The Advisory Committee and the PhD Committee approve the dissertation and make the recommendation to the Faculty and Trustee Board for approval. The Trustee Board votes and bestows the doctoral degree. The student is responsible for timely and acceptable

completion of degree program requirements. The typical program will run six to seven years, depending on the student's success in moving through each stage of the program. The maximum time limit for the program is eight years.

The key concept of “practitioner-scholar” is embedded in the PhD program and evidenced through three assistantships as (a) Research Assistant, (b) Teaching Assistantship, and (c) Community Teaching Assistantships (two assistantships).

Each student must demonstrate competency in qualitative and quantitative research methods. The means whereby students can demonstrate competence in these methods are indicated below.

Each student must demonstrate competency in biblical languages: Hebrew and Greek. Other languages may be required if relevant to the student's research interests. The means whereby students can demonstrate competence in the biblical languages are indicated below.

Compliance with core Seminary and PhD Program policies is presumed, as is a student's satisfactory progress toward degree completion. A student's failure to maintain satisfactory progress can result in a recommendation that s/he exit the program.

## **Accreditation**

The PhD program at Christian Theological Seminary prepares practitioner-scholars, women and men, for vocations of research and leadership in congregations, in graduate schools, seminaries, universities, colleges, and other settings, and for ministerial practice to the ecclesial community. The degree is accredited in accord with the standards of the Association of Theological Schools (ATS) and Higher Learning Commission (HLC).

## **Student Learning Outcomes**

Student Learning Outcomes and the ability to measure the learning of our students is critical to the success of our program. Each professor is to reflect in his or her syllabi and teaching the overall Student Learning Outcomes for the entire PhD in African American Preaching Program. Professors are to show the connection between Student Learning Outcomes and actual assignments in the course. Professors have the flexibility to be creative, adaptive, and resourceful to insure that the overall Student Learning Outcomes are achieved.

Consistent with ATS and HLC standards, the PhD program at Christian Theological Seminary sets out the following student learning outcomes. The purpose of the PhD program at Christian Theological Seminary is for students to:

1. Develop a comprehensive knowledge of the distinctive history, theology, theory, method, and practice of African American preaching traditions, as well as traditional and emerging communicative expressions under the rubric of sacred

rhetoric, as key elements of these traditions emerged in Africa, were adapted in America, and have been affected by other preaching traditions into the present day;

2. Develop a working knowledge of the discipline of rhetoric as rhetoric helps interpret African American preaching and sacred rhetoric;
3. Develop critical theological, theoretical, and methodological perspectives on the history, theology and practice of African American preaching and sacred rhetoric, including the preaching of Women and Womanists, preaching in the African Diaspora and the Global South, and how rhetoric and the African American preaching tradition can be mutually interpreting;
4. Develop a working critical awareness of the history, theology, theory, method and practice of preaching traditions of European and non-European origin, and of the relationship of African American traditions to these traditions;
5. Learn to engage in original research and writing that advance theological and practical understanding of African American preaching traditions for the sake of scholarship, the church, and the larger social world;
6. Develop skills as teachers and resource leaders for classrooms and other venues (such as lay ministerial education) in which students and ministers are learning to preach or are refining their preaching skills. Students should develop leadership skills for an array of pedagogical, ecclesial, and larger social settings.

All courses would be designed and implemented with these learning outcomes in view.



## **The Scholarship Matrix**

The purpose of the Scholarship Matrix is to make clear what we mean by the term “scholarship.” The following definitions would be generally agreed upon and accepted by most theological institutions accredited by The Association of Theological Schools (ATS) and the Higher Learning Commission (HLC).

