

# **Frederick L. Ware**

Associate Dean for Academic Affairs  
Professor of Theology

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## **EDUCATION**

Ph.D., Religion (Theological Studies), 1999. Vanderbilt University, Nashville, Tennessee.  
M.A., Religion (Theological Studies), 1994. Vanderbilt University.  
M.Div. (Christian Ministry & Theology), 1991. Vanderbilt University.  
M.A., Philosophy, 1986. Memphis State University, Memphis, Tennessee.  
B.A., Philosophy, 1984. Minor: Sociology. Memphis State University.

## **ACADEMIC AND PROFESSIONAL EXPERIENCE**

### **1. Teaching** (sorted and described in Appendices A, B, and C)

*Professor of Theology*, Howard University School of Divinity, Washington, DC, August 2021 – present.

*Associate Professor of Theology*, Howard University School of Divinity, Washington, DC, August 2008 – July 2021, with certifications in LMS Essentials and Distance Education.

*Assistant Professor of Theology*, Howard University School of Divinity, August 2003 – July 2008.

*Assistant Professor of Religion and Philosophy*, Stillman College, Tuscaloosa, Alabama, August 2002 – May 2003.

*Adjunct Appointments*: United Lutheran Seminary, formerly Lutheran Theological Seminary at Philadelphia, (fall 2012, spring 2015, spring 2017, spring 2019, spring 2021); Lancaster Theological Seminary (fall 2020); Stillman College (July 2005); University of Memphis (2001); Christian Brothers University (January 2000 – May 2002); and Memphis Theological Seminary (June 1997 - July 2001, June 2006).

### **2. Administration**

*Associate Dean for Academic Affairs*, Howard University School of Divinity, January 2018 – present.

*Academic Dean*, All Saints Bible College, Church of God in Christ, Memphis, Tennessee, August 2001 – July 2002.

*June 8, 2022*

*Graduate Student Assistant*, Kelly Miller Smith Institute on Black Church Studies, Vanderbilt Divinity School, 1989 – 1991, assisting the Director in various aspects of the Institute's work and serving as liaison to clergy committee planning for Memphis Black Church Study Forum.

### **3. Church Affiliation and Ministerial Service**

*Ordained Minister (Elder)*, Church of God in Christ, 1988 – present. Ordained in Tennessee Headquarters Jurisdiction. Current affiliation with Greater Maryland First Jurisdiction.

*Member*, Roman Catholic and Pentecostal Joint Working Group, January 2021 – present. This three-year series of ecumenical conversations explores possibilities of a bilateral dialogue between the United States Conference of Catholic Bishops and the Pentecostal and Charismatic Churches of North America.

*Member*, World Council of Churches and Pentecostals Joint Consultative Group, 2001 – 2005, 2007 – 2008. <https://www.oikoumene.org/what-we-do/church-and-ecumenical-relations/joint-consultative-group-between-the-wcc-and> (last accessed July 6, 2019)

### **4. Consulting**

*Faculty Evaluator*, College Credit Recommendation Services, American Council on Education, Washington, DC, October 2008 – present.

### **5. Editorial Work**

*Member*, Advisory Board, The Wesleyan and Methodist Explorations Series, co-edited by Daniel Castelo and Robert W. Wall. Cascade Books, an imprint of Wipf and Stock Publishers. July 2021 – present.

*Member*, Editorial Board, *Black Theology: An International Journal* (Taylor & Francis Group, UK), February 2011 – present. <https://www.tandfonline.com/action/journalInformation?show=editorialBoard&journalCode=yblt20>

*Member*, Editorial Board, *Pneuma: Journal of the Society for Pentecostal Studies* (Brill Publishers, UK), February 2011 – present. <https://brill.com/view/journals/pneu/pneu-overview.xml>

### **AREAS OF SCHOLARLY INTEREST**

Philosophy of Religion: religious experience, religious language, religious epistemology, religion and science, religious pluralism, metaphysics and cosmology.

Theology: 19<sup>th</sup> Century & 20<sup>th</sup> Century theology, philosophical theology, analytic theology, black (African American) theology and ethics, Pentecostal theology.

Cultural Studies: black (African American) religion and culture in the United States, Pentecostal-Charismatic spirituality and church movements, social and political theory, theories of race and ethnicity.

## SPONSORED RESEARCH AND COLLABORATIVE WORK

1. *Project Director*, January 2022 – present. “Climate Change, Human Migration, and Practices of Environmental Sustainability— For the Healing of the Nations,” a curriculum development pilot project and event series to engage climate sciences and climate crisis, at Howard University School of Divinity. Project budget: \$10,001, from American Association for the Advancement of Science (AAAS).
2. *Advisory Board Member*, with duties of review of proposals and planning events for project faculty, February 2018 – present. Science for Seminaries Phase II, the Dialogue on Science, Ethics and Religion (DoSER) Program of the AAAS.  
<https://www.templeton.org/grant/science-for-seminaries-phase-ii>
3. *Project Director*, August 2014 – May 2017. “Oh So Human, Yet So Divinely Complex: Science and Theology in the Exploration of Human Identity, Community and Purpose,” a curriculum development project and event series, at Howard University School of Divinity.  
<http://www.scienceforseminaries.org/> Project budget: \$140,081, from AAAS.
4. *Research Team Member*, June 2006 – June 2010. “Science and the Spirit: Pentecostal Perspectives on the Science/Religion Dialogue,” a research initiative co-directed by James K.A. Smith and Amos Yong. Seminars in Christian Scholarship Program, Calvin College in Grand Rapids, Michigan.

## PUBLICATIONS

### Books:

1. *T&T Clark Handbook of African American Theology*. London: Bloomsbury Publishing, 2019. xiv + 448 pp. with index. Co-edited with Antonia Michelle Daymond and Eric Lewis Williams.

Intended as a concise guide and informative introduction to African American theology, this collection of more than 30 essays by established and emerging scholars engages Christian faith from various disciplinary approaches and from different contexts of experience in the United States.

2. *African American Theology: An Introduction*. Louisville, KY: Westminster John Knox Press, 2016. xv + 274 pp. with notes, bibliography, and name and subject indexes.

Based on more than 16 years of teaching, this publication is a comprehensive text that focuses on the history, sources, methodology, and multiple themes of African American theology.

3. *Methodologies of Black Theology*. Cleveland, OH: The Pilgrim Press, 2002; reprint, Eugene, OR: Wipf & Stock Publishers, 2008. xvi + 172 pp. with references, bibliography, and index.

*Methodologies of Black Theology* was 1 of 10 finalists in *Foreword Magazine*’s 2003 Book of the Year Award in the field of religion. This book was featured, as a best-selling title in theology, in the fall/winter 2002-2003 issue of *Theological Best Books*. In 2015, the book was listed in *The Huffington Post*’s report on The 40 Essential Books for Any #BlackChurchSyllabus.

