

THE
FOUNDATION

GAMMON
THEOLOGICAL SEMINARY
ATLANTA, GA.



*Theological
Education*

*Relevant
Prophecy
Sensitive
Priesthood*



**Featuring the 1969 Thirkield-Jones Lectures
by Dr. Orville H. McKay**

THE FOUNDATION

PUBLISHED BY

GAMMON THEOLOGICAL SEMINARY

ATLANTA, GEORGIA 30314

M. J. JONES, *Editor*

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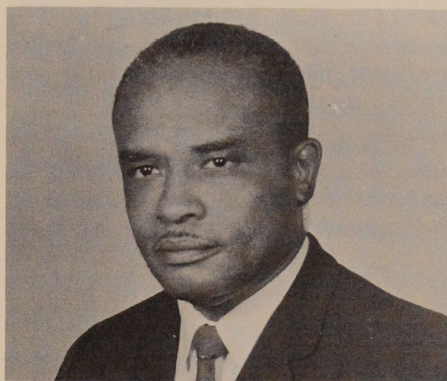
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ARTICLES BY OUR PRESIDENT-DIRECTOR INCLUDED IN THE UPPER ROOM

Our President-Director contributes a chapter to Upper Room Book entitled, *When Fires Burn*, "On Being Religious in a Climate of Doubt."

In addition to the Upper Room devotional book cited above, the paper which Dr. Jones read to the workshop during the Meeting of the Black Methodist for Church Renewal, entitled "Theological Implications of Black Awareness," *Religion in Life* has solicited the same for publication. The article will appear in the fall issue of *Religion in Life*.



GAMMON THEOLOGICAL SEMINARY TODAY

The Board of Trustees of Gammon Theological Seminary, in its March 21st Meeting, took some far-reaching actions which will change the destiny of the seminary for years to come. They were decisions which will make a radical difference in the life of the school, and

which will be a surprise to many alumni as relates to what it will mean to the old land mark that they knew and loved so well. We cannot think of Gammon today, except that we relate some of those actions to the changes which will result in the life of the Seminary.

RATIONALE OF THE BOARD'S ACTIONS

(1) The Board had already leased most of the land on the old campus to Asbury Hills, for the purpose of developing a non-profit complex facility for the aged.

(2) The Board had already been rather forced to sell the Atlanta Public School Board a large portion of the remaining land upon which they have already erected a large building overshadowing almost all the rest of the land.

(3) Then too, the many ancient and stately homes situated on the remaining land, which once housed faculty members, are now all badly in need of repairs.

(4) Furthermore, the student apartments on the old Gammon campus, which still are used to house the major number of our married students, are themselves old and rather far removed from the Beckwith Street building.

(5) These apartments, though in fairly good repair, could best serve if they were nearer the libraries of the Interdenominational Theological Center, the Atlanta University Center, and other Center educational facilities for culture and study.

It was the Board's conclusions that the relocation of the married students in new quarters would greatly reduce the cost of school for them, and make

scholarship needs much less.

In light of the above, it is hopeful that a unification of the campus on Beckwith Street, by the relocation of the married students, would provide a more modern building with up-to-date living conditions, more conducive to study and creature comforts.

The Board has an offer from the Atlanta School Board for the purchase of the remaining four and one-half acres of land commonly known as Faculty Row;

thus, phasing out the rest of the old campus, excluding the present married student apartments, which we would retain with one-half acre of land.

In making this decision, the Board had also been assured by the Atlanta Housing Authority that they can purchase approximately 4 acres of land just one block east on Beckwith Street for the amount of \$40,000 per acre.

With the above background, the Board voted the following Resolution:



RESOLUTION I

RESOLVED that Gammon Theological Seminary be and it hereby is authorized to lease to Asbury Hills, Inc. a tract of land on the Old Gammon Campus comprising approximately 3.2 acres in the vicinity of the Administration Building; that such lease extend for a period of approximately seventy-six years at an annual rental of \$500.00, with the option to extend the same for an additional period of twenty years; that such lease provide that the premises be used for the purpose of developing and maintaining a housing facility for the elderly; that such lease provide that should the operation of the lessee produce any profits beyond a reasonable amount for replacement, etc., all such excess profits shall be shared equally by the lessee and the lessor; and that such lease contain those other terms and provisions set forth

in the draft of lease presented to this meeting.

FURTHER RESOLVED that Bishop Charles F. Golden, as Chairman of the Board of Trustees, or Bishop L. Scott Allen, as Vice Chairman of the Board of Trustees, and Noah W. Moore, Jr., as Secretary of the Board of Trustees, or J. D. Grier, Jr. as Assistant Secretary of the Board of Trustees, be authorized to execute such lease in behalf of Gammon Theological Seminary.

FURTHER RESOLVED that the execution of such lease operate to terminate and cancel that Lease Agreement executed by the parties under date of , 1967, covering the same premises and other property, as well as that Lease Agreement executed by the parties under date of August 29, 1966, covering approximately six acres.



RESOLUTION II

WHEREAS, this Board has authorized the execution of a long-term lease to Asbury Hills, Inc. covering approximately three acres located in the vicinity of the Administration Building on the Old Gammon Campus; and

WHEREAS, this Board has heretofore expressed its purpose to commit the balance of the southerly half of the Old Gammon Campus to Asbury Hills, Inc. for use as a nursing home and other ap-

propriate facilities for the benefit of the elderly.

NOW, THEREFORE, BE IT RESOLVED that Gammon Theological Seminary, through this Board of Trustees, commit the balance of the southerly half of the Old Gammon Campus (approximately nine acres) to the development and maintenance of facilities for the elderly in the form of a nursing home, a community center, and/or related units.



RESOLUTION III

WHEREAS, the major portion of the Old Gammon Campus has been sold to the Atlanta Board of Education and/or committed by long term leases to Asbury Hills, Inc.; and

WHEREAS, the development of facilities in a new area, in closer proximity to the Interdenominational Theological Center, appears to be in the best interests of the institution.

NOW, THEREFORE, BE IT RESOLVED that Gammon Theological Seminary move to sell that portion of its remaining property on the northerly half of the Old Campus (which abuts on the east the property previously conveyed to the Atlanta Board of Education), excepting only a strip of land along Marcy Street on which are located two apartment buildings; the property to be so sold to contain approximately four and one-half (4½) acres.

FURTHER RESOLVED that the Properties Committee of this Board be authorized to negotiate with interested parties to establish the highest possible purchase price.

FURTHER RESOLVED that Bishop Charles F. Golden, as Chairman of the Board of Trustees, or Bishop L. Scott Allen, as Vice Chairman of the Board of Trustees, and Noah W. Moore, Jr., as Secretary of the Board of Trustees, or J. D. Grier, Jr. as Assistant Secretary of the Board of Trustees, be authorized to execute in behalf of Gammon Theological Seminary such deed of convey-

FURTHER RESOLVED that the Chairman of the Board of Trustees, or the Vice Chairman, and the Secretary of the Board of Trustees, or the Assistant Secretary, be authorized to execute in behalf of Gammon Theological Seminary a long-term lease in favor of Asbury Hills, Inc. at such time as that corporation shall request it and give evidence of its readiness to proceed with the appropriate development.

ance and other documents as reasonably may be required for the purpose of effecting such sale.

FURTHER RESOLVED that Gammon Theological Seminary be authorized to purchase, at a price of \$40,000.00 per acre, approximately four acres of Urban Renewal land fronting on Beckwith Street, as the same has been outlined by the Housing Authority of the City of Atlanta in the Beckwith Street Urban Renewal Area.

FURTHER RESOLVED that the Chairman or the Vice Chairman of the Board of Trustees be authorized to act in behalf of Gammon Theological Seminary in making application to the Housing Authority for the purchase of the said property.

1. To authorize the Committee on Properties and the Finance Committee, in consultation with the Executive Committee, to make preparation to build a new married students complex on the new site, and present such plans to the full Board as soon as it is ready, including architectural plans, with ways and means of financing the same.