The Scholarship Matrix is the basic method and model of academic expectations of the PhD program embedded in class syllabi, reading assignments, paper writing, class discussions, grading and evaluation. Our hope is to teach this model as the program unfolds such that by the time of graduation students will have understood and demonstrated competency in the five areas of the scholarship matrix, The Field, Historical Arguments, Critical Reflection, Scholarship Trail, Scholar’s Contribution to the Field through the utilization of Sources, Research Methods, and Theory. Here is a succinct explanation of the Scholarship Matrix:

- 1) The Field – a student steps into a contemporary conversation in a field of academic inquiry. The student begins the process of learning to research and critically analyze positions and schools of scholarly thought. The student also begins to learn theory, research methods and sources. This is the coursework aspect of the program.
- 2) Historical Arguments – student learns that current discussions are centered in historical arguments and schools of thought. The best practices of scholarship ferret out and regard historical positions and how many contemporary scholarly expressions are centered in and build upon historical arguments. This is the coursework aspect of the program.
- 3) Critical Reflection – the student learns to critique historical and contemporary arguments, highlighting strengths, weaknesses, and to clarify their position within the historical and contemporary arguments. The student articulates their research method. This is the Comprehensive Exam aspect of the program.
- 4) The Scholarship Trail – the student focuses on original research to the contemporary and historical discussion that is a contribution to the field. As such, a student must identify theory, research methods, and sources. Student highlights places of further research. This is the dissertation aspect of the program.
- 5) The Scholar’s Contribution to the field -- student engages the scholarly community, i.e., teaches, lectures, gives papers, and publishes, articles, books, books reviews, etc. This is post-dissertation writing and teaching

## **Sources, Research Methods, and Theory that Undergird the PhD Program**

**Sources** are the sources and materials of research a scholar utilizes such as

**Primary sources, Secondary sources, Interviews, Footnotes,**

**Research Methods** are analysis and clarification of methods of research that allows researchers to observe phenomena without interfering in the research. The prime examples of research methods are:

**Quantitative, Qualitative, Ethnography, Mixed Methods**

**Theory** is a set of accepted beliefs or organized principles in a field that explain and guide analysis of phenomena within the field. supposition or a system of ideas intended to explain something from a broader perspective than just the something that that is being explained.

**Homiletical Theory, Rhetorical Theory, Rhetorical Criticism, Close Reading**

For a graphical depiction of the Scholarship Matrix, please see Appendix B at the end of this document.

### **Admission to the Program**

In order to be considered for admission to the program an applicant must fulfill the following basic requirements and provide the following information for admission to the PhD. Program.

1. The applicant must complete and sign the electronic application form:  
<https://www.cts.edu/application-phd/>
2. The applicant must give evidence of holding the BA or equivalent degree from an accredited college or university.
3. To qualify for the PhD Program, the applicant must have completed an MDiv "or its educational equivalent" *before* matriculation in the PhD program. According to the Association of Theological Schools, "M.Div. equivalency is defined as 72 graduate semester hours or comparable graduate credits in other systems that represent broad-based work in theology, biblical studies, and the arts of ministry and that include a master's degree and significant ministerial leadership." (*Standards* E.4.1) For admission to the PhD program at CTS, MDiv equivalency further means relatively even distribution of that broad-based work in specified ways.
4. The applicant must give transcript evidence of holding the MDiv or other first graduate theological degree and study providing equivalent theological background or its educational equivalent from an accredited theological institution. The applicant must complete the first graduate theological degree or educational

- equivalent *before* matriculation in the PhD program.
5. The applicant must submit transcripts from post-secondary *all* schools you have attended (usually colleges or universities, technical schools, graduate schools, professional schools).
  6. The applicant must have a minimum 3.5 GPA (or equivalent) on the MDiv or first graduate theological degree.
  7. The applicant must submit a summary of the applicant's academic life to the point of application, including publications and public presentations of an academic or ecclesial nature.
  8. The applicant must prepare a general statement (700-1,000 words) indicating the applicant's intellectual history and focusing on the intellectual interests and vocational objectives that inspire the applicant to want to pursue the PhD. The document should mention the factors that have brought the applicant to the present desire to pursue the PhD. What does the applicant hope to learn from doctoral study? Within the field of preaching, what areas might the applicant particularly want to study?
  9. The applicant must provide a sample of a published paper with an academic focus or a sample of one academic paper that you prepared for a class or conference (written in English, no more than thirty double-spaced pages long) in the field of homiletics representative of your best work, demonstrating scholarly capacity in the field; The paper should focus on an aspect of homiletical theory, theology, ethics, etc. The paper will be evaluated by the following standards: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought; and (c) clarity of expression.
  10. The applicant must include manuscripts of three written sermons that give evidence of (a) the capacity to interpret life theologically in personal, communal and cultural dimensions through dialogue with sources of deep Christian conviction such as the Bible, Christian doctrine, and ethics, (b) the capacity to organize material in such a way that congregations have a good chance to follow it, (c) the capacity to interpret the Bible in responsible ways from the standpoints of critical scholarship, e.g. historical criticism, literary criticism, rhetorical criticism, cultural criticism.
  11. The applicant must submit three references—two academic references and one ecclesiastical reference using the electronic reference forms provided with the application packet.
  12. All U.S. applicants must present scores of the Graduate Record Examination (GRE). GRE scores are valid for five years. Applicants must arrange to have their official scores reported by the Educational Testing Service (ETS) to arrive in time for the application deadline. For information about the administration of the GRE, see the ETS website [www.gre.org](http://www.gre.org) or write to ETS, P.O. Box 6000, Princeton, New

