



SELMA UNIVERSITY

The Chronicle



July 2018

1501 Lapsley Street, Selma, AL 36701

Spring/Summer

COMMENCEMENT

SPRING 2018



(l) Associate Degree Graduate, Deborah Shelton; (r) Instructor, Dr. Edward Hayes. Pensacola Extension

The Selma University Chronicle

Our mission is to prepare men and women to be servant leaders throughout the world. The school offers a quality educational program with liberal arts emphasis, equipping diverse students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.



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From the Desk of the President....



DR. JAMES HAL CONE'S CONTRIBUTION TO SYSTEMATIC THEOLOGY

By Dr. Alvin A. Cleveland, sr.

I learned very early in my training what is meant by systematic theology. It means that a person's thinking has to be consistent as it relates to doctrines. A person who says that he or she is against the abortion of babies, should not be against programs that will feed and clothe a child once he or she is born. Another example, if you are against abortion of babies, you should be against all killing of humans.

Many times when people look at the life of James Hal Cone and Martin Luther King, Jr.; because of their contributions to the world—King in the Civil Rights movement and Cone as the Father of Black Liberation theology, they forget that these men were highly trained systematic theologians from two of the best schools for theology in the nation, Dr. King from Boston University and Dr. Cone from Garrett-Northwestern University.

When I was a post-graduate student at Howard University, I had the opportunity to sit under the tutelage of Dr. Cone. Dr. J. Deotis Roberts, who had also written books and was making a name for himself was my professor of theology before he accepted the Presidency of the Interdenominational Center in Atlanta, Georgia. Howard University then hired Dr. Cone, who was teaching at Union Theological Seminary in New York City, to come down every Thursday to teach the course, Liberation Theology. I read all the books that he had written at that time and I was anxious to have him as an instructor. In his books, he had written with so much force and power until I was surprised the first day of class when he spoke with such a high pitch voice. Dr. Cone was a great teacher. His greatness came in the way that he could mix academics, humor and his own life experiences together to hold your attention. Dr. Cone was never ashamed of who he was, and the background from whence he had



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courses and the Army Com-
mand and General Staff
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come. He would quickly tell you that he was raised in Bearden, Arkansas, the son of Lucy and Charlie Cone. His father was a logger and did not believe in working for white folks because of the way that black folks were treated in Arkansas. Charlie Cone never made more than a thousand dollars a year, but he made sure that his wife never worked in a white man's home. The Spirit of Charlie Cone was in James and his brother Cecil, who also was a systematic theologian.

Dr. Cone was a product of the African Methodist Episcopal (AME) denomination. Before going to seminary, he attended two AME colleges. After high school he attended Shorter Community College and after graduating from there, he attended Philander-Smith College, where he received his Bachelor of Arts degree. Dr. Cone loved the AME Church. His most heartbreaking experience came when he was asked by a higher authority to leave the AME Church because of his views about theology. Dr. Cone joined the United Methodist Church, which is predominately white. However, when the world came after Dr. Cone because of his thinking and the fact that Union Theological Seminary had hired him from small Adrian College and made him a Professor of theology; the AME Church asked him to return to them, and he did. At his death, Dr. Cone was a proud member of the AME Church.

The proudest moment that I had with him came after I had done a Research Paper on the "Concept of the Black Messiah," as seen by James Cone, J. Deotis Roberts, and Albert B. Cleage, Jr. When I received my paper back with Dr. Cone's comment, "This is a good paper and I am expecting good things from you." It touched me in a very special way.



Dr. Cone's contributions to systematic theology came with his ability to create a black theology that became a part of liberation theology. Liberation theology helped people to see that God is not limited to speaking only to white males, who have dominated theology through the ages. Liberation theology included the voices of blacks, Africans, Asians, Feminist, Womanist, and third world theologians.

Dr. Cone, in a unique way, showed the world how the strength of blackness could be expressed in theological terms. He emerged onto the pages of human history in the midst of the black awareness movement. James Brown was singing, "Say it loud, I am black and I am proud." Stokely Carmichael had given to black America, the black power salute. As soldiers in Vietnam, we were wearing slave bracelets on our wrists and doing "a dab" every time we met a brother. Dr. Cone captured "blackness" in his writing of theology, and gave it to the world. Rest in peace, my professor.



What's New at SU?

Dr. Stanford E. Angion
Vice President for Academic Affairs



Selma University is moving steadily forward in many ways, some initiatives are quite visible and others rather embedded; however, the effort to educate and graduate servant leaders is experiencing measurable, positive growth. Three new programs that will be implemented this fall are online courses, the Bachelor of Science in Biology Health Science degree, and a stronger foundational program for underprepared students.

The following courses will be offered online this fall:

ENG	111	Freshman English I
BIO	101	General Biology I
BIO	461	Fundamentals of Ecology
CAH	301	Medical Law and Ethics for Health Professionals
CS	100	Microcomputer Application
ECO	211	Economics
HPR	211	Basketball, Volleyball, Baseball, and Softball
HPR	300	Alcohol and Drugs
HS	224	Community Health
MGT	431	Business Law

Bachelor of Science in Biology Health Science degree

This program is designed to prepare students to work in the area of health sciences, health education and promotion, and public health. Upon completion of this program the student will be able to perform the following skills:

- ◆ Manage a public health department
- ◆ Provide guidance in Health Insurance Portability and Accountability Act (HIPAA) and electronic health records
- ◆ Develop a community health program
- ◆ Build capacity and relations in the community health arena
- ◆ Serve as team leader and coach in health care management

Stronger Foundational Program for Underprepared Students

The role of the Developmental Studies Program is to offer developmental courses, as well as tutoring through our CAPS program for students who have demonstrated weaknesses in basic skills. The program is designed to assist students in developing academic skills to a level acceptable for successful performance at the collegiate level. Students enrolled in developmental courses during their first semester of registration are provided an opportunity to “test out” through demonstration of skills mastery on departmental tests. Credits earned in developmental courses do not satisfy General Studies’ requirements or requirements for majors and minors in the academic programs of study. Students required to complete developmental courses are counseled to understand their college education may extend beyond four years.



From the Desk of ...

Reverend Frankie Hutchins
Vice President for Student Affairs



Welcome Back Everyone!