2. To employ an architect to develop plans which would provide adequate modern married students apartments and other educational features within one building to be situated on the new Beckwith Street site.

3. To give some tentative consideration to the total cost, and general feature statement contained in an attached section.

STUDENT DORMITORY NEEDS WITHIN THE ATLANTA UNIVERSITY CENTER

Gammon is currently in need of thirty apartments to relocate all of the married students on the old campus, and ten to fifteen new apartments to house those additional married and single Gammon students who will come this fall and those now being housed by ITC in the ITC-owned apartments.

Within the past year, developments on the ITC and old Gammon campuses have indicated that the needs within the context of the Center will be even greater with the coming of the Johnson C. Smith School of Religion, and with the possible coming of the Church of God Seminary from Memphis, Tennessee. The American Association of Theological Schools has, in addition to the above mentioned factors, indicated that denominations should, as far as possible, provide living facilities for students, thus freeing the Center itself to provide quality theological education with its limited resources. It is not only in Gammon's best interest to provide this new complex, but it will be to the advantage of the total Center community, including the Atlanta University Center and other larger educational interests in the total Atlanta community.

While Gammon has not made a scientific study of the needs, projections are based on the requests received from day to day for this type student housing, and conference accommodations from the total Atlanta community. This year alone Gammon has turned away some twenty-five or more conference requests, and many requests for apartment living quarters for married and single students as well as faculty members.

Suggested Name: The Gammon Theological Seminary Married Students Complex and Center for Continuing Education

Some Preliminary Thoughts on Physical Features: The building, according to current married student demands, should be a building consisting of some four or five stories contained in one or two units, with a variety of types of accommodations ranging from three-bedroom apartments to one-bedroom type,

with very few, if any, utility type apartments.

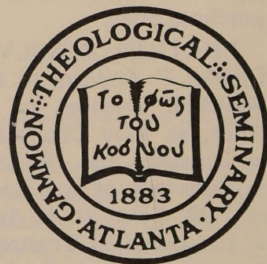
In meeting with a group of current student wives, it was their suggestion that there is greater need for one, two, and three-bedroom apartments than there is for the utility type. They also pointed out that at least one bedroom was needed if the husband is to be fully free for home study.

Approximate number of apartments needed:

- a) There should be 15 three-bedroom apartments
- b) There should be 40 two-bedroom apartments
- c) There should be 40 one-bedroom apartments
- d) There should be five utility type apartments
- e) There should be at least one lounge on each floor

In addition to the total of one hundred units of apartments, such a facility should provide additional guest rooms to accommodate at least 25 to 50 or more guests, with four large conference rooms, office spaces, and a worship center to utilize the windows from the old campus building.

The basement of the first unit of the building should include recreational facilities, a laundry, and, if possible, two small apartments for janitors, etc.



THE DIRECTOR OF RECRUITMENT

The Recruitment Office of Gammon Theological Seminary is the only full-time office of its kind within the Interdenominational Theological Center community. This fact alone gives some indication of its importance, its responsibility and its scope. Requests come to our office from many quarters, and no request, if it pertains to recruitment and public relations, is considered unreasonable.

We have just recently held a "Week-end Conference on the Ministry" on our campus. This conference brought to our school college students and religious life personnel from thirty-eight colleges and universities. Through this enterprise we tried to acquaint the students with our school and its offerings, and also to crystallize their commitment to the ministry as a vocational choice. Most of these students have decided to labor in fields of Christian service, while some others have not.

As one of the coordinators for the conference, I was grateful for the participation of so many persons. The conference was attended by approximately one hundred twenty persons, of which one hundred eight (108) were students. The results were gratifying, for more than half of the students committed themselves to attend the Interdenominational Theological Center upon their graduation from college. Gammon, as an entity within the ITC, played a most important role in the conference. Several United Methodist students, approximately 17, indicated their preference for Gammon upon completion of their undergraduate work. These commitments, plus others, assures us that our school will have entering students for some years to come.

It is becoming increasingly apparent that Gammon and ITC must attract white (caucasian) students if the ministry is to be relevant in this age. Our recruitment endeavors, therefore, must expand to the point of including white colleges in our visitations and correspondence. It is encouraging to note that several white students are presently enrolled, and others have expressed an interest in matriculating here.



REVEREND ALFRED L. NORRIS

The Gammon Recruitment Office has been in consultation with the Southern Regional Office of the National Urban League, headquartered here in Atlanta. The Urban League sponsors an intensive program called "New Careers Opportunity," through which college students throughout the nation are apprised of various careers now open for their consideration. Many of these careers and vocations are not necessarily "new," but do have new approaches and innovations encouched in their philosophies. We believe that this is true of the ministry, to some degree. Added to this contention is the fact that in the past a consideration of the ministry as a vocation has seldom been included in career conferences. Because of this negligence, the ministry, a rewarding profession, has been cheapened and its ranks depleted. We trust that this dilemma can be arrested through the cooperative efforts of our office and the Urban League.

We are still seeking referrals and recommendations for prospective students from you, our readers and well-wishers. If you know of any potential students or candidates for the Christian ministry, please indicate same on the card below, and mail to this office as soon as possible.

Recruitment Information

(POTENTIAL STUDENT)

Name_____

Age_____Sex_____

Home Address_____Phone_____

City_____State_____Zip Code_____

☐ In School ☐ Yes ☐ No If so, where?_____

School Classification _____ Graduated? ☐ Yes ☐ No If so, when?_____

School Address_____

Marital Status (Circle one) M S

Children ☐ Yes ☐ No If yes, how many? _____

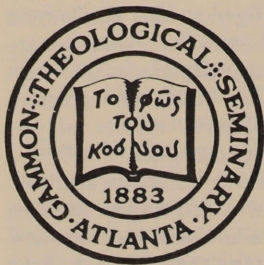
Children's ages_____

Gainfully employed ☐ Yes ☐ No Nature of Employment_____

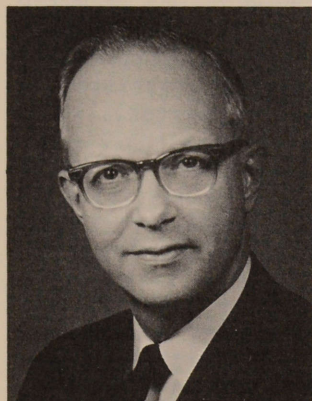
Spouse Employed ☐ Yes ☐ No Nature of spouse's employment_____

Return to:

OFFICE OF RECRUITMENT
GAMMON THEOLOGICAL SEMINARY
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Atlanta, Georgia 30314



by Dr. Orville H. McKay



"As the New Creation"

For some time I have been interested in relating the doctrine of the church to three of the central doctrines of Christian thought, namely, creation, incarnation, and redemption. I think that the time is ripe to do it. This is true because the cultural tempests of the age have swept away many non-essentials, and we can now discern more clearly what the church really is. As Monica Furlong, English churchwoman and journalist, has put it so clearly writing in the English newspaper, *The Guardian*:

"The best thing about being a Christian at the moment is that organized religion has collapsed. . . . for those who have ears to hear and lips to tell, it is common knowledge that the foundations have shivered, that there are cracks a mile wide in the walls, that the hot ashes are falling like rain on our piety, and that the lava is curling about our sacred objects. When we try to walk in the old paths of religion we find them broken and obliterated. . . . but I cannot imagine a more enjoyable time to be a Christian, except possibly in the first few centuries of the Church. For while the great holocaust is sweeping away much that is beautiful and all that is safe and comfortable and unquestioned, it is relieving us of mounds of Christian bric-a-brac as well, and the liberation is unspeakable."

Consider the Church I

Stripped of our nonsense we may almost be like the early Christians painting their primitive symbols on the walls of the catacombs—the fish, the grapes, the loaves of bread, the cross, the monogram of Christ—confident that having done so they had described the necessities of life." (11 January 1963 quote in John A. T. Robinson, "The New Reformation" pp. 28, 29 Westminster Press, 1965)

The time in which we live is one whose climate is favorable for a vital consideration of the church. Much of the encumbrances are gone. The only things left to us are the essentials.