## Chapters in Books:

1. "African American Theology," in *Handbook of Emerging Theologies from the Global South*, edited by Mitri Raheb and Mark A. Lamport. Lanham, MD: Rowman & Littlefield, forthcoming.
2. "Race, Religion, and Science," in *Bloomsbury Religion in North America: Western Sciences, Technology, and Religion in a Global Context*, edited by Whitney Bauman and Lisa Stenmark. London: Bloomsbury Publishing, 2021.  
<https://www.theologyandreligiononline.com/bloomsbury-religion-in-north-america>
3. "Black Theologians of the Spirit," pp. 309-316, in *T & T Clark Handbook of Pneumatology*, edited by Daniel M. Castelo and Kenneth M. Loyer. London: Bloomsbury Publishing, 2020.
4. "Theology and Science: Disciplines at the Limits of Pentecostal Discourse," pp. 454-464, in *Routledge Handbook of Pentecostal Theology*, edited by Wolfgang Vondey. London: Routledge Press, 2020.
5. "General Theological Knowledge," in *Church of God in Christ Standardized Ordination & Licensure Textbook*, revised edition, edited by Alonzo Johnson. Memphis, TN: Church of God in Christ Publishing House, 2019.
6. "Charles Harrison Mason as Sign Reader and Interpreter," pp. 43-62, 148-153, in *With Signs Following: The Life and Ministry of Charles Harrison Mason*, edited by Raynard D. Smith. St. Louis: Christian Board of Publication, 2015.
7. "Methodologies of African American Theology," pp. 124-135, in *The Oxford Handbook of African American Theology*, edited by Anthony B. Pinn and Katie G. Cannon. New York: Oxford University Press, 2014.
8. "On the Compatibility/Incompatibility of Pentecostal Premillennialism with Black Liberation Theology," pp. 191-206, in *Afropentecostalism: Black Pentecostal and Charismatic Christianity in History and Culture*, edited by Amos Yong and Estrela Alexander. New York: New York University Press, 2011.
9. "Can Religious Experience Be Reduced to Brain Activity? The Place and Significance of Pentecostal Narrative," pp. 117-132, in *Science and the Spirit: A Pentecostal Engagement with the Sciences*, edited by James K.A. Smith and Amos Yong. Bloomington: Indiana University Press, 2010.
10. "Spiritual Egalitarianism, Ecclesial Pragmatism, and the Status of Women in Ordained Ministry," pp. 215-233, in *Philip's Daughters: Women in Pentecostal-Charismatic Leadership*, edited by Amos Yong and Estrela Alexander. Princeton Theological Monograph Series. Eugene, OR: Pickwick Press, 2009.
11. "Black Theology," in *The Global Dictionary of Theology*, pp. 111-118, edited by William Dyrness and Veli-Matti Kärkkäinen. Downers Grove, IL: InterVarsity Press, 2008.

12. “The Church of God in Christ and the Azusa Street Revival,” pp. 243-257, in *The Azusa Street Revival and Its Legacy*, edited by Harold D. Hunter and Cecil M. Robeck. Cleveland, TN: Pathway Press, 2006; reprinted, Eugene, OR: Wipf & Stock Publishers, 2010.
13. “The Epistemic Publicity of Academic Black Theology,” pp. 187-189, in *Religious Studies, Theology and the University: Conflicting Maps, Changing Terrain*, edited by Delwin Brown and Linell Cady. Albany: State University of New York Press, 2002.

### Journal Articles:

1. “Undercurrents in the Deeper Waters: Reflections on Science, Theology, and Professional Competency.” Featured in “Spotlight on Theological Education.” *Religious Studies News* (May 2019): <http://rsn.aarweb.org/spotlight-on/theo-ed/science-and-theological-education/science-theology-and-professional-competency>
2. “Meanings and Transformations of Humanity in Theology, Philosophy, and Science.” *Religious Studies Review* 44, no. 4 (2018): 379 -382.
3. “African American Pentecostalism and the Public Square.” *Journal of the Interdenominational Theological Center* 44, no. 1-2 (Fall 2016-Spring 2017): 99-114.
4. “Oh So Human, Yet So Divinely Complex: Science and Theology in the Exploration of Human Identity, Community, and Purpose.” *Seminary Ridge Review* 19, no. 1 (Autumn 2016): 44-55.
5. “An Interim Assessment of the Pentecostal Manifesto Series.” *Journal of Religion* 94, no. 1 (January 2014): 97-107.
6. “Neo-Pentecostal Spirituality and Theology of Creativity in the Work of Barbara A. Holmes.” *Pneuma: The Journal of the Society for Pentecostal Studies* 35, no. 1 (2013): 75-86.
7. “The Prophetic Voice and Silence of Pentecostalism in the Theology-Science Dialogue: A Response to Amos Yong’s *The Spirit of Creation*.” *Australasian Pentecostal Studies*. Issue 15 (January 2013). <https://aps-journal.com/index.php/APS/article/view/122/119> (last accessed March 18, 2016)
8. “Toward an Alternative Engagement of Black Theology with Modern Science.” *Black Theology: An International Journal* 9, no. 3 (2011): 334-355.
9. “What Does It Mean to Be ‘Black’ and ‘Holy’?” *Black Theology: An International Journal* 6, no. 1 (January 2008): 119-131.
10. “Amos Yong’s *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology*.” *Journal of the European Pentecostal Theological Association* 28, no. 1 (2008): 77-83. This review article is followed by Amos Yong, “Extending the Conversation: A Response to Frederick L. Ware,” pp. 84-93.

## Book Reviews:

1. Review of: *Theologizing in Black: On Africana Theological Ethics and Anthropology*, by Celucien L. Joseph. *Journal of Africana Religions* 10, no. 1 (2022): 140-142.
2. Review of: *After Whiteness: An Education in Belonging*, by Willie James Jennings. *Dialog: A Journal of Theology* 60, no. 3 (2021): 333-335.
3. Review of: *Frederick Douglass: America's Prophet*, by D. H. Dilbeck. *Journal of Church and State* 61, no. 3 (2019): 518-520.
4. Review of: *Black Theology - Essays on Global Perspectives*, by Dwight N. Hopkins. *Black Theology: An International Journal* 17, no. 1 (2019): 169-171.
5. Review of: *Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education*, 2nd edition, by Özelm Sensoy and Robin DiAngelo. *Reflective Teaching* (March 2018). [https://www.wabashcenter.wabash.edu/resources/book\\_reviews/is-everyone-really-equal/](https://www.wabashcenter.wabash.edu/resources/book_reviews/is-everyone-really-equal/)
6. Review of: *Albert Cleage Jr. and the Black Madonna and Child*, edited by Jawanza Eric Clark. *Black Theology: An International Journal* 16, no. 1 (2018): 90-92.
7. Review of: *Transformative Religious Experience: A Phenomenological Understanding of Religious Conversion*, by Joshua Iyadurai. *Pneuma: The Journal of the Society for Pentecostal Studies* 38, no. 3 (2016): 355-357.
8. Review of: *Teaching Civic Engagement*, edited by Forrest Clingerman and Reid B. Locklin. *Reflective Teaching* (August 9, 2016). <http://www.wabashcenter.wabash.edu/resources/article.aspx?id=29508>
9. Review of: *Teaching Global Theologies: Power and Praxis*, edited by Kwok Pui-Lan, Cecilia González-Andrieu, and Dwight N. Hopkins. *Reflective Teaching* (January 18, 2016). <http://www.wabashcenter.wabash.edu/resources/article.aspx?id=29372>
10. Review of: *The Divided Mind of the Black Church: Theology, Piety, and Public Witness Fire*, by Raphael G. Warnock. *Black Theology: An International Journal* 13, no. 3 (2015): 299-300.
11. Review of: *Black Fire Reader: A Documentary Resource on African American Pentecostalism*, by Estrela Y. Alexander. *Black Theology: An International Journal* 12, no. 3 (2014): 295-297.
12. Review of: *The Cambridge Companion to Black Theology*, edited by Dwight N. Hopkins and Edward P. Antonio. *Black Theology: An International Journal* 12, no. 1 (2014): 88-91.
13. Review of: *The Universe Bends toward Justice: Radical Reflections on the Bible, the Church, and the Body Politic*, by Obery M. Hendricks, Jr. *Black Theology: An International Journal* 10, no. 3 (2012): 360-362.