It is so wonderful to know that you are still following us here at Selma University. God has been very good to us and we are now beginning a new semester for the Fall of 2018. Below you will find our student activity calendars for the months of August, September, October, November, and December. I pray that you will enjoy this edition of the Chronicle.

August 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
29	30	31	1 Faculty and Staff Workshop 10:00 a.m.	2 Faculty Workshop 9:00 a.m.	3 Faculty Workshop 9:00 AM	4 Housing Check-In 10:00 a.m. The Scholastic Rites of Passage Ceremony 3:00 p.m - 4:00 p.m.
5 Freshman Arrives 10:00 a.m.	6 New Student Orientation 10:00 a.m. City Tour 5:00 p.m. - 7:00 p.m.	7 FRESHMAN TESTING	8 Returning Students Housing Check-In Student Registration Movie Night 9:00 p.m. - 11:00 p.m.	9 SKATING RING 8:00 p.m. - 10:00 p.m.	10	11 Student Registration Saturday Classes Begins
12 Light of Knowledge Candle Lighting Ceremony 8:00 p.m. (Gym)	13 Week Day Classes begin Late Registration begins	14 Extensions and Evening Students Registration	15 Game Night 7:30 p.m. - 9:00 p.m.	16 Movie Night 9:00 a.m. - 11:00 p.m.	17	18 Last Day of Registration Last Day to Add/Drop Courses
19	20 Dorm - Door Decoration Contest	21 Last Day to Validate Students Schedules Pop-Corn Day 3:00 p.m. - 4:00 p.m.	22 Volley Ball 7:00 p.m. - 8:30 p.m. Grill Night	23 Movie Night 9:00 p.m. - 11:00 p.m. Winner Announcement of Door Contest	24	25 Kick Ball 7:00 p.m. - 8:30 p.m.
26	27 Graduation Application Due	28 Last day to reinstate students Schedules	29 Dress for Success Opening Convocation 11:00 a.m.	30 Movie Night 9:00 p.m. - 11:00 p.m. Welcome Cook-Out 12:00 p.m. - 1:00 p.m.	31	1

September & October 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26	27	28	29	30	31	1
2	3 Labor Day School Closed	4 Classes Resume Convocation Ministerial Union Chapel - 3rd Floor 11:00 a.m.	5 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	6 Movie Night	7 Fishing Outing 5:00 p.m. - 7:00 p.m. (Rev. Webster Hatcher)	8
9	10 Miss Selma University and SGA Election Campaign starts	11 Jazz on the yard 12:00 p.m. - 3:00 p.m. Ministerial Union 11:00 a.m.	12 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	13 Movie Night 9:00 p.m. - 11:00 p.m.	14 Faculty Meeting 10:00 a.m. / SB Spade Tournament	15
16	17	18 Ministerial Union 11:00 a.m. Game Night - 8:00 p.m. Grill Night	19 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	20 Movie Night 9:00 p.m. - 11:00 p.m. Mrs. Callie Nelson	21	22 Baseball Blow-Out
23	24 Last Day to remove "I" Basketball Blow-Out 6:00 p.m. - 10:00 p.m.	25 Nutrition Day Election for Miss SU and SGA Ministerial Union 11:00 a.m.	26 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	27 Movie Night 9:00 p.m. - 11:00 p.m.	28	29
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30	1	2 Ministerial Union 11:00 a.m.	3 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	4 Movie Night 9:00 p.m. - 11:00 p.m.	5 Faculty Meeting Science Bldg. 10:00 a.m.	6
7	8	9 Ministerial Union 11:00 a.m.	10 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	11 Movie Night 9:00 p.m. - 11:00 p.m.	12	13 Fall Festival
14	15 Breast Cancer Awareness Walk 11:30 a.m. - 12:00 p.m.	16 Breast Cancer Awareness Luncheon 11:00 a.m. - 12:30 p.m. Mid-Semester Grades Due - 4:00 p.m.	17 Dr. Nathan M. Carter Preaching Series	18 Dr. Nathan M. Carter Preaching Series	19 Last Day to Withdraw from a course	20
21	22 Open Mic Night	23 Ministerial Union 11:00 a.m.	24 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	25 Movie Night 9:00 p.m. - 11:00 p.m.	26	27
28	29	30 Ministerial Union 11:00 a.m. Game Night 8:00 p.m. - 10:00 p.m.	31 Dress for Success Chapel 3rd Floor Dinkins Hall 11:00 a.m.	1	2	3

November & December 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28	29	30	31	1 Movie Night 9:00 p.m. - 11:00 p.m. Returning Students Housing Applications Due	2 Bowling Night (Montgomery) Faculty Meeting 10:00 a.m. / SB	3
4	5 Pre-registration for Spring 2019 begins	6	7 Dress for Success Chapel 3rd Floor DH 11:00 a.m.	8 Movie Night 9:00 p.m. - 11:00 p.m. Deadline for Returning Housing Applications for Spring 2019	9	10
11	12 Veterans Day School Closed ALABAMA	13 STATE	14 BAPTIST	15 SELMA UNIVERSITY DAY Movie Night 9:00 p.m - 11:00 p.m. CONVENTION	16	17
18	19	20	21	22 Thanksgiving Holiday School Closed	23 Thanksgiving Holiday School Closed	24 Thanksgiving Holiday School Closed
25	26 Classes Resume Last day to withdraw from school	27	28 Dress for Success Chapel 3rd Floor DH 11:00 a.m.	29 Movie Night 9:00 p.m. - 11:00 p.m.	30	1
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
25	26	27	28	29 Movie Night 9:00 a.m. - 11:00 a.m.	30	1
2	3	4	5	6 STUDY NIGHT	7 Faculty Meeting 10:00 a.m. / SB	8
9	10 FINAL EXAMS Dec. 10-15	11 FINAL EXAMS	12 FINAL EXAMS	13 FINAL EXAMS	14 FINAL EXAMS	15 FINAL EXAMS
16	17 Faculty Grades due by 12:00 p.m.	18 Semester Ends	19 Christmas Social Dorm closed 1:00 p.m.	20 SCHOOL CLOSED	21 SCHOOL CLOSED	22 SCHOOL CLOSED
23	24 SCHOOL CLOSED	25 SCHOOL CLOSED	26 SCHOOL CLOSED	27 SCHOOL CLOSED	28 SCHOOL CLOSED	29 SCHOOL CLOSED

Bulldogs Baseball Team Made a Run for the 2018 National Title

By Thomas Scott
The Selma Times Journal
May 16, 2018



Head Coach - Adrian K. Holloway

Coach Holloway is a graduate of Selma High School, where he was a Baseball Factory All-American (2001). After high school he attended Alabama State University on a baseball scholarship and was named Rookie of the Year and a 3-year letterman. He stayed focused on his academics as well and in 2007 received a Bachelor's degree in Social Work.