Jersey 08541-6000, telephone 1-866-473-4373 (U.S., U.S. Territories and Canada) or 1-609-771-7670 (all other locations).

13. Applicants whose language of origin is not English and/or whose previous instruction has not been taken in English must present scores of the Test of English as a Foreign Language (TOEFL) taken within two years prior to making application to the program. The student should also submit a letter from a professor (or similar person) that vouches for the quality of the student's ability to read technical material and to write in English at a level suited for graduate study.
14. The applicant must present a description of the applicant's strategy for paying for the program including the applicant's anticipation of need for scholarships and other forms of financial assistance.
15. The applicant may turn in other documents in support of the application that are not listed here but that the applicant thinks will help the PhD committee with its decision regarding admission.
16. The PhD Committee may request an interview or additional documents.
17. When submitting the application, the applicant must pay a \$100 nonrefundable application fee to Christian Theological Seminary.
18. The applicant must turn in *all* the application credentials listed here by the application deadline. Failure to turn in any of these credentials will result in the candidate's application being denied.

CTS will not grant advanced standing for previously conferred DMin, STM, or ThM degrees.

Judgment on fulfillment of these requirements rests solely with the PhD Committee of Christian Theological Seminary, which is the admitting body appointed by the faculty for the PhD program.

### **Admission Procedures**

We have provided a clear outline of the pertinent dates such as application period opening and closing, adjudication of applications and admissions notification in the Progression of Studies Document in Appendix A.

Only Christian Theological Seminary's decision for or against admission will be communicated to the applicant. All deliberations concerning admission, for or against, are confidential.

Enrollment in the program takes place only at the beginning of the cohort. A student who fails to enroll in the cohort for which she or he is admitted, but who wishes to enroll in the program with the next cohort may be granted a deferred admission for the next cohort at the

time of the first admission by the PhD Committee. This will only apply to the next cohort only.

An applicant who is not admitted or is wait-listed and subsequently not admitted may request admission again for the next cohort. A completely new application, along with all supporting documentation, will be required. Applicants will not be permitted to enroll in the program mid-year. PhD students may commence enrollment only at the beginning of the cohort.

The applicant will be notified of admission in a timely manner. The applicant must respond within 14 days of receiving notice of admission. If the applicant has not responded within 14 days, the Committee will admit another student in place of the original applicant.

The Director of the Program, the Philanthropic Strategist, and the PhD Committee will work with the Office of Student Services to determine any scholarships/grants that will be available to the student. If possible, this offer will be included in the letter of acceptance. The letter will also call attention to the possibilities of loans for which the student may apply. However, CTS cannot guarantee that a student will receive loans for which the student may make application.

Later discovery of any misrepresentation on admission materials will result in the student being dismissed from the degree program.

## **Languages**

Each student must demonstrate competency in biblical languages: Hebrew and Greek. Other languages may be required as relevant to the student's research interests.

Normally, a student can satisfy the biblical languages requirement by completing two semesters of undergraduate work or one semester of graduate or seminary level work with a grade of B or better in each biblical language. As an alternative, a student may pass a competency exam in each language administered by Christian Theological Seminary. As appropriate, the student will be expected to make use of these languages in course work, in the comprehensive exams, in the dissertation, and in other work related to the PhD.