14. Review of: *Black Fire: One Hundred Years of African American Pentecostalism*, by Estrela Y. Alexander. *Canadian Journal of Pentecostal-Charismatic Christianity* 3 (2012): 173-177.
15. Review of: *The Depth and Destiny of Work: An African Theological Interpretation*, by Nimi Wariboko. *Pneuma: The Journal of the Society for Pentecostal Studies* 33, no. 3 (2011): 459-460.
16. Review of: *African American Folk Healing*, by Stephanie Y. Mitchem. *Pneuma: The Journal of the Society for Pentecostal Studies* 30, no. 2 (2008): 367-368.
17. Review of: *Joy Unspeakable: Contemplative Practices of the Black Church*, by Barbara A. Holmes. *Journal of Religious Thought* 59, no. 1-2, and 60, no. 1. (2006-2007): 202-205.
18. Review of: *Three-Fifths Theology: Challenging Racism in American Christianity*, by Lewis T. Tait, Jr., and A. Christian van Gorder. *Journal of Religious Thought* 59, no. 1-2, and 60, no. 1. (2006-2007): 205-209.
19. Review of: *Blow the Trumpet in Zion: Global Vision and Action for the Twenty-First Century Black Church*, edited by Iva E. Carruthers, Frederick D. Haynes III, and Jeremiah A. Wright, Jr. *Pneuma: The Journal of the Society for Pentecostal Studies* 29, no. 1 (2007): 166-167.
20. Review of: *Religion in Late Modernity*, by Robert C. Neville. *Journal of Religious Thought* 57, no. 2, and 58, no. 1-2 (2005): 195-198.
21. Review of: *Ultimate Realities*, edited Robert C. Neville. *Journal of Religious Thought* 57, no. 2, and 58, no. 1-2 (2005): 198-202.

#### **Other Publications:**

1. "Love in Action," in *Pilgrimage to Pentecost: 50 Daily Devotional Meditations*, edited by David D. Daniels. Memphis, TN: Church of God in Christ Publishing House, 2014.
2. *Church of God in Christ: Religious Beliefs and Healthcare Decisions*. Religious Traditions and Healthcare Decisions Handbook Series. Park Ridge, IL: Park Ridge Center for the Study of Health, Faith, and Ethics, 2003. 12 pp. Co-authored with Chere B. Hall.

#### **LECTURES, PRESENTATIONS, AND PANEL DISCUSSIONS**

1. "Afropessimism and the Dogged Strength of Blackness: An Assessment of the Grounds for a Theolog of Hope," given at the annual meeting of the Canadian Theological Society, Irene and Doug Schmeiser Centre of St. Thomas More College, University of Saskatchewan, Saskatoon, Saskatchewan, Canada. May 25, 2022.
2. "Blackness and Beloved Community: An Exploration of Conceptual Routes to a Theology of Race Challenges," professorial lecture given at Howard University School of Divinity, Washington, DC. February 24, 2022.

3. “Challenges of Christian-Muslim Dialogue in Contemporary Black Theology,” paper presentation at Science and the Christian Life,” keynote presentation at the Luce-Hartford Conference on “Christian-Muslim Relations: Black Church-Black Mosque: A Shared History.” Hartford Seminary, Hartford, CT. June 18, 2019.
4. “Oh So Human, Yet So Divinely Complex: Science and Theology in the Exploration of Human Identity, Community, and Purpose,” paper presentation at “Science and the Christian Life,” the Spring Academy of the Lutheran Theological Seminary at Gettysburg, PA. April 20, 2016.
5. Panel Discussion on “Science and the Next Generation of Religious Leaders: The Science for Seminaries Project.” International Society for Science and Religion (ISSR), American Association for the Advancement of Science (AAAS), and Association of Theological Schools (ATS) Pre-Conference Session. Annual Meeting of the American Academy of Religion. Atlanta, GA. November 20, 2015.
6. Panel Discussion on Merold Westphal’s *Whose Community? Which Interpretation?: Philosophical Hermeneutics for the Church* at 43rd Annual Meeting of the Society for Pentecostal Studies. Evangel University, Springfield, Missouri. March 8, 2014.
7. “Democracy and Beloved Community: Ideals for Shaping the Role and Future of the Black Church in American Pluralist Society,” public lecture. Faculty-Student Colloquium, Howard University School of Divinity, Washington, DC. February 11, 2013.  
<https://www.youtube.com/watch?v=677UV4KAqTI> (last accessed March 18, 2016).
8. Panel Discussion on Curtiss Paul DeYoung and Allan A. Boesak’s *Radical Reconciliation: Beyond Political Pietism and Christian Quietism*. Annual Alumni Convocation and Cynthia Wedel Lecture. Howard University School of Divinity, Washington, DC. October 18, 2012.
9. Panel Discussion on “Apocalypse 2012?: The Fringe and the Mainstream.” Annual Conference of the Religion Newswriters Association, Bethesda, Maryland. October 5, 2012.  
[https://rna.site-ym.com/?page=2012\\_prog\\_archive](https://rna.site-ym.com/?page=2012_prog_archive) (last accessed March 18, 2016).
10. “Implications of Pentecostal Egalitarianism for Christian Participation in American Democratic Society,” paper presentation at 41st Annual Meeting of the Society for Pentecostal Studies. Regent University Divinity School, Virginia Beach, VA. March 1, 2012.
11. “Re-Imagining Holiness for the Public Square,” paper presentation at 42nd Annual C.H. Mason Theological Seminary Founders Week. Interdenominational Theological Center, Atlanta, GA. February 20, 2012.
12. “Embodied Agency and Spirit Baptism: Human-Divine Partnership in the Fulfillment of Life,” paper presentation at 40th Annual Meeting of the Society for Pentecostal Studies. Memphis, TN. March 12, 2011.
13. “Prophesy the Common Good!: The Promise and Problem of Moral Realism in the Political Theology of Martin Luther King, Jr.,” paper presentation at Consultation on the Theology of



Martin Luther King, Jr. Annual Meeting of the American Academy of Religion. Atlanta, GA. October 30, 2010.