The Selma University Bulldogs run in the USCAA Small College World Series in Dubois, Pennsylvania, came to an end Wednesday night after a 7-5 loss to the Apprentice School.

"I'm proud of my guys for battling against the odds and fighting hard," Selma U head baseball coach Adrian Holloway said. "I'm just proud of my guys for fighting hard, overcoming adversity, showing perseverance and representing Selma University and the city of Selma well. We had a good run."

The Bulldogs won its first two games of the World Series tournament against the defending champion College of St. Joseph's Vermont and the No. 2 seed Apprentice School this past Monday and Tuesday, but were sent to the loser's bracket by the hometown team, No. 6 seed Penn State Dubois, late Tuesday night in a 7-3 loss.

Baseball Team (below)

Top row, left to right

Undray Lawrence,
Caleb Stinchcomb

Second from top

Will Thomas, Ryan McSwain, Ma-
son Kilgore,
and KD Jones

Third from top

Deontay Robinson, Brandon
Woodland, Brandon
Washington, & Dontae Stiles

Fourth from top

Joe Downer, Jonathan Grimmert,
Brian Davison, and Dexter Haw-
kins

Bottom row

Asst. Coach Justin Brown

Jeremy Moore, Daryl Watkins,
Ricky Butts, Marcus Hardy, Trey
Clark, and

Coach Adrian Holloway.



The Ministry of Mrs. Job

Job 2:9-10

Elder Edward T. Hayes, Doctor of Ministry
Morehouse School of Religion-2014,
Assistant Professor of Religion, Selma University



One of the more difficult tasks in ministry is the ministry done to the extreme ill and dying. This article is written to assist those in ministry to have a better appreciation for what ministry entails. The truth about ministry is not the fabulous building in which we gather or the prestige that goes along with where we serve or to whom we serve, but rather it is about serving those in need of God's assistance. Our part in God's ministry program has its limits because ministry takes place in the midst of hardships and hurts. It is not only the hurts and hardships of those whom we serve, but our own hardships and hurts that we carry into the ministry setting.

The wife of Job is a perfect example of one that ministers to the severely ill while trying to keep her own hurts in check. Her experiences in ministry to her husband can help us who must minister in like situations. It is important to note that she shared her husband's loss, she shared his emotional pain, she shared his helpless condition, and she received counsel from the helpless.

The text from Job is that from the Septuaginta. It shares the words of Mrs. Job more clearly. Job 2:9 has the response of Mrs. Job contained in five sub-sections of verse nine. Those five sub-verses are important for the argument presented in this article. The translation of the passage is done by the author of this article from the Greek-English Lexicon.

9. And after much time his woman (wife) says to him why are you being steadfast saying

9a. I expect in a little while I have hope of my salvation?

9b. For behold you have become unrecognizable even the memory of you from the earth, Sons and daughters of my belly have been given with birth pains and hard labor. I am become weary with hardships.

9c. You in unwholesome wretchedness sit and spend the whole day in the open air;

9d. and I am a wanderer and a handmaid

Place out of place I am walking around and house out of house waiting for the sunshine, then before it rises it sets, in order that I will have rest of the labors and the griefs which are now enclosing me.

9e. But she said (to her husband) say a word to a Lord and die.

Prof. D. Dr. Alfred Rahfs, ed. Septuaginta, Stuttgart: Deutsche Bibelgesellschaft, 1979. (This is the book which is commonly called the Septuagint in the English language. It is translation of the LXX from the Hebrew language into the Greek language. It is the text used in order to translate the King James Bible Version, which is widely used today).

Ibid, 275.

Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Chicago: University of Chicago Press, 1979.

10. But the man (Job) said to her consider even as one of the foolish women you are speaking. If the good things we have received out of God's hand, the bad things should we not suppose?

A look at this ancient text, it gives hope to those who minister to the extreme sick and dying. The question arises 'what actions do we take when our world is turned upside down?' In Job's case overnight his wealth vanishes, his ten children perish, and overnight he goes from a prince to a pauper. What ministry does Mrs. Job perform when her companion has not only lost his wealth and children, but also his health fails?

Only when Job loses his health does the text introduce Mrs. Job, who has lost her children and her wealth and now must provide a ministry to her companion Job. How awesome a ministry does she perform until the breaking point comes in her life. It does not come when the wealth and children perish, but when her companion's health is so dire that she becomes weary and looks for relief. Her story is like many stories of those who have to minister to the severe ill and dying. The question is who ministers to Mrs. Job?

The first thing the text teaches the reader is that Mrs. Job remained steadfast to her husband, Job. Even when she was suffering loss, when she had no place to stay, she remained faithful to minister to Job. Sometimes I wonder how she mustered up enough strength to remain faithful to the ministry of her companion.

Not only did she remain faithful, she shared Job's loss. Verse 9b gives us a glimpse of what she lost. The sons and daughters that she birthed with hard labor are now gone. There is no help for her from her children. She is left in the midst of her grief to be the only care-giver to her companion.

Most readers of the text might miss the fact that she suffered pain. The more harsher pain she shares in verse 9d. She is humiliated by her circumstance. The once wealthy woman is now living out of doors and has to take the courtesy of her neighbors in order to have a place to rest. Yes, Mrs. Job suffered pain, albeit emotional, it was yet pain. The most extraordinary trait of Mrs. Job was that she remained true to ministry in the midst of her own hardships and pain.

It was in her helpless state that she offered the only hope that would give her relief. She encouraged Job to say a word to God and die. She had become so burdened with her ministry to her companion that she requested that he just die. Ministry can become so difficult that sometimes we see no other way out.