And furthermore, those who have been nurtured by the church and who love her will welcome any prescription that may promise the renewal of the church's life. In his encyclical letter on the condition of labor, dated May 15, 1891, Pope Leo XIII said: "When a society is perishing, the true advice to give to those who would restore it, is to recall it to the principles from which it sprang."

This is true of the church. When it is in peril, let us recall the principles from which it sprang.

These lectures are an attempt to look at some of the essentials of Christian awareness, some of the principles of Christian understanding out of which an adequate conception of the church must be built. And so "Consider the Church:"

First as the "New Creation;" second as "Continuing Incarnation;" and third as the "Serving Community."

These lectures make no claim to be an adequate discussion of the doctrine of the church. Rather, they are meant to be sign posts pointing in important directions, reminders of truth that is fundamental.

Further, these lectures are not to be regarded as finished essays. The pressure of my administrative responsibility has kept me from extending reading and reflection. But my thinking, such as it is, I am happy to share with you.

I doubt that there is anything more widely discussed in theological seminaries and in all the structures of the church than renewal, *aggiornamento*, the birth of new life in the church. Because the term "renewal" is widely used and in so many contexts, it is a slippery term. It may signify many things: the reshaping of ecclesiastical structure; fresh involvement of certain segments of the church, especially the laity; the discovery of contemporary forms of communication with a secular culture; a strengthened thrust toward unity; and the immersion of the church in mission for the achievement of solutions to the current problems of social justice that plague human existence.

These concerns arise out of the state of our cultural and social existence marked by signs of church membership reaching a plateau and beginning to go down, declining church attendance, fewer preministerial students in colleges and universities, indications of shrinkage in church income, and clergymen leaving the parish ministry. Further, a whole medley of voices are cautioning us that we are living in times that are post-Christian, post-ecclesiastical, post-religious, and even post-personal. It is no wonder that there is concern for renewal.

It is in the hope that we may think meaningfully about renewal that we are now considering the church as the new creation. Some of our current pessimism and loss of heart about the future of the church may be due to the fact that we have lost sight of what the church is.

You will recall how in Goethe's *Faust*, Mephistopheles, having gone stale and sour himself, found the world to be in

the same state, the mirror of his own inner predicament. And he reported the world's sorry condition to the Almighty. But the archangels took no notice of him and continued to sing of eternal freshness.

One is not guilty of being cavalier with the seriousness of our predicament, if he suggests that the church in her moods of dark pessimism about the future should look to her own state of health. It may be that at least part of our jaundiced view is due to our jaundiced eyes. This should be no surprise, for we do have jaundiced eyes.

Writing eight years ago in his disturbing little book, "The Noise of Solemn Assemblies," sociologist Peter Berger pointed out that the middle class churches of this country have developed a kind of program that is really what he described as "a process of religious inoculation, by which small doses of Christianoid concepts and terminology are injected in the consciousness. By the time the process is completed, the individual is effectively immunized against any real encounter with the Christian message. In most cases, this presumably coincides with the stage in life where people become church members." (116)

Berger goes on to say that the result of this process is a so-called matured individual. "He becomes a well-functioning, well-adjusted adult in the American culture. Religion is a sentimental accompaniment of this socialization." (117)

What this means is that all too often the church is a mildly baptized reflection of the society in which it exists. The ring of assured witness and distinctive life are lacking.

And here we need to recover the authenticity of articulation and life style which the New Testament described as the "New Creation." Notice some of the key passages:

"... get rid of your old self, which made you live as you used to—the old self which was being destroyed by its deceitful desires. Your hearts and minds must be made completely new. You must put in the new self, which is created in God's likeness, and reveals itself in the true life that is upright and holy." (Eph.

4:22-24, *Good News for Modern Man.*)

"... you have died, and your life is hidden with Christ in God. Your real life is in Christ . . . You have put off the old self with its habits, and have put on the new self. This is the new man which God, its creator, is constantly renewing in his own image, to bring you to a full knowledge of himself. As a result, there are no Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves, or free men, but Christ is all, Christ is in all." (Col. 3:3, 4, 9-11, Good News for Modern Man.)

"If anyone is in Christ, he is a new creation; the old has passed away, behold the new has come. All this is from God . . ." (II Cor. 5:17, 18)

"For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God." (Gal. 6:15, 16).

What does it all mean? It means that to be "in Christ," to be in truth a part of God's people, is to enter into a radically new dimension of life. In fact, it is to be made over, to be a new creation.

Paul Tillich, in the sermon which gives the title to his little book "The New Being," begins by saying: "If I were asked to sum up the Christian message for our time in two words, I would say with Paul: It is the message of a 'New Creation.' We have read something of the New Creation in Paul's second letter to the Corinthians. Let me repeat one of his sentences in the words of an exact translation: 'If anyone is in union with Christ he is a new being; the old state of things has passed away; there is a new state of things.' Christianity is the message of the New Creation, the New Being, the New Reality which has appeared with the appearance of Jesus who for this reason, and just for this reason, is called the Christ. For the Christ, the Messiah, the selected and anointed one is He who brings the new state of things." (p. 15)

Obviously, the New Testament idea of the new creation is derived from the ancient Hebrew conception of creation.

The Old Testament view of creation in Genesis is a religious affirmation about God, primarily His character and His mighty acts of redemption. The creation stories have as their main thrust not a detailed description of the process by which the universe came to be. Rather, these stories intend to emphasize the sovereignty of God and the dependence of the creature upon Him. The very orderliness of creation is not understood in the Greek sense of KOSMOS wherein the parts are harmonized by an inherent reason. Rather, in the Hebrew view there is a divinely decreed order in which each creature fulfills the Creator's will.

Let us emphasize it: In the Hebrew understanding of creation, the created is not the product of its own doing or inherent genius; that which is made has a Maker; the creature has a Creator. And the two are not the same. And further; the very process of creation is a religious affirmation of the sovereignty of God.

But the idea of creation does not stand in solitary and majestic isolation. For grounded in it and emanating from it is the unceasing action of the sovereign God in redeeming, recreating what He has created. The whole book of Genesis is a running account of God's redemptive acts beginning in the garden and ending with the patriarchs, the chosen people, the people of the covenant, the people of God. The Creator does not desert his creation but moves through its history in redemptive, recreative action.

In the thinking of the Prophets, the theme of the Creator's sovereignty and redemptive intention is refined in ethical and psychological understanding and expressed in poetic beauty. Here the direction of thought about creation is not backward in history but forward into a future wherein God will make a new beginning; man will be given a new heart and enter into a new covenant relationship; the very scene of history will be radically reoriented so that "every valley shall be exalted and every mountain and hill made low, and the crooked straight and the rough places plain, and the glory of the Lord shall be revealed." (Isa. 40:4, 5)

Thus the creation is brought, by the sovereign will of God, to a new creation. And history is the scene in which the mighty redemptive action of God takes place.

The New Testament sees this as transpiring in the experience of those who are in union with Christ. In the total fact of his being—the so-called Christ event, his life, death, resurrection, yes and the gift of the Holy Spirit—in that, the new has taken place and continues to take place as experienced reality. In the language of the early church: the old self dies, and the new self created in God's likeness is put on. And this is inherent in being in union with Christ. The old passes away, the new comes. And there is no religious rite (circumcision or uncircumcision) that counts for anything; only the known reality of the new creation has significance. The church then is the fellowship of those who in union with Christ have entered into the new being, who have experienced the new creation, or to use New Testament language are "new creatures in Christ."

What does not mean? It means, for one thing, that we are stripped of what Monica Furlong calls "mounds of Christian bric-a-brac." Religious rites are non-essential except as they express the new creation—"neither circumcision counts for anything nor uncircumcision." (Gal. 6:15) In fact, as Tillich points out, it means that "no religion matters—only a New Creation." (*The New Being*, p. 16) The sacraments, orders of worship, habits of religious observance—all of this is beside the point apart from the transforming experience of being made a new creature through union with Christ.