14. “Emergentist Panentheism as a Metaphysical Framework for Pneumatological Theism,” paper presentation at 38th Annual Meeting of the Society for Pentecostal Studies. Eugene Bible College, Eugene, OR. March 28, 2009.
15. “On the Compatibility/Incompatibility of Pentecostal Premillennialism with Black Liberation Theology,” paper presentation at Joint Session of Black Theology Group and Pentecostal Charismatic Movements Consultation. Annual Meeting of the American Academy of Religion. Chicago, IL. November 2, 2008.
16. “Renewal of Holiness Teachings in the Church of God in Christ,” paper presentation at D.J. Young Heritage Foundation. Kansas City, KS. October 10, 2008.
17. “Theology of Nature without Moral Realism: A Response to Jürgen Moltmann,” paper presentation at Plenary Session of the 37th Annual Meeting of the Society for Pentecostal Studies. Duke University Divinity School, Durham, NC. March 14, 2008.
18. “Have You Tried Jesus?: The Possibility of Divine Healing as a Stimulus for Human Action,” paper presentation at Diversity Group Session on Pentecostalism, Cosmologies, and Medicine at the 37th Annual Meeting of the Society for Pentecostal Studies. Duke University Divinity School, Durham, NC. March 13, 2008.
19. Panel Discussions on Recent Books in Pentecostal Studies: (1) Amos Yong’s *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* and (2) William C. Turner’s *The United Holy Church of America*, 36th Annual Meeting of the Society for Pentecostal Studies. Lee University, Cleveland, Tennessee. March 8, 2007.
20. “How Do We Study Academically the Church of God in Christ?,” paper presentation at the 2nd Conference on Pentecostalism at C.H. Mason Theological Seminary. The Interdenominational Theological Center, Atlanta, GA. February 20, 2007.
21. “Spiritual Egalitarianism, Ecclesial Pragmatism, and the Status of Women in Ordained Ministry,” paper presentation at Symposium on Women in Pentecostal and Charismatic Leadership. Regent University Divinity School, Virginia Beach, VA. February 17, 2007.
22. “Martin Luther King, Jr., and Economic Justice,” lecture for ENGAGE Program, Community Ministry of Montgomery County. Am Kolel Sanctuary and Retreat Center, Beallsville, MD. January 18, 2007.
23. “Divine Encounter, Social Justice, and Human Interests,” paper presentation for 2nd Annual Meeting of African American Clergy of the United Church of Christ. Howard University School of Divinity, Washington, DC. November 1, 2006.
24. “Historical Studies and the Development of African American Pentecostal Theology,” paper presentation for Conference on “William J. Seymour and the Politics of Pentecostal

Historiography.” West Angeles Cathedral, Los Angeles, CA. April 26, 2006.

25. “The Church of God in Christ and the Azusa Street Revival,” paper presentation for Theology Session, Azusa Street Revival Centennial Celebration. Los Angeles Convention Center, Los Angeles, CA. April 25, 2006.
26. “Black Pentecostalism, Contemporary Science, and Narrative Constructions of Reality,” paper presentation for Mid-Atlantic Regional Meeting, American Academy of Religion. Baltimore, MD. March 16, 2006.
27. “The Sun Do Move: Persisting Tension between Christian Theology and Scientific Cosmology,” Chapel Address at American Baptist College, Nashville, TN. March 15, 2006.
28. “Pentecostalism and the Prosperity Gospel,” paper presentation for Conference on Pentecostalism. C.H. Mason Theological Seminary, Interdenominational Theological Center. Atlanta, GA. February 21, 2006.
29. “The Use of Signs in the Preaching of Charles Harrison Mason,” paper presentation at the 34th Annual Meeting of the Society for Pentecostal Studies. Regent University Divinity School, Virginia Beach, VA, March 12, 2005.
30. “Biblical and Theological Reflections on Christian Morality in Democratic Society: The Priority of Human Dignity, Freedom, Justice, Equality, and Community in Our System of Moral Values,” Lenten Lecture Series at Berwyn Presbyterian Church, Berwyn Heights, MD. February 16 & 23 and March 2, 9 & 16, 2005.
31. “Turning the World Upside Down: Martin Luther King Jr. ’s Call for a Revolution of Values,” lecture for Martin Luther King Jr. Chapel Service at Stillman College, Tuscaloosa, AL. January 13, 2005.
32. “Problems and Prospects of Cultural Memory in the Study of African American Religion,” paper presentation at Symposium on Cultural Memory and the American South. Stillman College, Tuscaloosa, AL. March 19, 2003.

## **MEDIA CONTRIBUTIONS**

1. “Science and Spirit: An Interview with Fred Ware.” October 12, 2021. Interviewed by Drew Rich-Miller, co-director of Science for the Church.  
<https://scienceforthechurch.org/2021/10/12/science-and-spirit-an-interview-with-fred-ware/> (last accessed October 28, 2021).
2. “Science and Spirituality,” an Opening Meditation for “Ethereality: Celestial Dreams and the Great Beyond,” choral/orchestral concert exploring the intersection of science and spirituality, directed by Nolan Williams, Jr., presented by the Smithsonian National Museum of African American History and Culture’s Center for the Study of African American Religious Life and NEWorks Productions. Nineteenth Street Baptist Church, Washington, DC. October 12, 2019. <https://neworksproductions.com/concerts> (last accessed October 14, 2019).

3. Guest on Homebrewed Christianity Podcast, “An Introduction to African American Theology,” a conversation with the author. June 22, 2017. Interviewed by Tripp Fuller. <https://trippfuller.com/2017/06/22/an-introduction-to-african-american-theology-with-frederick-ware/> (last accessed August 14, 2017).
4. Interview on PBS Television Show, “Science for Seminaries,” Religion & Ethics Newsweekly, Washington, DC. January 30, 2015. Lucky Severson, Correspondent. Trent Harris, Producer. <http://www.pbs.org/wnet/religionandethics/2015/01/30/january-30-2015-science-seminaries/25088> (last accessed March 18, 2016).
5. Quoted in “Rapture Film to Debut in Houston Theatres,” by Ken Chitwood. *The Houston Chronicle* (Houston, Texas). September 12, 2013. <http://www.houstonchronicle.com/life/houston-belief/article/Rapture-film-to-debut-in-Houston-theaters-4809377.php> (last accessed March 18, 2016).
6. “MLK Memorial Gets a Faithful Re-Write,” an Op-Ed for “On Faith,” a forum for news and opinion on religion and politics. *The Washington Post*. July 31, 2013. Co-authored with Nyasha Junior. <http://www.washingtonpost.com/blogs/on-faith/wp/2013/07/31/mlk-memorial-gets-a-faithful-re-write/> (last accessed March 18, 2016).
7. Quoted in “Mayan Calendar Aside, End Times Theology Has Meaning for Many Americans,” by Matthew Brown. *Desert News* (Salt Lake City, Utah). December 19, 2012. <http://www.deseretnews.com/article/865569156/Faith-leaders-put-end-days-theology-in-perspective.html> (last accessed March 18, 2016).
8. Quoted in “With King in Mind, Pastors Help the Needy and Preserve the Dream,” by Hamil R. Harris. *The Washington Post*. January 14, 2012. [https://www.washingtonpost.com/local/with-king-in-mind-pastors-help-the-needy-and-preserve-the-dream/2012/01/10/gIQABFsbyP\\_story.html](https://www.washingtonpost.com/local/with-king-in-mind-pastors-help-the-needy-and-preserve-the-dream/2012/01/10/gIQABFsbyP_story.html) (last accessed March 18, 2016).
9. Quoted in “Tongues of Men and Angels: Black Pentecostal Theology in Philadelphia,” by Ron Bohr. *The Examiner*. April 27, 2010. <http://www.examiner.com/article/tongues-of-men-and-angels-black-pentecostal-theology-philadelphia> (last accessed March 18, 2016).
10. “Apocalyptic Symbols,” a contribution to interpretations of the theology and preaching of the Reverend Jeremiah Wright. *Vital Theology* 5, no. 2-3 (October 2008): 11. Interviewed by David W. Reid. <http://www.vitaltheology.com/archive/VTV5I2forweb.pdf> (last accessed December 25, 2012).
11. Guest on Television Talk Show, “Mega-Churches and the African American Community”, InterFaith Roundtable (now “Faith in Action”), Program no. 51. Mayor’s Office of Cable & Communication, Baltimore, MD. Program taped on January 25, 2007, for month-long airing on Public Access Channel TV25 during February 2007. Karen Frances, Producer.
12. Guest on Radio Talk Show, “Martin Luther King, Jr.’s Letter from Birmingham Jail,” a discussion produced by Interfaith Voices, a National Public Radio program. January 6 – 9,

2006. Interviewed by John Parman. <http://interfaithradio.org/node/6> (last accessed October 1, 2007).

13. “Loyalty to Humankind,” a contribution to theological interpretations of Hurricane Katrina. *Vital Theology* 2, no. 7 (September 25, 2005): 11-12. Interviewed by David W. Reid. <http://www.vitaltheology.com/VT%20v2%20I7%20%20v5.pdf> (last accessed December 25, 2012).