When that happened to Mrs. Job she received a word of counsel from the one whom she felt needed her more than she needed him. This exchange by Job to his wife helped to relieve her emotional pain. Job reminded her that if we have received good from the Lord should we not suppose that hardship and trials are also possible. Mrs. Job did not rail on her husband for the reminder of God's goodness and sovereignty; but the scriptures state that God sent three friends to come and share with her in the ministry to Job.

Mrs. Job had a ministry and it began at home. Many of us who minister to others can take a lesson from Mrs. Job. Remain faithful!! Do not give up. Ministry gets hard; so remember that we are only human and need help when the ministry requirements get too difficult. It is okay to allow someone to assist in our ministries.

I am reminded of an incident that I experienced in ministry thirty-nine years ago. While visiting with a deacon of the local church where I was serving, I had the occasion to visit with him in the hospital. He was dying and when I met with him he immediately reminded me that he was well. That is, he had a home in glory and did not fear leaving this earthly realm. He permitted me to remain with him if I would not be sad. At that point in my ministry life I was encouraged by the one that I had come to encourage. I did not know that I had become weary in ministry. That visit helped me to be able to minister more effectively to those whom are extremely ill and dying. Thank you Mrs. Job for your lesson in ministry.

Fiat Lux Part Four

Dr. John Henry Williams, Jr.

Pastor, Greater First Baptist Church; Cantonment, Florida
 Associate Professor of Religion, Selma University
 Doctor of Ministry, Beeson Divinity School; Birmingham, Alabama



An echo is a sound or series of sounds caused by the reflection of sound waves from a surface to a listening ear. An echo is a reverberation, a reflection, a ringing, a repetition, a repeat. An echo is a duplicate, a copy, a mirror image, a double, a match, a parallel, a look alike, a “spitting image” or a “dead ringer.” An echo is a sound to be repeated after the original sound has stopped. To be reminiscent of or have shared characteristics with something. To echo is to send back a sound by the reflection of this sound wave from a wall or from a mountain or some other intervening surface. The first echo occurred before the morning stars sang together and before the sons of God shouted for joy. This was the sound that came back from the darkness of the deep when the skirts of the Almighty brushed the Chaos of the endless sea. The next echo was that of the fructification of Nature in the first six days of creation. And then!—there was a Divine conference on a muddy river bank in the Garden of Eden. “Let us make man in our own image” was the echo of fellowship, both Divine and human. God created man out of the dust of the earth and called him “Adam.” Man is a deeper reflection of the echo—the creative reverberation of God. Man is an imitator of God, a mirror image of and a double ringer for God. He is God’s match; God’s evening walking partner. He is a parallel to God; he is God’s look alike; God’s “spitting image,” and God’s “dead ringer.” The first man’s ribcage was an echo chamber from whence the second echo came. Adam got sleepy and while he was sleeping an echo came from his side. When Adam awakened he said, “Good God Almighty!” Adam named Eve. He never went to sleep after that without dreaming about “Eve! Eve! Eve!” Eve was an Adam made echo. She was to be his match, his mirror image, his reverberation and when she gave birth to Cain, she cried, “I’ve got me a man, I’ve made me an echo created in my image and also after the image of God!”

The truest echo of God is to be found in the person of a man or woman, a boy and a girl. The Bible is full of such echoes. Joshua was Moses’ echo. Elisha was Elijah’s echo. Ruth was Naomi’s echo. Timothy was Paul’s echo. Mark was Peter’s echo and Jesus is His Father’s Echo. “By myself I can do nothing. I seek not to please myself, but Him Who sent me. For I did not speak on my own, but the Father who sent me commanded me to say all I have spoken. Jesus called men and women and called them to be echoes of His Self and His ministry. The Spirit came to Echo the Echo. He said to them, “Go make disciples, go be and make duplicates. Go make imitations. Go make mirror images. Go make doubles. Go make matches. Go make parallels. Go make look a-likes. Go make Spirit and Images (“spitting images”). Go make dead ringers of me. The Holy Spirit was sent to accentuate the divine echo process. Luke finally tells us the disciples/apostles did such a great job of echoing Jesus that in Antioch they became “Christians.” The echo is not only Biblical. It is historical. History is filled with reverberations from the struggles of men and women striving for the excellence of the knowledge of Christ versus the angels of their lower nature—ignorance, prejudice and greed.

The black church in America was born from the echoes of twisted Scripture. “White supremacy” is the original political correctness of American history, constitutional law, public policy and civic identity. African American slaves, far from being ignorant repositories of a lesser humanity reflected deeply upon the puzzling paradox of slavery in the midst of the land of the free. The denial of educational opportunity to the African American slaves created an echo in their hearts—a feedback reflecting a

burning desire for knowledge of Christ's promise—"Come unto me all ye that labor and are heavy laden..."and America's promise, "Give me your tired, your poor...yearning to breathe free."

In 1865, as soon as they were free they flooded the doorways and hallways of education from rude sanctuaries converted to classrooms during the week to formal newborn and rising institutions like Leland College in Louisiana, Natchez College in Mississippi, Selma University (SU) in Alabama and Spellman/Morehouse Colleges in Georgia. Selma University is thus, one of the many citadels of independent African American religious and cultural learning, which came on the scene during this era. SU partnered with the Alabama Baptist Convention to, in the words of Wilson Fallin, "Uplift the People."

The students came. They came. They went back to their communities in the South. They went up North in the Great Migrations and they went on throughout the nation to spread the gospel and disseminate knowledge. Selma University is more than concrete and steel. It is more than brick and mortar and is even more than the painstaking minutia of administration. It is more than the incredible and daunting challenges of administrative mountains. Private black religious colleges have historically struggled with low support from their partnering denominational bodies. Struggling presidents, faculty and staff have had to make bricks from the bloody, sweaty, and teary straw provided by disadvantaged African American congregants. Selma University, herself, is a Biblical and historical echo in blessings and benefits as she has done her part to edify the Body of Christ. In the past one hundred and forty years Christian workers prepared by SU have gone on to live, to fight, and to share that vision their forefathers established during Reconstruction. It was a vision of spiritual freedom, equality before the law, legitimization of family, accumulation of wealth, educational opportunity, political activism, self-defense and healthy communities. These are Christian and American precepts. This is Theology, and this is History, but there is one more thing that it is—it is Testimony.