This speaks with urgency to the central issue of the much-discussed renewal of the church. It was stated in biting phrases by Nietzsche when in describing Christians he wrote: "They will have to sing better songs to make me believe in their Redeemer: his disciples would have to look more Redeemed!" Exactly! There is a kind of self-authenticating witness about the presence of those who have moved from the academic discussion of redemption into the discovery of its meaning in existential terms. There is no amount of activism, or change in church structure, or refinement of theological

insight, or redesigned public worship and personal piety that can take the place of becoming a new creature in Christ. As Visser 'T Hooft has said it in his little book on *The Renewal of the Church*:

"True renewal is not to be equated with adaptation to a changed situation, with a passage from lethargy to activism, with a change of structure or with new forms of expression. Far too often these signs of life, or (to use the phrase of R. A. Knox) these forms of enthusiasm, which may very well be mere signs of the vitality of natural man, have been taken or are taken as evidence, that a true reformation or renewal of the church takes place. The criterion of renewal, it cannot be said too strongly, is the newness of the new creation." (p. 121)

The matter of crucial importance is not to describe renewal in terms of the new creation, but rather to discern it happening upon the scene of human existence. The question is, does it happen? The crucial issue is not theoretical definition but practical reality. Does it happen?

Certainly it has happened. The church after Pentecost, forged by a fresh and vital awareness of God's activity in their midst, was surely a new creation. I never cease to marvel at the fact that it came to exist at all, let alone move in power and joy through the Roman world of the first century. But every age could bear some witness to the inspiring and transforming experience of those who became new creatures in Christ. And often it has been through seemingly unlikely people and in apparently unpropitious times that the miracle has occurred. Consider the eighteenth century, one that Carlyle described as "soul extinct, stomach well alive." It was in a land that John Richard Green, the historian, said was degraded to the point where "The poor were ignorant and brutal to a degree impossible to realize; the rich were given to an almost utter disbelief in God linked to a foulness of life now happily almost inconceivable." But it was in that time and place that the power of God wrought again and again the miracle of the new creation. And the Evangelical Revival wrote a new chapter in the story

both of the church and human existence.

What of the present? Certainly not in my lifetime has organized religion come under such heavy attack both from within and without as now. And in the midst of all the feverish criticism, defensiveness, planning and activity, there seems to be little of the freshness and joy and sustaining sense of being grasped by God for service that mark the New Creation. But here and there, sometimes in unforeseen situations and to unlikely people, the New Creation comes.

May I be permitted in this academic place to tell you of only one. She came out of that amazingly creative Christian fellowship in Washington, D. C. "The Church of the Savior." Catherine Marshall described her when she wrote a popular account of that church. Hear the story in Catherine Marshall's own words:

Meg, the product of a broken home, quit high school after her second year. There followed ten years of life so immoral as to be amoral. Men came and went. She drank heavily. There was an illegitimate baby, then finally marriage. Meg thought that marriage might change her. It didn't. She spent every Saturday night in a down-at-the-heel dance hall leading teenagers astray by her example. Her many extra-marital adventures helped drive her war-veteran husband to attempted suicide and a period in a psychiatric ward.

Then Meg came in contact with the people of the Church of the Savior.

"At first I thought those people were crazy," she told me. "Then I didn't care what they were. I suddenly wanted what they had."

Gradually she got what they had. With the help of Gordon Cosby and the other friends she made at the church she learned the healing forgiveness and the limitless strength of God. Forgiven and restored, Meg looked out on the world with new eyes. Her habitual guttersnipe profanity died in her. Her marriage was saved. Proof of the change came on another Saturday night.

"God," she said, "told me to go back

to the spot where I had dragged so many teenagers down and give them some good clean fun for a change." She did. One Saturday night a big burly policeman met her at the door of the dance hall.

"Lady, it's wonderful what you're doing for these kids," he confided. "You know there used to be the most awful woman down here."

Meg breathed a quick little prayer. "God, please don't let him recognize me. I can't take that—not yet." There was little danger. For the new Meg that had emerged from the ruins of her old life was in fact almost unrecognizable.

(READERS DIGEST, December 1953)

I have chosen a dramatic illustration of the new creation, one that comes out of a radically new church, in vital touch with the day and time in which we live. It does happen. To be sure, not always in such dramatically visible forms. But it happens. And out of it the true church is created and recreated.

In this the real issues of the God question are settled—issues that are not theoretical or speculative. But issues that spell out the answers to the great questions of personal worth, the significance of human existence, and power for living. And I venture to suggest that this matter of the new creation is the lively but often hidden issue undergirding the concern for church renewal. In fact, it is the central issue. As Tillich says: "This question . . . is of infinite importance. We should worry more about it than anything else between heaven and earth. The New Creation—this is our ultimate concern. . . . This matters; this alone matters ultimately. In comparison with it everything else, even religion or non-religion, even Christianity or non-Christianity, matter very little—and ultimately nothing." (*The New Being*, p. 19)

When that concern becomes our ultimate concern, we may begin to consider the church creatively, and we may also discover the way to renewal.

It is said that there was a ship off the coast of England anchored in a hazardous spot. It was a beacon ship with a great oil light on it. In the course of time a lighthouse was built, and the

ship no longer was used. But because there was so much sentiment attached to it, the ship was kept as a reminder of the past. In describing the ship, someone said that it was filled with flowers but not with fire.

If the church is not to linger on as a sentimental memorial of an age that is gone, it must again be filled with fire, the fire of the new creation. It is this that brings renewal. For it is this that makes all things new.

Consider the Church II

"As Continuing Incarnation"

Robert Frost wrote in his poem "Kitty Hawk:"

*Pulpiteers will censure
Our instinctive venture
Into what they call
The material
When we took that fall
From the apple tree.
But God's own descent
Into flesh was meant
As a demonstration
That the supreme merit
Lay in risking spirit
In substantiation.*

Indeed, the supreme act in the entire range of human experience may be the embodiment of spirit, the concretizing of the abstract, the incarnation of the ideal or the idea. All communication rests upon this; apart from it there is no speech that makes sense. And further, apart from it the noblest aspirations of the human spirit have but little effect upon the course of human events. As Emerson said it, "The universal does not attract us until it is housed in an individual."

It is this broadly conceived truth that is expressed in the Christian doctrine of incarnation, that God was in Christ; that the Word became flesh; that the Author of the universe—both distant and near—the Infinite Being who is more than anything we can think, that He has come to us in Jesus Christ, and that in the life, death and resurrection of Jesus is to be found our healing and our hope. There is the heart of our faith.

It is our purpose in this discussion to relate the principle underlying that

truth to what the church is. In a previous discussion we thought about the genesis, the bringing into being, of the church, the new creation. In the last lecture we shall think about the work of the church, its action, its function. But now we give our attention to its true nature, and we take our clue from the doctrine of the incarnation.

Admittedly, it is ultimately impossible to separate the origin of the church, its true being, and its work. For they are entwined in an intimacy that is more than mere juxtaposition; it is an interrelatedness that brooks no final distinction. However, for the purposes of greater clarity of thought we are considering them separately.

Hans Küng in his recent treatise, "The Church," reminds us that J. A. Möhler defined the Catholic Church accurately when he called it "the Son of God continually among men in human form . . . the continuing incarnation of Christ." (p. 240) Quite apart from the elaborate doctrinal buttressing of this conception in Roman Catholic thought, there is an elemental truth of which we must not lose sight when we think about the church. It is expressed in the simple promise of Jesus when he told his disciples that he would be with them always, that where two or three of them were gathered in his name, he would be in their midst. In a word, there is a Presence in the entity called the church that is more than structure and program and membership and buildings. As Bishop Gerald Kennedy has said, "It would be well for church members to be told regularly that

they are 'the body of Christ.' What a fine thing it would be if the Church never forgot that it is an extension of the incarnation."