## **PROFESSIONAL AFFILIATIONS**

American Academy of Religion, 1991 – present.  
American Association of University Professors, 2004 – present.  
American Conference of Academic Deans, 2018 – present.  
American Theological Society, 2012 – present.  
Society for Pentecostal Studies, 2005 – present.

## **SERVICE AND LEADERSHIP**

### **Academic Guild:**

*Member*, Executive Committee, American Theological Society, 2013-2015.  
*Member*, Research Grants Jury, American Academy of Religion, 2011 – 2014.  
*Member*, Steering Committee, Pentecostal-Charismatic Studies Consultation, American Academy of Religion, 2006 – 2010.  
*Section Leader*, African American Religion Session, Mid-Atlantic Region of the American Academy of Religion, 2005 – 2007.

### **Howard University:**

*Member*, Assessment Committee, October 2019 – present.  
*Member & Chair* (2009-2011), Committee on Committees of the Faculty Senate, 2008 – 2015.  
*Member*, Faculty Development Committee, 2018 – present.  
*Member*, Governance, Constitution and Bylaws Committee of the Faculty Senate, 2004 – 2007.  
*Member*, Research Advisory Council, 2005 – 2010.

### **Howard University School of Divinity:**

*Member & Chair* (2014 [spring], 2015 – 2017), Appointment, Promotion, and Tenure Committee, 2010 – 2017.  
*Member & Chair* (2005-2007), Chapel Worship & Lectures Committee, 2003 – 2007.  
*Member*, Curriculum Review and Revision Task Force, 2008 – 2013.  
*Member*, Executive Committee, 2010 – present.  
*Member*, Grievance Committee, 2003 – 2007, 2014 – 2018.  
*Chair*, Hebrew Bible/Old Testament Faculty Search Committee, 2008-2009.  
*Member*, Homiletics Faculty Search Committee, 2005-2006.  
*Chair*, Honors and Awards Committee, 2008 – 2012.  
*Member*, Learning Resources (Library) Committee, 2003 – 2007.  
*Chair*, Lectures Committee, 2012 – 2014.

*Member*, Master of Divinity Degree Program Committee, 2003 – 2007, 2009 – 2010, 2015 – 2017.

*Chair*, Outcomes Assessment Committee, 2017 – 2018.

*Co-Chair*, Self-Study Steering Committee, 2010 – 2012.

**Stillman College:**

*Member*, Judiciary Committee (Academic Affairs and Code of Conduct), 2002 – 2003.

**Vanderbilt University Divinity School:**

*Vice-President*, Alumni/ae Council, 2002 – 2003.

*Member*, Alumni/ae Council, 2000 – 2003.

*Member* (alumni representative), Field Education Advisory Committee, May 1991.

*Member* (student representative), Homiletics/Liturgics Faculty Search Committee, 1990 – 1991.

*Member* (student representative), Honor Council, 1988 – 1989.

*Member* (student representative), Personnel and Policy Committee, 1990 – 1991.

*Chairman*, Black Seminarians, 1989 – 1990.

*Secretary*, Black Seminarians, 1988-1989.

**COURSES TAUGHT** (Appendix A, pp. 14-21)

Full list of courses with descriptions in Appendix A.

**DISSERTATION, THESIS, AND PROJECT SUPERVISION** (Appendix B, pp. 22-23)

1 PhD dissertation, 12 DMin projects, 1 MA thesis.

**FIELD EDUCATION AND DIRECTED STUDIES IN THEOLOGY** (Appendix C, p. 24)

1 Field Education supervision, 15 Student Independent Studies.

## APPENDIX A – DESCRIPTIONS OF COURSES TAUGHT

### Howard University School of Divinity:

**THEO 221. Philosophy of Religion.** This course is an introduction to the discipline and method of philosophy and the relationship of philosophy to the study of religion. Through a reading of classical and contemporary sources, the course examines definitions of religion and issues such as God's existence, attributes, and relationship to and action in the physical world, the nature and significance of religious experience and its potential as a medium for truth and knowledge, the problem of evil, humans as persons having minds and souls, life after death, the relation of religion to morality, and the relationship of religion to science. Fall semesters: 2003, 2005, 2009, 2011, 2015, 2017, 2021. Spring semesters: 2004, 2006, 2012, 2014, 2016, 2020.

**THEO 305. Systematic Theology I.** Through select reading of classical and contemporary texts, this course acquaints students with the discipline of theology. The course examines issues and controversies that form the foundations of Christian thought as well as the rational structure and interpretative methods that characterize the field of theology. Special attention is given to constructions of Christian theism amid various philosophical, cosmological, social, and cultural challenges to the plausibility of belief in God and special divine action. Fall semesters: 2004, 2006, 2008, 2010, 2012, 2014, 2016, 2018, 2020.

**THEO 310. Systematic Theology II.** This course examines the nature and method of theological discourse. Various theological perspectives on doctrines of Christian faith will be treated critically and systematically. Major doctrines (or themes) will include God, Christ, Holy Spirit, Creation, Theological Anthropology, Sin and Salvation, Church and Its Mission and Ministry, Sacraments, Eschatology, Theology of Religions, and Religious Belief and the Natural Sciences. Students are required to construct a personal Credo, based on their presumed mastery of theological sources and methodology. Prerequisite: THEO 305 Systematic Theology I or its equivalent. Spring semesters: 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021.

**THEO 315/515. Black Theology.** This course is a study of contemporary black theology in the United States. The course examines the history, methodology, and systematic construction of black theology. Critical assessments of black theology and alternative models for the theological interpretation of African American religion will be examined. Special attention will be given to (1) the construction and revision of Christian doctrines, (2) black theological accounts of Christology (the person of Christ), and (3) theological critiques of American exceptionalism and violence. Prerequisite: THEO 305, Black Church History, or an equivalent. Fall semesters: 2003, 2004, 2017, 2019. Spring semesters: 2009, 2013, 2016, 2022.

**THEO 322. Theological Responses to Atrocity.** This course is an examination of how religious belief, language, and institutions may contribute to or support atrocities, inclusive of genocide, mass killing, and other serious human rights violations, as well as be a positive moral force for justice and peace towards addressing past and current atrocities and prevention of impending atrocities. This examination includes: exploration of the notion of moral responsibility across geopolitical boundaries; assessment of conceptions of human nature (why persons participate in violence and killing) and theodicy (why believe in God when evil and suffering are extreme); and reflection on the place of truth-telling, forgiveness and reconciliation in transitional justice. The examination is further deepened by review of historical cases (e.g., the Holocaust, Cambodian

genocide, Rwandan genocide, and ISIS) that show the complexity and commonality of atrocities in different contexts. Spring 2017.