"I am a Selma echo!" In the Spring of 1913 an overloaded wagon left Clark County, Alabama and headed southwest down the Old Stage road toward Freemanville in northern Escambia County. My great grandfather, Jesse J. Williams, and his wife Bessie Lola Bass were pilot and co-pilot. My seven-year old grandfather Elijah sat in the back along with his six other brothers and sisters throughout the two-week journey. Freemanville was a community established by "Free Men" after the War. Jesse J. and Bessie bought 40 acres of land and Jesse set up a store called *Jesse J. Williams and Sons*. Twelve years later, Elijah, called "E.L." by the family, met and married Flora Mae Stallworth of "Nichburg" back up in Conecuh County. By 1930 they had three boys, Jesse, John Henry and Anderson. Flora had had the boys baptized at what is now Greater Mount Triumph Baptist Church under Reverend W.A. Jones. E.L. began preaching in 1931 at Mount Pleasant Baptist Church in Freemanville.

In 1940, the little family moved to Evergreen. By 1945, John Henry was a graduate of Conecuh County Training School and was making preparation to attend Selma University. In the Spring of 1945, John Henry enrolled at Selma University. At Selma University John Henry became engrossed by the genius of Mr. Dinkins and then enthralled by the beauty of Ruthye Agee of Marengo County. They eventually got married and I was born. That may not be history, but it is definitely testimony. Had it not been for the Lord on my side, where would I be? I don't know, but if it hadn't been for Selma University I certainly wouldn't be here right now. I called my mother earlier this evening and was asked to present this statement to you. She told me to tell you that when she graduated from Selma in 1947, she also taught elementary school there. Among the little kids in her first-grade classroom was a 6'6" World War II veteran who is using the GI bill to get his education. If this is not a portrait of the value of Selma University, nothing is. Mama told me to tell y'all and I quote, "I am in echo of Selma University." That's an echo for the ages!

Drawn from "Three Days Journey Into the Wilderness: A Story of Baptists in America" by John Henry Williams, Jr.

WALKING IN THE SPIRIT

Shirley A. Crum

Instructor of English at Selma University; Bachelor of Science, Knoxville College; Master of Education, Alabama State University; and Master of Arts in Bible and Christian Education, Selma University



“This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh,” (Galatians 5:16). “But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his,” (Romans 8: 9).

Life is a journey and we’re taking a walk through this pilgrim world. It’s just like you are in a trance not knowing where you’re going or what will happen along the way. However, each step that’s made is either toward God or Satan. Chose the road of God, and the Spirit will lead and guide you. Each step is a move to get closer and closer to Him. Looking backwards on this road, a believer can see how God has delivered him/her from dangers seen and unseen. Through prayer a believer is connected to God’s wisdom and understanding, grace and rewards, (James 1:17). Yes, rewards! There is comforting peace in the midst of a storm, and rewards that are open for everyone to see. Scripture states, I have never seen a believer begging for bread, (Psalms 37:25), as God provides and multiplies what one has.

The first step in the spiritual walk is to confess your sins and be baptized. Water baptism is symbolic of the cleansing of the soul. Afterwards believers become filled with the Holy Spirit through teaching, coaching, mentoring, and worship. Jonathan Edwards’ realized many believers lacked spiritual holiness, and therefore easily yielded to temptation. That’s why they needed a spiritual baptism. Doing the work of God without a spiritual baptism can result in ulterior motives. God sees the heart, and some of the works of believers will be burned up during judgment day, (1 Corinthians 3:11-15).

Believers are servants and instruments of God filled with the fruits of the spirit (love, joy, peace, long suffering, gentleness, goodness, faith) serving with humility and prayer. A believer is self sacrificing and serves others with love (agape love) and caring. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts to the Lord, (Colossians 3:16). If we walk in the Spirit, the evidence of the fruits of the Spirit will shine in our lives, (Galatian 5:22-23). Secondly, in order to serve with a Christ-like attitude, a believer should serve with a team spirit. We are children of light and God has given us a diversity of gifts. These gifts of God are to be shared with others so they too can become a believer. There are many members, but one body. Scripture states: “The eye cannot say to the hand, ‘I don’t need you!’ And the head cannot say to the feet, ‘I don’t need you,’” (I Corinthians 12:21, NIV). Each must cooperate and willingly do their part in the ministry. There are many talents working together to accomplish one goal. There should be no conflicts, as conflicts are the work of Satan. Lastly, a believer should never exalt oneself or boast of what one can do or have done, as God is the giver of the gift to be used freely to serve others as a team (all talents working together toward a goal). Jesus believes in one body and spirit, (Ephesians 4:4). There are differences of administrations, but the same Lord. One is given the gift of wisdom; to another knowledge, the gift of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues. All worketh that one and the self same Spirit, dividing to every man severally as he will. Serve with humility and team spirit as an instrument of God, (I Corinthians 12: 1-11; Ephesians 4:11).

Many problems occur within churches today because of the ego and lack of a team spirit. Also, there is a lack of humility. Jesus always served with humility and exalted the father as the almighty power. He admonished the disciples to pray, “Our father which art in heaven, (Matthew 6:5-15;

Luke 11:1-13). We should listen to God's voice in our spiritual walk, (John 10:27). Man is weak and has no power. Worldly problems can never be solved with a believer's strength. The small thirteen colonies of the U.S. prevailed in the Revolutionary War, building a nation on the foundation of God, "In God We Trust."

Let prayer work its wonders in your life to fight the wiles of Satan. The Pastor's task is to pray for the flock (pastoral care) to remove Satan from the sanctuary and the community. Don't confuse or mix the sacred with the secular. We try to handle it our way. Satan is a cunning spirit who sets traps and moves from person to person, but God's Spirit is greater, all powerful. Let the anointing Holy Spirit of God come in to defeat Satan's tactics. The world will exalt you one day and say crucify you the next day. They did it to Jesus, and so will they do it to you. God is the mountain mover whose power can't be explained in earthly terms, as it is a heavenly thing where others watch and wonder how it was accomplished. Pray without ceasing.