To conceive of the church as "a continuing incarnation of Christ" or as an extension of the incarnation requires careful definition. The danger is that we may ascribe too much to the church. For there is a "once-for-allness" about the incarnation in the historic Christ event—his life, death, and resurrection—that is not repeated, or organizationally continued or extended. In fact, all other so-called incarnations find their genesis, their inspiration, their direction, and their judgment in the events to which we point when we say of Jesus that God was in him. And our saying that of him does not permit us to say it of any other person or institution in the same way.

Suppose we consider the church as continuing incarnation. And suppose further that we understand by that, that the church is indeed the Son of God among men, that what the church now is and says and does has the same ultimate authority as does He who lived and died and rose again for us and our redemption. Suppose all of that. What then? Then the church takes the next logical step and claims for herself what belongs alone to God, namely, infallibility; in a frightening way she becomes "the keeper of the keys."

We must consider the church as continuing incarnation in another way. I think the most helpful direction is suggested by the Pauline image of the church as the "body of Christ." He does this with telling effect in descriptions of the various gifts of the Spirit bestowed upon the individual members of the Christian fellowship and how they complement and need each other.

In the twelfth chapter of I Corinthians he writes of these varieties of gifts and services and forms of work, declaring that "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills." (I Cor. 12:11 RSV). Then he goes on to draw on the analogy of the body: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we

were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." (I Cor. 12:12, 13 RSV)

From this point Paul moves into a detailed illustrative discussion of the inter-relatedness and interdependence of the various parts of the body: the foot, the hand, the ear, the eye—in fact all of the parts so arranged by God that they form a coherent unity of mutual dependence, mutual suffering, and mutual joy. "If one member suffers, all suffer together; if one member is honored, all rejoice together." (I Cor. 12:26)

It is at this point that the apostle makes his central affirmation: "Now you are the body of Christ and individually members of it." That is the heart of the matter. Here is the true being of the church—a being that finds expression in the most excellent way of all which he describes in the following chapter, and concluding with the well known affirmation that the greatest is love.

Paul writes in a like vein in the twelfth chapter of Romans. Here again in describing the meaning and character of the Christian fellowship he uses the analogy of the body and its many parts or members. He says: "For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another." (Rom. 12:4, 5)

Here again is the vital center of the fellowship, here is the church—its members "though many are one body in Christ, and individually members one of another." And what distinctive quality characterizes that life of mutual relatedness in Christ? Again it is love that is morally alert, self-effacing, forgiving, non-violent, and that uses good as the means of overcoming evil.

Consider one further passage, a selection from Colossians. It is thought to be an ancient hymn inserted by the author into his letter. The hymn may be to some extent an expression of Hellenistic-Jewish speculations dealing with the relationship of Christ not to the individual or the local body of believers but rather with his meaning for the world and the whole universe. This hymn is also a significant affirmation concern-

ing the church. "Now Christ is the visible expression of the invisible God. He existed before creation began, for it was through him that everything was made, whether spiritual or material, seen or unseen. Through him, and for him, also, were created power and dominion, ownership and authority. In fact, every single thing was created through, and for, him. He is both the first principle and the upholding principle of the whole scheme of creation. And now he is the head of the body which is the Church. Life from nothing began through him, and life from the dead began through him, and he is, therefore, justly called the Lord of all. It was in him that the full nature of God chose to live, and through him God planned to reconcile in his own person, as it were, everything on earth and everything in Heaven by virtue of the sacrifice of the cross." (Col. 1:15-20, Phillips)

The main concern of this passage is for an adequate Christology. In delineating it, the author (whether Paul or one of his disciples) uses Hellenistic-Jewish concepts to exalt the uniqueness, the preeminence, of Jesus as the visible expression of the invisible God, the one through whom and for whom all creation came to be—indeed, the Lord of All. The primary concern here is not with ecclesiology but Christology. However, the church exists. The letter is addressed to the church. And so, what is the relationship of the church to this exalted view of Christ? What ecclesiology is derived from this Christology? The author of Colossians finds his answer in a direct affirmation set down almost as a kind of insertion in a hymn of cosmic concerns: "And now he is the head of the body which is the Church."

The church, then, is the instrument, the obedient servant, of Him who is its sovereign, its head. He is not only the Lord of all in cosmic range; he is the Lord of his own community, his body, the Church.

We use these New Testament insights as the primary resources for our consideration of the church as the continuing incarnation, the body of Christ. What conclusions may we draw?

First, let us say that all of this reinforces a conviction that must be em-

phasized again and again in our time, namely, the church is not incorporeal, it is not a purely spiritual being. It is of the earth, earthy. It is a body with structure and definition.

At the turn of the century theologians were doubtful about the church and her place in the Christian proclamation. Adolf Harnack took the position that the gospel as Jesus proclaimed it was concerned solely with the life within and not with external matters—certainly not with any such structure as the church. But Harnack said that the pressure of history would not permit it to remain that way. As he put it: "No religious movement can remain incorporeal. It must create *forms* for the common life and for the worship of God." (Quoted in Nygren, Anders, "Christ and His Church" p. 29)

I think it is true that Jesus envisioned no structural entity like the church as we know it. And certainly he had no clearly defined church doctrine. But out of the total impact of his life, death, and resurrection new life came to the world. And the demands of history required that it take shape. Those demands are a part of the existential situation. And they cannot be escaped.

Dr. Visser 't Hooft, speaking, recently at a meeting in Chicago, pled for a recognition of the necessity of structure in the life of the church. And his insight is a timely one. For the whole matter of structure, more often called "the establishment," is a problem for many caught up in the mood of contemporaneity. It is a mood that resists much that has sharpness of outline and organization of life.

But it is a mood that I think will pass, for it must encounter the bare facts of existence that Harnack stated better than a half century ago—"a religious movement cannot remain incorporeal." In our time it means coming to terms with councils and conferences, committees and boards, orders of worship and programs and procedures. For that is the way life is. Even God coming in Christ could not escape becoming involved with "the way it is." It meant for him feet that got dirty, a body that got tired and hungry, the grim facts of sorrow and loneliness and human de-

mands and death. And the contemporary vehicle for the communication of the gospel cannot escape it either.

Consider now two crucial issues in all forms of incarnation. The first is effectiveness of communication. For that is what incarnation, embodiment, is all about. Or to say it differently, the purpose of incarnation is revelation; there is that which must be made known. And if the communication is to be achieved, if the revelation is to take place, then the body which is its vehicle must be adapted to its task. In the now familiar phrase, "the medium is the message." The revelation to humanity must be in human form—utterly human, so significantly human that it was seen as "God sending his own son in the likeness of sinful flesh." (Romans 8:3) The incarnation was conditioned by that into which it came. Otherwise there would have been no incarnation of which we could know. In a word, when God sets out to reveal himself to man, the medium must be man if man is to get the message.

When that principle is applied to the life of the church, it means that the message of the gospel—what God has done in Christ for us men and our salvation—that message must be incarnate in forms, structures, ways of life that communicate with a given day and place. Otherwise the revelation is not seen and the communication does not take place.

And so the church, viewed as the body of Christ in human forms, must change as the course of human history changes. And further, the character of the change, its rapidity, and its radicalism are conditioned by the time in which the church is set. Revolutionary times call for revolutionary change. That is where we are now, and that is a significant part of our modern problem. It makes for upheaval, reaction, the so-called "crunch" in which many a pastor and congregation and church institution find themselves. It means the agony of breaking with the past, formulating new structures for the corporate Christian life, struggling to find new forms of worship and contemporary expressions of Christian faith.