**THEO 325. Modern Theology.** This course is a study of the development of theology during the modern period, that is, in the 19th and 20th centuries. In this semester's offering of the course, special attention will be given to various perspectives on the encounter between humans and God. Prerequisite: THEO 305, Church History II, or an equivalent. Fall 2004.

**THEO 333. Democracy: Theological Perspectives.** This course is a study of democracy from the doctrinal perspectives of ecclesiology (the nature and purpose of the church) and eschatology (the meanings and ethical imperatives of the kingdom of God) that inform Christian faith traditions of social and political engagement. This study includes examinations of various models of democracy; types of religiously- (Christian) inspired engagement in democratic society and government; the meanings of freedom, equality, community, justice and separation of church and state; and conceptions of elected representation and organized dissent within American public life. Fall semesters: 2012, 2016.

**THEO 335. Theologies of Liberation.** This course is a survey of liberation theologies with particular attention to their historical, social, political, economic, and theological contexts in order to understand the relationship of religion to the concepts of human dignity, justice, and social transformation. Fall 2003.

**THEO 337. Theories of Salvation.** This course is a study of various theories that have been suggested throughout the history of Christianity in order to explain Christ's work of salvation in its personal, social, and eschatological dimensions. Included in this study are examinations of biblical conceptions of salvation, conceptions of salvation in Christian theology, themes and metaphors for interpreting salvation, and views on Christian proclamation of salvation in a religiously plural and secular world. Fall 2010, Spring 2011.

**THEO 340/546. Theology of Martin Luther King, Jr.** This course treats Martin Luther King, Jr., as a theologian, evaluating his understanding of Christian doctrines and contribution to systematic theology and theological ethics. Students seeking to enroll in this course ought to have taken Systematic Theology, Black Theology, or Black Church History. Fall 2011. Spring semesters: 2006, 2010, 2015, 2018, 2021.

**THEO 343/525. The Holy Spirit: Pentecostal Perspectives.** This course is a study of the Holy Spirit with emphasis on the contributions of and issues raised by Pentecostal and charismatic movements to the understanding of the person and work of the Holy Spirit. Prerequisite: one course in New Testament or church history. Previous course work in systematic theology is recommended. Spring 2004. Fall semesters: 2008, 2014.

**THEO 345/545. Theology and Science.** This course examines and assesses natural science and technology, their relation to religion and theology, and their influence on the meaning and value of human life. The course examines the history, sociology, and philosophy of modern science as well as theology's own epistemological status as a field of academic inquiry. The course explores ways of relating religion and theology to the natural sciences and various forms of technology. Topics vary with each offering of the course. This semester's offering focuses on theological and scientific conceptions of the origin of the universe. Fall 2009.

**THEO 370. Religious Thought of Howard Thurman.** This course is a study of the life, ministry, written and spoken works of Howard Thurman and his cultural legacy as a major African American religious leader. With a focus on Thurman's ideal of universal human community, the course examines the relation of Christian faith and spirituality to social justice and racial reconciliation. Fall 2021.

**THEO 407/507. Race, Ethnicity & Religious Myth.** This is a course in political theology that utilizes classical, modern, and contemporary writings to examine the concept of nationhood and the allegiance (loyalty of a seemingly religious nature) owed to the nation in contrast to the global sense of humanity capable of articulation and support in world religions. Among the several myths of the American nation, there are the myths that America is one people and that the nation has a sacred and moral obligation to spread freedom and democracy throughout the world. The course will investigate various racial and ethnic groups' espousals and criticisms of the American myth as well as their contrasting views on allegiance and dissent. Fall 2015.

**THEO 415. The Preacher as Theologian.** This course is a study of the sermon as a method of theological reflection and medium for conveying ideas, doctrines, and perspectives. The course examines sermons, spoken and written, that illustrate the integration of theology and preaching. Students seeking to enroll in this course ought to have taken Systematic Theology I & II and Preaching and Practicum. Spring semesters: 2012, 2016, 2022. *Team-Taught with Dr. Kenyatta Gilbert.*

**THEO 523. Pentecostal Theology (DMin Module).** This course is a survey of the history, methods, recurring themes, and major issues in Pentecostal theology. The survey is inclusive of the legacy of the Azusa Revival and other early centers of Pentecostalism, social and cultural influences in shaping contextual theologies in Pentecostalism, and contributions of Pentecostalism to global Christian theology. Fall 2018.

**THES 510. DMin. Seminar: Research & Writing.** This course introduces Doctor of Ministry students to processes and methods of research, with the ultimate goal of preparing each student to complete a proposal for presentation to the DMin Project Evaluation Committee. Research and writing skills learned in the course are designed to also aid each student in the completion of his or her DMin project (dissertation). Fall semesters: 2005, 2006, 2008, 2009, 2010.

**FDSM. Faith Development and Spiritual Formation.** Faith Development and Spiritual Formation is divided into six segments that span the M.Div. program, introducing students to the study of the resources for, and the practice of, spiritual discipline. Course numbers **205 & 206** deal specifically with spiritual disciplines, numbers **305 & 306** deal with religious autobiography, that is, the development of a framework for describing and assessing one's faith journey, and numbers **405 & 406** deal with discernment of one's place in ministry. The combined segments examine a variety of methods by which people of faith have strengthened and deepened their faith commitment. Working in small groups with a faculty advisor, each student explores the rich tradition of spiritual exercises, including prayer, Bible study, and meditation, in order to develop a program which best suits his or her individual needs and personality. The course encourages students to pursue personal growth in professional ministry through collegial settings.



**205:** Fall semesters: 2003, 2004, 2005, 2006, 2008, 2009, 2011, 2015; Spring semesters: 2005, 2006.

**206:** Spring semesters: 2004, 2010, 2012, 2016.

**305:** Spring 2009; Fall semesters: 2012, 2016.

**306:** Spring 2013.

**405:** Spring 2007; Fall semesters: 2010, 2017.

**406:** Fall semesters: 2006, 2008; Spring semesters: 2004, 2006, 2011, 2015.

**Thinking Theologically I & II.** This is a two part course in theology where students complete practical exercises in theological reflection. Students learn theology by doing theology—working with case studies and interpreting situations and events from a theological perspective. Part One is a survey of the basics in the practice of theology and deals with the construction of Christian theology within the context of and in the service of the church. Part Two deals with the theology of culture, that is, with interpreting as well as addressing beliefs and values of religious significance found within culture. Continuing Education Program. October 2005.

### **United Lutheran Seminary:**

**HTH 205B, HTH 214, HTH 335B. African American Theology.** This course is a study of contemporary black theology in the United States. The course examines the history, methodology and systematic construction of black theology with a focus on Christology in African American perspective. In this semester's offering of the course, we are endeavoring to reach three goals: (1) to identify and study issues pertaining to the theological interpretation of "black religion," which is regarded as the principal subject matter for black theology; (2) to identify sources and learn methods for doing systematic/constructive black theology; and (3) to examine central themes in black theological accounts of Christology (the person of Christ), inclusive of black and womanist symbols for Christ, interpretations of the teachings and ethics of the historical Jesus in black Christologies, and the meanings of the Cross and Resurrection for interpretations of redemptive suffering, liberation, and salvation. Fall 2012. Spring semesters: 2015, 2017, 2019, 2021.