Seek peace in the midst of conflict. I'm sure Jesus saw the injustices, corruption, and self seeking power of governmental officials, but he chose the spiritual route of equipping individuals with the spirit which would eradicate all evil. The Christian principles Jesus taught was upsetting the governmental structure in that the people would pray and things would happen. Jesus was in the process of solving an earthly problem with spirituality. Jesus had a two-fold purpose, to save souls for eternal life and to make the world better. His intent was not to overthrow government, but to fill the world with spiritual beings who would overtime permeate the government with those who would love thy brother as thyself and do good. A world filled with spirituality would eradicate evil and injustices. We as Christians are peacemakers satiating the world with spiritual holiness. You can't mix politics with spirituality, but you can use spirituality to change politics.

The slaves were in bondage, but their prayers and worship caused fear in the masters, as things were happening that they couldn't explain. The hand of God was moving through time by way of the abolitionists and Underground Railroad (God's instruments). We saw this happen in the Old Testament where the people prayed, and God raised up leaders as his instruments. After the slaves received their freedom, they didn't know what to do to survive. God gave the leaders the notion to request sharecropping. The master neither the slaves could survive without one another. Let God lead you in whatever you do. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added," (Matt. 6:33). "Ask and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," (Matt. 7:7-8).

Believers should avoid trying to fix things their way. Instead of living by survival of the fittest, we should walk in the Spirit. For if we walk in the spirit, God will feed us. He fed 5,000 and the widow woman at Zarephath and Elijah, (I Kings 17:7-16); He fed Jacob and his family during the time of famine, and even the disciples who took nothing with them along their ministry. In His day, Jesus handled the political arena of injustices by saving souls.

As time passed, the U.S. entered the Jim Crow Era where there were many inequalities, lynchings, and trumped up charges to enslave individuals in prisons. By faith we're lead by the Spirit. By Faith we trusted God while walking in the Spirit through dangers and toils. Everything is falling apart around African Americans, but God is protecting and leading them through the shadows of death. He sees things that they can't see. He knows things that they have no knowledge of. The people began to sing songs whose lyrics read: "Lord Let Me Be a Sanctuary," "Lead Me, Guide Me Along the Way Through This Pilgrim Land," "Guide Me O' Thou Great Jehovah," "Something Within that I Can't Explain," and "Leaning on the Everlasting Arms of God." It has a hold on me, and nothing can pull me away from God.

Finally, my prayer is Power! Power! Power! Whatsoever is just, whatsoever is right! Let Justice roll like a river, streaming waters of righteousness. God in his omnipotence, God in his glory, let his righteousness penetrate and dwell in my body. Make me holy and worthy of the King. Satisfy me with thy Holy Spirit. Lord let your Holy Spirit never leave me. Help me to hold to the faith to the end as I travel this pilgrim journey until my change comes. I'm forever yours, and forever will be with thee.

Jesus Models Mentoring

Dr. Stanford E. Angion

Vice President for Academic Affairs at Selma University, Pastor of Mt. Gilead Missionary Baptist Church, Coy, AL; President of MGS&A Institute, Coy, AL; former Army Major; Doctor of Education, Alabama State University



Mentoring is a widely used and reliable method for transforming and channeling the behavior of people into that of responsible and productive citizens in society. This we know from the Bible and other historical sources. Mentoring is often defined as a professional relationship in which an experienced person (mentor) assists another (mentee) in developing specific skills and knowledge that will enhance the less-experienced person's professional and personal growth.¹ For our discussion, Jesus is the mentor and his twelve disciples, his inner circle, are the mentees. We will briefly look at His relationship with these men and seek to discover some practical ways that we can become more effective mentors.

This model briefly reflects on Jesus's life prior to mentoring or discipling his apostles. In this example, mentoring must be distinguished from preaching, teaching, motivational speaking, counseling, serving as a spiritual advisor, etc. All of these ministries are powerful, and an integral part of the Body of Christ. Nevertheless, Jesus' model of mentoring is markedly different from these callings and ministries.

In the calling and mentoring of His twelve disciples, we observe four noteworthy considerations. First, Jesus prepared himself; secondly, he chose his mentees; thirdly, he gave the process priority; and fourthly, he commissioned his disciples to become servant leaders.

Preparation of the Mentor

Although Jesus was born as the Son of God, the Savior of the world, yet He was born in lowly conditions, a stable and manger, and raised among common folks. Jesus lived and experienced life as other children of His community and culture, growing up in subjection to His parents. "Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and man."³ Here are some interesting things about His preparation period.

Jesus experienced human growth and development. This was important because it showed others what it was like growing up in a community and dealing with the challenges of humanity. Perhaps His human experiences were more for us than for Himself. His life demonstrated to us his love and compassion, and ability to empathize with us. "For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet he did not sin."⁴ He grew physically, mentally, emotionally, and in favor with God and man.

He received confirmation and power. After a period of physical growth and development, Jesus went to the Jordan River and demonstrated his submissiveness to the will of God and the need to publicly acknowledge His commitment to doing the will of God, His Father. Emerging from Baptism, the Holy Spirit filled Him with power for Earthly ministry and the voice of God Himself confirmed that Jesus was His beloved son.⁵

1. Management Mentors, <https://www.management-mentors.com/resources/corporate-mentoring-programs-resources-faqs>

2. Allison Jones. Internalized Oppression. <http://www.allisonj.org/non-profit-work/internalized-oppression-and-its-impact-on-social-change/>

3. Luke 2:51-52, NIV

4. Hebrews 4:15, NIV

5. Matthew 3:13-17, NIV

He underwent a period of separation and consecration—His wilderness experience, prior to announcing his call, helps us to understand the need to strive for separation and consecration.⁶ Such devotion helps us to reflect on who God is and our relationship to Him. It also helps us to learn more about our own humanity and need for the power and protection of the Savior.

When we mentor others, we open our lives and attempt to pour of ourselves, that which God has given us and made us to experience, into our mentees. Therefore we must seek to separate and consecrate ourselves unto the Lord before attempting to pour into others.