Let me repeat it for emphasis: Here we meet one of the fundamental criteria of any attempt to incarnate. It can be

put simply in the question: Does it communicate? This issue is inherent in Paul's emphasis in Corinthians on the church as the body of Christ. In that church he had found a kind of rampant and irresponsible individualism that neglected the realm of relationships with one's fellowmen. Eduard Schweizer, Professor of New Testament in the University of Zurich, points out that Paul fought against this misunderstanding and "stressed the importance of man's body as the place on which, and by means of which, he lives his faith toward his fellowmen." ("The Church as the Body of Christ" John Knox Press 1964, p. 39) Thus, the body of Christ, the church is the means by which the faithful live their faith toward their fellowmen. And one of the essential criteria of the manner of that living is simply, does it communicate? Do its speech, its form of life and worship and service "come through?"

There is urgency in that question. For it is true, as Tillich pointed out, that "many of those who reject the word of God reject it because the way we say it is utterly meaningless to them." The so-called "saying it" embraces not only speech but the whole life and work of the church.

A part of the problem stems from the rapidity of the revolutionary changes of our time so that what was effective communication at one time shortly thereafter is a failure. An incarnation becomes worthless when the medium is no longer relevant.

President Kennedy in his "Profiles in Courage" wrote of ex-congressman T. V. Smith who spoke of "the lag between our way of thought and our way of life." And he expressed it in this anonymous doggerel:

*"There was a dachshund, once so long
He hadn't any notion
How long it took to notify
His tail of his emotion;
And so it happened, while his eyes
Were filled with woe and sadness
His little tail went wagging on
Because of previous gladness."*

(JOHN F. KENNEDY, Profiles in Courage, p. 15)

Forms, structures, programs and procedures that "wag on" simply because

they once gladdened the church with effective communication, may now be dead. At least they must be evaluated to make sure that now they do not imprison the faith rather than incarnate it.

And this leads us to a second criterion of the church as incarnation. It has to do not with the effectiveness of the medium but the authenticity of the message, not with the "flesh" but with the "Word" that becomes flesh. One strongly suspects that the real crisis of our time for the church is not the presuppositions of our secular world, but the decay of faith within what was once called the "community of faith." The real peril for the church is not the force of secularism in culture, but rather a reduced, uncertain faith within the church herself, what Kierkegaard so vividly described as "vaporized Christianity."

And so in considering the church as continuing incarnation, one must ask, "Incarnation of what?" And in thinking of the church as the body of Christ, the question that in the end must be answered is "What do you mean by 'of Christ?'"

This leads us to the second main affirmation arising out of this consideration of the church as continuing incarnation, the body of Christ. It is an affirmation that must be stated in utter simplicity, namely, the church has an intimate relationship with Christ.

It is significant that the term used to describe the church is not simply "body" but "body of Christ." It is a qualifying description pointing first to the mystery of an intimate relationship with Christ marked by dependence; and second it points to a disciplined relationship marked by obedience.

Consider the first of these, the church in terms of the mystery of her intimate dependence on Christ. This dependence has two dimensions. The first is the dimension of history. In this sense a congregation finds its life "in Christ" as it knows itself to be under the blessing and judgment flowing out of the history of Jesus Christ—his life, death, and resurrection. The church is rooted in those historic redeeming acts. Indeed, in the church of the first century the act of baptism became a symbolic entry into the significance of the death of Christ

and a resurrection from it; in it the believer died to sin and rose to new life. (Rom. 6:1-4; Col. 2:9-13) And the Eucharist was an ongoing reminder of His body given for the church. This means simply that the church exists as the body of Christ in the sense that its life is solidly rooted in the saving events—the life, the death, the resurrection of Jesus Christ—that took place in our history. Here is no mystical sense of unity; the church as "the body of Christ" does not refer to a mythological physical union between Christ and his people. It refers rather to the historic Christ event under whose blessing and challenge the church still lives.

If that historic rootage is to be a lively reality in the life of the church, then it is important that through word and sacrament, through study and worship the church remind herself again and again of Him to whom she belongs and on whom she still depends. And this means further that the dependence of the church upon Christ has a dimension that is more than historic; it is also contemporary—contemporary in the sense that the history becomes immediate and compelling. The life that was lived, and the death that was died and the resurrection that was known are not only blessed historic facts. They are more. For they become the present fount of forgiveness and hope and help in the believing community. They become the regenerative force of the new creation that moves unceasingly through the church. And so, being the body of Christ bespeaks not only the dependence marked by historic reference but also the dependence marked by present experience in which the history is appropriated. Perhaps it has been said nowhere any better than in words cherished in the tradition of the early church as the words of Jesus: "Abide in me, and I in you. . . . I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." (John 15:4, 5)

Come a step further now and see that to think of the church as the body of Christ means not only intimate dependence upon Christ but it also means obedience to him. In Colossians (Col. 1:18) and Ephesians (Eph. 1:22, 23; 4:15; 5:21-

24), Christ is designated as the head of the church which is his body. The focal emphasis of this figure of speech is the complete sovereignty of Christ over the church. He is its guiding principle, the very fountain of its life and direction. Just as the body does the bidding of the head, so the church gives herself in obedience to Christ. To Him she yields her supreme allegiance.

Albert Schweitzer caught the spirit of this in the closing lines of "The Quest for the Historical Jesus:"

"He comes to us as One unknown, without a name, as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same word: 'Follow thou Me.' And He sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship. And, as an ineffable mystery, they shall learn in their own experience Who He is." (p. 401)

The definitive relationship between Christ and the church is one of obedience. What the head is to the body, Christ is to the church. And this means in practical terms that the church becomes a living expression of Christ's spirit. In this distinctive sense the church, the community that lives in intimate dependence on Christ and that expresses his spirit, is his body, a continuing incarnation.

And now consider finally that the church as the body of Christ also speaks the unity, the oneness of the church.

In the 4th chapter of Ephesians, Paul argues for the unity of the church grounded in the very unity of God himself—"one Spirit . . . one Lord, one faith, one baptism, one God and Father of us all." (Eph. 4:4-6)

In Romans (12:3-8) he contends that as the members in the human body have various functions yet still constitute one body, so the members of the church having various gifts constitute a unity in Christ.

In I Corinthians (12) he uses much the same approach. He emphasizes in

more detail the interdependence and unity of the physical functions in constituting a human body. So the members of the church with varying gifts constitute the unity of the church, the body of Christ.

Paul's use of the term "body" in these passages would have been understood by any Greek in the classical sense as referring to a coherent organic unity. But he adds to that a distinctive qualifying description, which we have discussed earlier. The unity is "in Christ;" the body is "of Christ." Thus the intimate dependence of the church on Christ and her obedience to him is the ground of her unity.

The central insight is expressed again at a later time when the author of the Fourth Gospel recorded the plea for unity in Jesus' prayer for his disciples: "I pray . . . that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us . . ." (John 17:20, 21)

The church, the body of Christ, is a unity. But that unity is discovered as the church discovers herself in Christ. I mean no disparagement of ecumenical councils and conferences and discussions. But it must be said that the realization of the unity of the church waits upon our rediscovery of our true identity as being in Christ. Perhaps the most effective and immediately available avenue to it would be our obedience to our Lord in doing together His work in the world. Our ecumenicity will be found in our common servanthood. This is a witness that the world can understand, and it is the surest way to true unity. In the words of a well-known Catholic folk hymn:

We are one in the Spirit, we are one in the Lord

And we pray that all unity may one day be restored

And they'll know we are Christians by our love.

We will work with each other, we will work side by side,

And we'll guard each man's dignity, and save each man's pride

And they'll know we are Christians by our love.

This is the continuing incarnation; herein is seen the body of Christ. We shall discuss it in the concluding lecture.

Consider the Church III

"As Serving Community"

A few years ago when I left the pastorate to take some responsibility in theological education, I set myself to the task of redefining for my own thinking what the distinctive work of the church is. What is her mission, her function, her purpose?