### **Lancaster Theological Seminary:**

**TH 226W. Issues in Religion & Science: Origins, Diversity, Interconnection.** This course surveys perspectives on religion and science— ideas about what each is, the epistemological challenges and social crises that each faces, and proposals on how, in a complex manner, religion and science are related in the quests for knowledge, survival, and fulfillment. The course invites students to think broadly, on global and cosmic scales, about human identity, community, and purpose. Scientific studies of the origin and fate of the universe and humankind are brought into a dialogue with Christian doctrines of creation, theological anthropology, salvation, and eschatology. These themes will be drawn together in exploring the significant question: Given that race is discredited as a biological categorization of modern humans but still functions as a marker of personal and group identity, how may the concepts of race and ethnicity be reconstructed in meaningful and practical ways that appreciate human difference, emphasize the unity of humankind, and promote just society? Fall 2020 (Term 1).

## **Memphis Theological Seminary:**

**CH 34. Religious Thought of Howard Thurman.** This course is a study of the life, ministry, and writings of Howard Thurman and his cultural legacy as a major African American religious personality. This study focuses on Thurman's ideal of community and how his life, ministry, and writings reflect this ideal. Fall 1998.

**CH/CM 43. Historical Development of Black Religions in America.** This course is a study of African American religions from the colonial period to the present. The course examines the various methodological approaches used in the study and interpretation of African American religions, African traditions and their influence on African American religions, popular folk expressions of religion, the diversity of religious expression among African Americans, including non-Christian as well as Christian religions, the creation of independent black religious organizations, the acculturation of African peoples to Christianity, the evolution and contemporary status of black churches, and the role and various responses of African American religions in revolutionary, reform, and protest movements. Fall semesters: 1997, 1999.

**CH/CM 44. The Rise of Independent African American Churches and Denominations.** This course is a sequel to CH/CM 43. It focuses on the development, religious life, sociological aspects and functions, and *raison d'être* of predominately African American churches and denominations. Spring 2000.

**TH/AA 42. Martin and Malcolm: The Roles of Religion in Issues of Social Justice.** This course is a study of Christian theological and ethical reflection on black liberation. Special attention will be given to the thought and social activism of Martin Luther King, Jr. in light of Malcolm X's alternative theory of black liberation and his critical evaluation of King. An examination will be made of the life, work, intellectual sources, and cultural legacy of both religious leaders. Students are encouraged to develop their own constructive views on the role of Christian faith in black liberation and to begin working out the implications of African American religious perspectives for other issues affecting social and moral life. Summer 1997 (Term I), Spring 2001.

**TH/CM 33. African American Theology.** This course is a study of contemporary academic Black Theology. The course examines the historical development and explores the subareas of Black Theology. Attention will be given to the principal schools of thought that constitute Black Theology. Also, critical assessments of Black Theology and alternative models for the theological interpretation of African American religion will be examined. Fall 1997; Summer sessions: 1998 (Term II), 2001 (Term II).

**TH/ET 03830. Issues in Science and Religion.** This course examines and assesses natural science and technology, their relation to theology, and their influence on the meaning and value of human life. The course examines the history, sociology, and philosophy of modern science as well as theology's own epistemological status as a field of academic inquiry. The course explores ways of relating theology to natural science and technology. This semester's offering focuses on theological and scientific conceptions of religious experience and its influence upon the development of consciousness. Summer 2006.

### **University of Memphis:**

**AAAS 4251. African Religions in the Diaspora.** This course is a study of the transplantation of African religions (those established in or indigenous to West Africa) to the western hemisphere, during the Trans-Atlantic Slave Trade (ca. 1500-1900), and how these religions have changed over time. Religions in this study include: Vodou (in Haiti and United States), Candomblé (in Brazil), Santería (in Cuba, Puerto Rico, and United States), Orisha worship (in United States), Revival Zion & Obeah (in Jamaica), and Islam (in United States & South America). The course also examines the emergence of black humanism as an alternative development to these above religions and Judeo-Christian traditions. Spring 2001, Fall 2001.

### **Christian Brothers University:**

**RS 291, 293. African American Religious History.** This course is a study of African American religions from the colonial period to the present. The course begins with an examination of various methodological approaches used in the study and interpretation of African American religions and then moves on to survey Neo-African and African-derived religions, examines popular folk expressions of religion, the diversity of religious expressions (i.e., Christian as well as non-Christian traditions) among African Americans, the creation of independent black religious organizations, and the role and various responses of African American religions in revolutionary, reform, and protest movements. Spring 2000, Fall 2000, Summer 2002 (May Session).

**RS 292, 299. Martin and Malcolm.** This course is a study of Christian theological and ethical reflection on black liberation. Special attention will be given to the thought and social activism of Martin Luther King, Jr. in light of Malcolm X's alternative theory of black liberation and his critical evaluation of King. An examination will be made of the life, work, intellectual sources, and cultural legacy of both religious leaders. Students are encouraged to develop their own constructive views on the role of Christian faith in black liberation and to begin working out the implications of African American religious perspectives for other issues affecting social and moral life. Summer 2000 (May Session), Spring 2001.

### **Stillman College:**

**LOG 131. Logic.** This is a course in the basics of critical thinking. Study is made of the use of categories, processes of reason, methods of explanation and justification, and common fallacies. Fall 2002, Spring 2003.

**PHL 435. Epistemology.** A survey of classical and contemporary theories of knowledge. The course also examines critical analyses of epistemology and the use of religious faith and experience and revelation as sources of knowledge. Spring 2003.

**REL 131. Introduction to the Old Testament.** This course is a survey of the Old Testament. It is designed to provide understanding of the Bible, particularly its Hebraic and Christian heritage, basic concepts, values, terminology, literary styles and forms, principal personalities, places, and setting within the history and culture of the ancient Near East. Emphasis is placed on the meaning, relevance, and value of the Bible for daily living and personal decision-making. Fall 2002.

**REL 132. Introduction to the New Testament.** This course is a survey of the New Testament. Special attention will be given to (1) depictions of Jesus and interpretations of his teachings about the kingdom of God, (2) the kingdom of God as an ethical ideal for church and social life, and (3) New Testament and later Christian millennialism, that is, doctrines on the second coming of Christ and how the kingdom of God is achieved in (or after) history. Spring 2003.

**REL 230. Introductory Theologies.** This course is an introduction to the science of theology, its methods, sources, contexts, texts, norms, and tasks. The course attends to a variety of theological movements and projects as a way of introducing the novice student to the discipline. This course is foundational for advanced level courses in theology. Summer 2005.

**REL 333. Prophets of the Old Testament.** This course is a survey of the prophetic movement in ancient Israel vis-à-vis its historical background. The course attends to the ethics and theology of the prophets and their concerns with devotion to God, traditional religious practices and moral values, and the achievement of justice in society. Fall 2002.

**REL 334. Life and Writings of Paul.** This course is a study of the times, life and mission of the Apostle Paul, including the settings, occasions and interpretations of his letters, as well as methods of historical and literary criticism used in studying his letters. Summer 2005.

**REL 336. Basic Christian Beliefs.** This course is a study of the fundamental doctrines of the Church, what they mean, and why they make sense to Christians. Summer 2005.