Prior to calling his twelve disciples, Jesus had grown from a child into an adult. Consequently we can presume He experienced the challenges that humans face growing up in a society and culture. His experiences may have included getting along as a member of His family, carrying out chores and being submissive to His parents, dealing with siblings, peers and the social issues of His day. As a young man He worked as a carpenter. After living for thirty (30) years among His people, growing in wisdom and stature, establishing a visible relationship with God, receiving confirmation of His call and consecrating Himself, Jesus then chose twelve mentees.

The mentor calls His mentees

When Jesus was ready, prepared, He invited by name a limited number of men, 12, to become a part of His Life—His inner circle. This was not the call to salvation; this was the call to mentorship—a relationship in which a more experienced or more knowledgeable person helps to guide a less experienced or less knowledgeable person.⁷

Prior to calling His twelve (12) disciples, Jesus had many followers, disciples, who followed Him and listen to His teaching, and participated and/or witnessed great miracles performed by Jesus. They were his followers by will and He gladly received and ministered to them. However, the level of ministry was limited and Jesus often parted ways with them to get rest and teach others. Jesus did this for about a year. Then He became less committed to teaching crowds, and spent a significant amount of time teaching and grooming His twelve mentees and less committed to the multitudes. Why would Jesus do this? Doesn't it make sense to reach as many as possible, so that the work could flourish? Let us reflect briefly.

1. Jesus called His mentees—He chose them by name. Perhaps Jesus' mentees were designated to him by the Father.
2. He was accountable for his mentees. While praying to the Father for His disciples, Jesus mentions that He “protected them and kept them safe” and that none of them were lost except the “son of perdition,” that is, the one who was already in a damned state.”⁸
3. They were connected by and for purpose. By trade several were already fishermen, Jesus would mentor them to become fishers of men.⁹
4. They were needy –institutionally and internally oppressed (Jesus too, had been raised as such can anything good come from Nazareth?).¹⁰

The impartation process

Mentees require personal attention. They must see, touch, hear and interact with the mentor. Jesus could, and for a while did teach, advise, lecture, inspire, and encourage multitudes; But He only chose to personally mentor the twelve (12). Jesus wasn't limited by His potential, but by the ability of the pupil. His mentees demanded much attention for learning and retention. The impartation process included:

- Teaching and learning –parables and principles
- Practical application—observing Jesus' interactions with others, dealing with issues and conflicts
- fellowshipping with mentees

6. Luke 6:1-13, NIV

7. Mentorship. <https://en.wikipedia.org/wiki/Mentorship>

8. Got questions. Who is the son of perdition? <https://www.gotquestions.org/son-of-perdition.html>

9. Mark 1:16-20

10. John 1:46

Too often mentors engage in a relationship, and find that they are too busy to commit the quality time necessary to seek out and mentor the mentee. Although Jesus took 30 years to prepare, he was ready when He chose His disciples so he gave them his life. They got to see Jesus at his best and otherwise. They saw him at morning, noon and night. They saw how he dealt with people and situations in public and private. In this way, they knew firsthand how they were to live and minister. How they were to interact among themselves and others.

Commissioning and transforming of mentees

Nearing his earthly departure, Jesus called his disciples together, spoke of the significance of his death and suffering, prayed, commanded them to carry on the work of making disciples and empowered them to do the work.

1. Institution of the Lord's Supper – This practice was intended to aid the memory and keep fresh the relationship that had been formed and the purpose for which Jesus came and gave His life. They were to practice it and do it often.¹¹

2. Great Commission – Jesus commanded his disciples to engage in the work as their mission. This was the commander's intent. Today Christians still use this command as the guiding text for evangelistic ministry.¹²

3. Empowered by the Holy Spirit – Jesus said to His mentees that He must go away but he would send them the Holy Spirit, who would serve to empower them for the work of the ministry, without which they would be ineffective.¹³

Summary

In an effective mentoring relationship, the mentee is transformed into a responsible and productive servant leader. Four noteworthy considerations in Jesus' relationship with his twelve disciples are preparing to be a mentor, connecting with mentees, impartation to mentees, and the commissioning and transforming of mentees.

Jesus only mentored twelve (12) oppressed men, during His time on earth. He led eleven (11) of them through the commissioning and transformation process. The son of perdition was the only one lost. His disciples became the pillars of the Christian Church and were invaluable to establishing and supporting the spread of the gospel from Jerusalem, to Judea, to Samaria, and to the uttermost part of the world.

Today, more than 2000 years later, Christianity is the largest religious body in the world and it continues to grow.

11. Luke 22:7-22

12. Matthew 28:16-20

13. Acts 2:1-4



**By
Ms. Candice Pettaway**

Literacy Coach in Tuscaloosa City Schools and Adjunct English Instructor at Selma University, earned a Bachelor of Science in Secondary Education English/ Language Arts - Alabama A&M University, a Master of Liberal Arts in English - Auburn University Montgomery, and Post-Master's Certificate in Educational Leadership and Administration - The George Washington University.

The historical Selma University blazes the summer semester to formally ignite its online learning program. This method of virtual instruction provides students the opportunity to receive a world-class education remotely. The students must first enroll in the school and have access to the internet through a desktop or laptop computer to navigate through the online courses effectively.

Dr. Stanford Angion, Vice President for Academic Affairs, notes that the goals of creating an online learning component are “to provide existing and potential students with greater opportunities for earning a degree at Selma University. Currently, non-traditional students make up a large portion of our student body. Many of our non-traditional students have families and jobs; consequently, the flexibility offered by taking online classes may be of great benefit to helping them stay on track with their graduation goals.” Dr. Angion also adds that “the availability of online courses is expected to reduce the graduation time” for the students enrolled at the five (5) extension sites. “Although online courses are expected to have a markedly positive impact on non-traditional and extension student enrollment, online courses are available to all students who desire to take online courses,” Dr. Angion notes.

The Summer 2018 pilot offered two courses: Microcomputer Application and Freshman English I which were taught by Ms. Yulanda Randolph and Ms. Candice Pettaway, respectively. The university is excited about its instructional advancements, and they are gearing up for more online learning courses in the upcoming Fall semester.

Some advantages of studying online include the following:

1. Flexibility to complete course work at a time and place that is most beneficial to the student. That is quite valuable for working students and parents.
2. Alleviates the need for transportation to and from class.
3. Allows greater flexibility in course selection by alleviating the possibility for class conflicts.
4. Increase students use of technology
5. Encourage students to exercise self-discipline and demonstrate personal accountability.