I came across Roger Hazelton's book, "Christ and Ourselves," and found in it a helpful insight. He says that "Some working distinction between Christ's person and his mission does need to be made. Incarnation is not itself atonement, although it is the ground and the occasion for atonement. And atonement is not itself incarnation, even if it is the consequence and purpose of incarnation. These doctrinal terms should be used with such fidelity to the concrete complexity and historicity of what is called the total Christ event. They do not mean the same thing, even though they come to the same thing in the end." (p. 34)

Hazelton makes it clear that this distinction becomes indispensable when we deal with the relationship between Christ and the church. He writes:

"There is real merit at this point in the current slogan that the church's nature is its mission. If the very being of the church is that discovered in its acting, that is, in what it is sent into the world to do for God, then it is scarcely right to identify the church completely with him who sends it forth on its errand, commissions it, and puts it under orders." (p. 35)

In our consideration of the church as continuing incarnation I trust we laid to rest the fears that Hazelton expressed so pointedly. However, his concern is a valid one. And his thinking becomes especially helpful when one seeks to define the work of the church. He says:

"... It is humbler and wiser to declare that the church is the continuation

of the atoning work of Christ than to hold that it is an extension of the incarnation. What is continued in the church is Christ's own ministry of reconciling and renewing love for the world. This is its charter of salvation." (p. 36)

And so now we think of the work of the church as the continuation of the servanthood of Christ. The image of Christ, the Messiah, as a servant, yes, a suffering servant, did not grow out of the messianic concept commonly held in Jesus' time. The widely held view was that the Messiah would come in grandeur, triumph, and power. The thought of debasement and suffering and death was not a part of the image.

And yet the "Suffering Servant" concept as in Isaiah 53 permeates the very being of the New Testament. The story of Philip and the eunuch in Acts 8 is instructive. The eunuch is reading the familiar suffering servant passage in Isaiah 53, and confesses that he does not understand it. Who is it about? Philip makes a positive identification, telling him "the good news of Jesus."

This is foreshadowed in the gospel narrative. In Luke's record of Jesus' synagogue experience in Nazareth (Chapter 4:16-21), we are told that Jesus read from Isaiah (actually Chapter 61:1, 2). It was the familiar passage descriptive of the servant of the Lord:

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

His simple and direct pronouncement upon the passage was, "Today this scripture has been fulfilled in your hearing." (Luke 4:21)

Anders Nygren in his book, "Christ and His Church," the Laidlaw Lectures in 1953, poses the question, what was it that really characterized the person of Jesus?

He comments: "If the answer to this question is to be sought in the New Testament, no better passage can be cited than Matt. 20:28. Here, so to speak, Jesus gives a self-characterization in the following words: 'The Son of man came not to be served but to serve, and to give his life as a ransom for many.' This is the key to the whole matter." (p. 67)

The relationship between the work of Jesus as suffering servant and the work and spirit of his followers is expressed by Paul in Philippians 2: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross." (Phil. 2:5-8)

Perhaps the whole matter is nowhere put more simply than in the affirmation of the Fourth Gospel: "For God so loved the world that he gave his only Son." (John 3:16)

Now what does all of this mean for the mission of the church? It means that the church's mission is not to herself but to the world as God's act in Christ was in the world and for the world. The purpose of the mission is to produce men and a society wherein there is love for God and neighbor.

How does the church go about the fulfillment of her mission? She does it by becoming a part of the new creation, the discovery of the transforming power of God's mighty acts in Christ. Then she goes about her mission using those acts of worship and reflection and communication wherein, as a fellowship, she remembers her Lord, is sustained by his presence, and finds afresh the focus of her faith. This fellowship, the *koinonia*, is not grounded in amiability or common culture, or even in social concern. The nurturing, sustaining fellowship of the church is grounded in the shared

experience of the love of God in Christ. This is the meaning of the "colony of heaven" planted in the life of the world. The faithful community, facing hard choices, mighty conflicts, struggling with the demonic powers of the darkness of the world, comes together to remind itself of the ground of its existence, the object of its obedience, the character of its calling, and the promise of its hope.

But the work of the church never stops with worship. As Hazelton has said it: ". . . worship reaches its function only in those moments when the Christic life-shape materializes at the point of action—the cup of water freely given, the second mile gladly walked, the real or fancied enemy forgiven" (Roger Hazelton, *Christ and Ourselves*, p. 111). That is to say, the work of the church is not only worship but service; the church is not only *koinonia* (fellowship) but also *diakonia* (servant); the church is not only *ecclesia* (called out), but also *diaspora* (scattered about). This means that the church is not separate from the world. Therefore, the forms of her ministry must take their shape from the life of the world.

How meaningfully this was put in the Epistle to Diognetus, an apology for the Christian faith possibly out of the second century: "Christians cannot be distinguished from the rest of the human race by country, or language, or customs. They do not live in cities of their own; they do not use a peculiar form of speech; they do not follow an eccentric manner of life. . . . Yet, although they live in Greek and barbarian cities alike, as each man's lot has been cast, and follow the customs of the country in clothing and food and other matters of daily living, at the same time they give proof of the remarkable and admittedly extraordinary constitution of their own commonwealth. . . . To put it simply: What the soul is to the body, that Christians are in the world. . . . It is to no less a post than this that God has ordered them, and they must not try to evade it."

That says it well for the church in our time. What does it involve? It involves the practice of the cruciform graces of forgiveness and reconciliation, and the giving of life as a ransom for

those who are in bondage. This is the definitive clue to an understanding of the true work of the church—it is to live out the role of the suffering servant in and for the world. It is to continue God's redemptive action in Christ, when in self-emptying and humiliation he became obedient unto death.

I do not think that it has been said better than by George MacLeod: "I simply argue that the cross be raised again at the center of the market place, as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in the cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek; . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen should be and what churchmen should be about." (Quoted in Hazelton, *Christ and Ourselves*, p. 39, 40, and taken from MacLeod, *Only One Way Left*, p. 38)

Consider now some of the implications of our thinking about the mission of the church conceived as a continuation of the suffering servant. What follows when we think of the church as the serving community?

In beginning, it has important meaning for our conception of the ministry. For it is impossible to separate the meaning and the mission of the ministry from the meaning and the mission of the church. It is as impossible to do that as it is to separate the meaning and the mission of the church from the meaning and the mission of God's action in Christ. Just as the church is the instrument of God's action in Christ, so the ministry is the instrument of the church's action. In a word, the ministry is the action of the church conceived in personal terms. It is the personalized expression of the work of the church.

The ministry is grounded in the fact that the laos, the people of God, the laity, have found the Christlike style of life in which they have become new creatures. They have found it in God's action in Christ, and they have responded

ed to it in worship and servanthood.

In this sense, all Christians are ministers, servants, for where they live and work they embody the meaning of self-giving love. In this sense also they "bear the cross" and "show forth the Lord's death." They are about their father's business in continuing for their time and place what was done on the crest of a skull-shaped hill.

This character of the laos, the laity, the people of God, does not spring from the vague desire "to help people." That plaintive expression is all too often the disguise for a tired, meaningless existence, or the secret desire to manipulate the lives of others. The ministry of the people of God takes both its meaning and its mission from our obedient response to God's action in Jesus Christ. In this sense all the laos, the laity, the people of God are called to ministry which is that of embodying the meaning of servanthood.

An immediate result of this point of view deals with the way in which the church goes about her servanthood in and to the world. It is this: The church does her work in the world through the Christian doing his daily work in the world. All too often we have thought of the church at work in the world as a kind of clerical organization of laity designed to undertake some form of social service. But actually the church at work in the world is the ordinary Christian going about his daily labors. If this is true, it means that there really is no point in inquiring as to how the church enters the world or does her work there. For the church through her members is already at work in the world every day. Thus the pointed query becomes: How can the ordinary Christian see his daily work as Christ's service of the world?

The answer to that question is to be found in the image that the individual Christian has of himself and of the meaning of his life style. A significant part of that image is shaped by knowing what it is to be "a new creature," his entering into what Tillich calls "the new being." Here are found the roots of his self-awareness, his ultimate loyalty, and his deepest concern. But the significance of this must be shaped and chan-

neled by a community of faith in which the issues of man's existence are faced, studied, clearly focused, and set in the context of Christian faith. It is here that the tensions are felt and the ambiguities discerned. But it is here also that the Christian may see his daily life as a focus of action and influence in the service of Christ in the world.