**REL 436. History of Christianity.** This course is a survey of the history of Christianity from apostolic times to the present. In this course particular attention is given to Latin and Greek Fathers, the rise of Catholicism (Roman and Eastern Orthodox), the Protestant Reformation, spread of Christianity from Europe, and contemporary movements in Christian thought and practice. Fall 2002.

**REL 438. Contemporary Theology.** This course is a survey of theological developments since 1750 and an analysis of individual theological statements related to such issues as existentialism, Christian anthropology, secularism, liberation, feminism, ethnicity, indigenization, globalization, hope, work, and play. Summer 2005.

#### **C. H. Mason Bible College/All Saints Bible College:**

**Hermeneutics.** This course is an introduction to the resources, methods, and practice of biblical interpretation, with exercises on selected texts representing various historical, cultural, literary, political, and theological contexts found in the Bible. Spring 2000, Winter 2001.

**Introduction to Theology.** This course is a study of major themes of Christian theology. Themes covered in this course include: theological method, faith and revelation, authority of Scripture and tradition, God, creation, the problem of evil, human nature, sin and salvation, Christ, marks of the church and its ministries, Holy Spirit, and Eschatology. These themes are explored through readings of selected biblical and classical and contemporary theological and philosophical texts. Winter 1999, Fall 1999, Winter 2000, Fall 2000, Fall 2001.

**Theology of the Holy Spirit.** This course is a survey of various ways in which Christians understand God's nature, presence and activity through the Holy Spirit. The survey gives special attention to conceptions of the Holy Spirit found in the Bible, the history of Christian theology, and the Pentecostal and black theological movements. Winter 1998, Spring 1999.

## APPENDIX B – DISSERTATION, THESIS, AND PROJECT SUPERVISION

1. Second Reader, Ph.D. dissertation. Valerie R. Landfair, *Trouble in My Way, I Have to Cry Sometimes: Silent Prayers of Sorrow and Lament* (211 pages), Regent University Divinity School, September 2017.
2. Second Reader, D.Min. project. Stan U. Ukwe, *Music as Tool of Worship: A Study of the Unitive Function of Music in Post-Vatican II Liturgy at Saint Francis Xavier and Saint Augustine Catholic Churches*, Howard University School of Divinity, May 2012.
3. Second Reader, D.Min. project. Beverley Miles, *The Missiological Challenge of the Miracle Temple Church to Disciple Postmodern African American Men Using Futuristic Eschatological Bible Prophecy* (306 pages), Howard University School of Divinity, May 2011.
4. Second Reader, D.Min. project. Joyce A. Graham, *House of Determination: Development of a Faith-Based Foster Care Group-Home for African American Girls in the State of Maryland*, Howard University School of Divinity, May 2011.
5. Committee Member, D.Min. project. Herbert W. Corbin, *Eucharistic Renewal: A Theology for Using African American Spirituals in the Service of Holy Communion* (132 pages), Howard University School of Divinity, May 2010.
6. Second Reader, D.Min. project. Earnest Richard Swan, *Ministry to the Fatherless Poor: Developing a Mentoring Program for Pre-School Children in Hanover, Virginia* (176 pages), Howard University School of Divinity, May 2010.
7. Committee Member, D.Min. project. Melvin G. Rippy, *Pragmatic Spirituality: The Effectiveness of Spirituality in the Addict and Alcoholic Recovery Process* (110 pages), Howard University School of Divinity, May 2010.
8. Committee Member, D.Min. project. Tippy Spann, *Enhancing Holistic Children Services in Washington, DC: A Partnership Design between John Wesley A.M.E. Zion Church and Jessie LaSalle Elementary School: Project R.E.A.C.H.* (167 pages), Howard University School of Divinity, March 2007.
9. Committee Member, D.Min. project. Thomas J. Wooden, *First Baptist Church, Louisa, Virginia: A Qualitative Church Growth Survey* (142 pages), Howard University School of Divinity, December 2006.
10. Committee Member, D.Min. project. Franklin Lance, *The Efficacy of Black Theology as a Framework for Pastoral Succession and Ministry at the Mount Lebanon Baptist Church of Baltimore, Maryland* (148 pages), Howard University School of Divinity, November 2006.
11. Committee Member, D.Min. project. Carol L. Green, *Enhancing the Role of the Church in Prison Aftercare: Reducing the Recidivism Rate among African American Males in Urban Settings* (161 pages), Howard University School of Divinity, May 2006.

12. Committee Member, D.Min. project. Gregory Robinson, *A Pastoral Care Approach to Developing Successful Marriages for Couples in Transformation Church, Baltimore, Maryland, 2000-2005: a Premarital Counseling Model* (132 pages, plus appendices), Howard University School of Divinity, March 2006.
13. Second Reader, D.Min. project. Shelia R. Graves, *Pay It Forward: A Faith-Based Program for the Socialization of At-Risk Adolescent African American Males* (153 pages), Howard University School of Divinity, December 2005.
14. Advisor, M.A. thesis. Tracie Williams, *The Concept of Liberation in Judaism, Christianity, and Islam* (80 pages), Howard University School of Divinity, May 2004.

## APPENDIX C – FIELD EDUCATION AND DIRECTED STUDIES

### Field Education Supervision (Memphis Theological Seminary)

1. **Field Education Intensive** (3 credits). Prison Ministry of Liberty Church of God in Christ, Memphis, Tennessee. Summer 1999.

### Direction of Student Independent Studies (Howard University School of Divinity)

1. **DIVD 303. Directed Study** (3 credits). Liberation Theologies of Martin Luther King Jr. and Malcolm X. Fall 2017.
2. **DIVD 302. Directed Study** (2 credits). Pneumatology (Theologies of the Holy Spirit) in Pentecostal Churches. Fall 2014.
3. **DIVD 302. Directed Study** (2 credits). Introduction to Theological Writing. Spring 2014.
4. **DIVD 302. Directed Study** (2 credits). Theological Methodology (in Systematic Theology and Christian Ethics). Spring 2014.
5. **DIVD 301. Directed Study** (1 credit). Ethnographic Study of Democratic Practices in the Local Congregation. Fall 2012.
6. **DIVD 301. Directed Study** (1 credit). Women Preachers as Theologians Interpreting the Call. Spring 2012.
7. **THEO 442. Directed Study** (2 credits). Pentecostal Perspectives on Social Justice in the New Testament Church of God in Jamaica. Spring 2007.
8. **THEO 442. Directed Study** (2 credits). The Role of Women in Jamaican Immigrant Pentecostal Churches in Canada. Spring 2007.
9. **THEO 440. Directed Study** (3 credits). Systematic Theology. Spring 2007.
10. **THEO 440. Directed Study** (3 credits). Systematic Theology. Spring 2007.
11. **THEO 442. Directed Study** (2 credits). Black Theology and Civil Rights Movement. Spring 2006.
12. **THEO 441. Directed Study** (1 credit). Personalism in the Theology of Martin Luther King, Jr. Spring 2006.
13. **HISU 516. Directed Study** (1 credit). Prophetic Thought in the African American Church. Fall 2005.
14. **THEO 541. Directed Study** (1 credit). Theology and Praxis of Ministry to African American Youth. Spring 2005.
15. **THEO 541. Directed Study** (1 credit). Black Theology and Pastoral Care. Fall 2004.