Academic Calendar Fall Semester 2018

DATE	DAY	ACTIVITIES
August 1- 3	Wednesday – Friday	Faculty and Staff Workshop
August 4	Saturday	On-campus freshman arrives
August 6	Monday	New students orientation
August 7	Tuesday	Freshman testing
August 7	Tuesday	Returning students' housing check-in
August 8-11	Wednesday – Saturday	Student registration
August 11	Saturday	Saturday classes begin
August 13	Monday	Weekday classes begin
August 13	Monday	Late registration begins
August 14	Tuesday	Remaining extensions and evening students registration
August 18	Saturday	Last day of registration
August 18	Saturday	Last day to ADD or DROP courses
August 21	Tuesday	Last day to validate students schedules
August 27	Monday	Graduation applications due
August 28	Tuesday	Last day to reinstate students schedules
August 29	Wednesday	Opening Convocation – 11:00 A.M.
September 3	Monday	Labor Day (school closed)
September 4	Tuesday	Classes resume - 8:00 A.M.
September 24	Monday	Last day to remove an "I"
October 8-13	Monday – Saturday	Mid-semester evaluations
October 16	Tuesday	Mid-semester grades due by 4:00 P.M.
October 16-18	Tuesday – Thursday	Dr. Nathan M. Carter Preaching Series
October 19	Friday	Last day to withdraw from a course
November 5	Monday	Pre-registration for spring 2019 begins
November 12	Monday	Veterans Day (school closed)
November 12-16	Monday - Friday	Alabama State Missionary Baptist Convention
November 13	Tuesday	Classes resume - 8:00 A.M.
November 21-24	Wednesday – Saturday	Thanksgiving Holiday (school closed)
November 26	Monday	Classes resume – 8:00 A.M.
November 26	Monday	Last day to withdraw from school
December 10-15	Monday – Saturday	Final Examinations
December 17	Monday	Faculty grades due by 12:00 P.M.
December 18	Tuesday	Semester ends

About Selma University

Selma University is a four-year bible college that offers ministerial degrees as well as general study degrees. Its mission is to prepare men and women to be servant leaders throughout the world. As a Christian college, Selma University seeks to stimulate students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.

In an effort to fulfill its mission, Selma University is committed to achieving the following goals:

1. Preparing scholarly and faithful leaders in all the areas they choose to serve.
2. Creating communities of academic inquiry by providing the necessary resources within the school and beyond.
3. Creating an environment that is both spiritual and academic, which enables students to develop ethical character during their academic endeavor and in the future.
4. Reaching disadvantaged students whose circumstances have thwarted their efforts for normal educational opportunities.

DEGREE OFFERINGS

Associate of Arts

Associate of Arts in Bible and Theology

Associate of Health Science in Patient Care
Technology

Nursing Care Concentration

Phlebotomy Concentration

EKG Technician

Bachelor's of Arts and Sciences

Bible and Pastoral Ministry

General Studies

General Studies

Business Administration

Biology

Biology Health Science

Biology Physical Education

Bible, Theology and Christian Education

Master of Arts

Bible and Pastoral Ministry

Bible and Christian Education

ADMISSIONS PROCEDURES

- Complete and return an Official Application and Entry Essay to Selma University.
- Have all official transcripts from your previous high school(s) and college(s) sent to Selma University.
- Have Immunization Record, Physical Examination Form, & TB-skin test results.
- Three Character Reference Recommendations (Form online at www.selmauniversity.edu)
- Selma University has an "Open Door" policy ("ACT" & "SAT" scores are not required, but encouraged) For more information, contact the Admissions Office at (334) 872-2533, Ext. 116 or 117, Fax (334) 875-0002 E-mail: admissions@selmauniversity.edu

Application for admissions should be made on forms provided by the college. All application materials should be received by the Office of Admissions one month prior to applicant's desired enrollment. Selma University has an open door policy.

All correspondences, transcripts, medical forms and other documents must be mailed to:

Selma University
Office of Admissions and Records
1501 Lapsley Street
Selma, Alabama 36701



Selma University is accredited by the Commission on Accreditation of the Association for Biblical Higher Education.

Financial Information

The following regulations govern the discharge of financial obligations to Selma University. Students are required to pay the college fees upon registration, at the beginning of each semester. The student **will not** be able to start classes until general fees are paid. The student is expected to fulfill their financial obligations to the school. When a student desires that a bill be sent to their guardians, the student may request that a statement from the Business Office be mailed to them. However, this does not release the student from penalties if bills are not paid when due.

Student Expenses

General Fees/Year	First Semester	Second Semester	Total (Yr.)
Application Fee	\$30.00		\$30.00
Activity	\$30.00	\$30.00	\$60.00
Library	\$50.00	\$50.00	\$100.00
I.D. Card	\$20.00		\$20.00
Car Decal	\$25.00		\$25.00
Technology	<u>\$50.00</u>	<u>\$50.00</u>	<u>\$100.00</u>
TOTAL FEES	\$205.00	\$130.00	\$335.00
Tuition	\$3,800.00	\$3,800.00	\$7,600.00
Room & Board	<u>\$3,200.00</u>	<u>\$3,200.00</u>	<u>\$6,400.00</u>
Semester Cost	\$7,205.00	\$7,130.00	\$14,335.00
YEARLY TOTAL	<u>\$14,335.00</u>		

Note: This is based on 12-18 hours semester.

Laboratory Fees / Semester

Allied Health Labs \$345.00
 Science Lab Fees \$60.00 per lab

Graduation Fees:

Baccalaureate Degree \$125.00
 Master Degree \$150.00

Other Fees:

Schedule Change (each) \$10.00
 Transcripts (after the first) ... \$8.00 (online only)
 Auto Tag (car registration)... \$25.00 (per car)
 Replacement I.D. Cards \$20.00

Tuition

Degree

Per Semester Hour
 (1-11 Credit Hours) \$345.00 per credit hour
 (12-18 Credit Hours) \$317.00 per credit hour
 Overload Hours (19+) \$317.00 per credit hour

Audit Course \$500.00



SELMA UNIVERSITY...



CREATING OUR FUTURE!