The Advisory Committee, in consultation with the PhD Committee, may determine that a student needs to demonstrate competency in a modern language in order to engage in graduate level research in a specific area of study. A student may not begin comprehensive exams until this requirement is fulfilled.

## **Research Methods**

Each student must demonstrate competency in qualitative and quantitative research methods.

Normally, a student will satisfy the requirement for qualitative and quantitative methods by completing the course Doctoral Research and Writing with a grade of B+ or better. If the student's facility with each set of methods is not at the level necessary

for graduate level research at the conclusion of the course, the instructor, in consultation with the Director of the Program, will identify remedial work that must be satisfactorily completed by the end of the second semester of study. Students will make use of these methods throughout the course work in the program, in the comprehensive exams and in the dissertation. Each student’s Advisory Committee will work with him or her to coordinate these learning experiences and evaluate their outcomes.

## Costs of the Program

The following are the basic forecasted costs of the PhD program as of September 2018. This represents our best comprehensive assessment of the financial requirements for enrollment. Please note, final costs for enrollment in the program will be reflected in the offer of admission and will remain constant for the duration of the program. Tuition and Fees are monitored in alignment with the mission, vision and values set forth for both Christian Theological Seminary and the PhD Program in African American Preaching and Sacred Rhetoric.

Cost	Year 1	Year 2	Year 3	Year 4 Comprehensive Exams/ Continuation Fees	Year 5 Research/ Continuation Fees	Year 6 Research/ Continuation Fees	Year 7 Dissertation	Total Cost of Program (Program Maximum/ 8 yrs.)
<b>Tuition and Fees</b> *Additional Anticipated Graduation Fees (\$350) will apply in the final year	\$17,250	\$17,250	\$17,250	\$1,350	\$1,350	\$1,350	\$1,350*	\$57,150
<b>Travel</b> *International Travel Fees Anticipated between Yr 3 – Yr 4	\$2,000	\$2,000	\$2,000	\$4,500*	\$1,200	\$1,200	\$1,200	\$14,100
<b>Accommodations</b> (For planning purposes current IN Per Diem Rates \$119)	\$1,955	\$1,955	\$1,955	\$1,000	\$1,000	\$1,000	1,000	\$9,865
<b>Books and Supplies</b>	\$1,250	\$1,250	\$1,250	\$1,250	\$1,250	\$1,250	\$1,250	\$8,750
<b>Meals while classes are in session</b> (For planning purposes current IN Per Diem Rates M&IE \$54/day)	\$1,400	\$1,400	\$1,400	N/A	N/A	N/A	N/A	\$4,200
<b>Personal/Miscellaneous</b>	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$1,000	\$7,000
<b>Total Cost Per Year</b>	\$24,855	\$24,855	\$24,855	\$9,100	\$5,800	\$5,800	\$5,800	\$101,065

Note: Fees for courses taken at other institutions beyond the three courses designated in the program and outside the official partnerships, taken either for transfer credit or Guided Research, are the responsibility of the student and are paid directly to the institutions at which the courses are taken.

Room, board, books, supplies, and other miscellaneous expenses during periods of residence, travel, are additional expenses and are the responsibility of the student.

Full-time, degree seeking students (nine hours or more) are required to carry health insurance coverage. Christian Theological Seminary does not provide health insurance policies for students.

Students are normally expected to pay their own tuition and fees. CTS may be able to make scholarships and grants occasionally to students. The Director of the Program in consultation with the PhD Committee and the Office of Student Services will advise students of any financial aid awards each year. The Office of Student Services and the Director of the Program will work with students to discover possible sources of financial aid (scholarships, grants, and loans) that can help students finance their programs of study.



# appendix



Please see the attached PDF File  
(AppendixA\_Progression of Studies\_CTSPHD18)



## Appendix B: The Scholarship Matrix

PhD Program in African American Preaching & Sacred Rhetoric  
rev. September, 2018  
Frank A. Thomas