The church as a continuation of the role of suffering servant means that the individual Christian sees his daily work in that light, as Christ's service in the world.

Now what does this viewpoint mean for the ordained clergy? It means that the clergyman is a servant of servants, a minister to ministers, one who is set apart to serve the people of God in their calling to live out in daily labors the meaning of God's action in Christ when he gave himself out of love for the world. To become a part of the clergy involves the ordering of life upon a basis that is deeper than the so-called "gifts and graces" or the results of a personality inventory. As Reuel Howe has said: "We do not enter the ministry on the basis of talents alone. We enter because we are called by him who is doing his work in the world and who will use those who surrender themselves to him." (Howe, in *The Making of Ministers*, p. 236.)

Motivated by this obedience, the minister equips himself through training to become a "coach" for his people—the teacher, the clarifier, the enabler, the inspirer. The author of Ephesians makes it clear when, in a description of both Christ and the character of the church, he wrote: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers to equip God's people for work in his service. . . ." (Eph. 4:11, 12 NEB)

In other words, the minister's function is to prepare Christians to carry out Christ's service in the world.

Dr. Anthony Hanson in his book, "The Church of the Servant" says that in the church we have very largely reversed this relationship. He writes:

"We have managed to convey the impression to large numbers of ordinary Christian men and women that their main obligation as Chris-

tians is to 'help the church.' And by 'the church' we mean of course the functioning institution of which we are the center. 'Won't you help the Church?' To ninety-nine out of every hundred of us those words are the prelude to a request for money or service for the purpose of maintaining the fabric of the Church or paying the clergy, or supporting some church activity designed to separate practicing Christians from the rest of the world. We need nothing less than a revolution in our thinking here. We need to reverse the position and to teach the ordinary Christian in his daily life to think of himself as going about the work of the church. We must not be satisfied till it is quite natural for him to approach his minister for advice or action with the request: 'Won't you help the Church?' " (p. 106)

See also that to think of the church as a continuation of the role of the suffering servant in and for the world, means a refined understanding of the teaching function of the church. Certainly the people of God cannot be equipped for their task apart from teaching. Here is the way to an understanding of the historic roots of faith, the content and context of faith, and its bearing upon the issues of our day and time. However, the purpose of teaching must not be academic orientation but rather purposeful action. The servant role calls for information whose end is effective deeds. As Reuel Howe has said it:

*" . . . we should change the purpose of our teaching from that of transmitting knowledge about the faith to training men for action in the faith. People should know the Gospel, but in order that they may live it. The Gospel is a saving event that occurs in human relations and not a body of knowledge for mere verbal transmission." (Ruel Howe, in *Bridston and Culver, The Making of Ministers*, p. 222.)*

The classroom for this kind of teaching may well be the complex social structures of our time and the case histories of human beings caught in life's

pressures. In addition to textbooks, there must be participation in the meaning of concerned presence. And the work of the learning experience may be involvement in projects of both personal and social ministry. For the end of the church's teaching function is not simply the transmission of information but action. This is the purpose of teaching in a church which is a servant community.

See also how this conception of the church shapes the focus of the church's concern. It means that the church's concern is not for herself, but for authentic effectiveness in her service. She is, therefore, not concerned about the saving of her own life—in privilege or position—but rather she is concerned about losing her life in her servant role in social structures and in human lives. Elton Trueblood put the matter clearly:

"The Church is never true to itself when it is living for itself, for if it is chiefly concerned with saving its own life, it will lose it. The nature of the church is such that it must always be engaged in finding new ways by which to transcend itself. Its main responsibility is always outside its own walls in the redemption of common life. That is why we call it a redemptive society." (Elton Trueblood, *The Company of the Committed*, p. 69.)

So to understand the church's concern will mean that organization, structure, program—all will be flexible and determined by the way in which in a given time and place they implement the mission of the church in her continuing role as suffering servant in and for the world.

Now consider finally what characteristics will be found in the church when her work is understood in these terms. Notice three.

First, she will be worldly—worldly in the sense that she will identify her life with the concerns of the world, in a word, human concerns.

At the entrance to the Vatican Pavilion at the New York World's Fair, there was a large sign displaying a passage from the address of Pope Paul VI at the reopening of the Second Vatican Council in September, 1963. It read:

"Let the world know this: The

church looks at the world with profound understanding, with sincere appreciation, with a sincere intention not of conquering it, but of serving it; not of destroying it, but of appreciating it; not of condemning it, but of strengthening it."

While this will mean the identification of the church with the broad issues of human existence, it will mean that in a special way the servant community will identify with the disinherited. When Jesus identified himself with the socially disinherited of his time, and the question arose as to why he did it, He answered, "Those who are well have no need of a physician, but those who are sick." (Matthew 9:12)

Those who are acceptable to the Head of the church are those who are serving him by serving the hungry, the thirsty, the stranger, the naked, the sick and the imprisoned. (Matthew 25:31-40) To do that in our time means dealing with the great issues of peace, and poverty, social and economic justice, and racial and national relationships. They are all there. And it is especially in this sense that the church in her servant role identifies herself with worldly concerns.

A second characteristic of the church as servant community is her personal austerity, the disciplined use of her resources. There is something incongruous about a wealthy church in a society marked by poverty, poor housing, hunger—human need on a vast scale. Could it be that the word of Him who is the Head of the Church is addressed today in a special way to His people who now in a time of great chaos ask, "What lack I yet?" And the answer is, "Go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come, follow me." (Matthew 19:16-22.)

Those words have a peculiar ring of prophetic authenticity about them. For the world of tomorrow, when seen in total perspective, promises to be a poor world—one in which, except for the most careful social management, only a minimal existence for all is in prospect. And so identification with the world means identification with a poor world. Where may we begin? Perhaps we should be-

gin, as Hoekendyk suggests in his disturbing study, "The Church Inside Out," by the church not using "more of its available potential (manpower, money, etc.) for itself than it cedes to others." (p. 184)

The serving community is one marked by personal austerity if it is "to preach good news to the poor."

Finally, it is a community that is imaginative in its compassion. That is to say, in its servant role the church will be motivated to find creative ways to express its concern in service. This has marked the church throughout her history when she has been true to her essential character. Tertullian expressed it in a way that should mark the church for all time when he wrote, "It is our care for the helpless, our practice of loving-kindness, that brands us in the eyes of many of our opponents."

Consider specifically a case near the middle of the third century. The city is Carthage in North Africa. There was a plague in the city, a plague so severe that all who could fled. Of course, it meant that it was the rich who fled and the poor remained at their work or else they starved. The bishop, Cyprian, directed his people not to leave, even if they were able to do it, but to remain and care for the ill, bury the dead, and encourage the fearful. The church obeyed. And many non-Christians were touched by the compassion and concern of the Christians. It is significant that this occurred shortly after a period of persecution by the government in which Christians had been both imprisoned and martyred.

From the cup of cold water freely given to the establishment of schools, and hospitals, and social service agencies, and labor unions, and the organization of forces for peace and justice—it is the story of imaginative compassion. And it is a changing story ever relating compassionate concern to the requirements of service in new times and amid new needs.

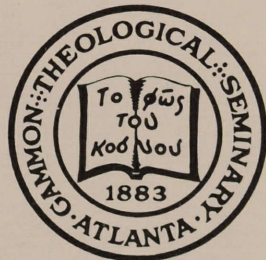
In the age of the Welfare State, what can the church as the serving community do? It can fill in the gaps left in the programs devised by government to meet human need. It can raise the issues that still must be faced. It can hone the

cutting edge of the individual and the social conscience. It can contribute men and women to the whole system of social relations who are willing to be suffering servants, to plant the meaning of the cross amid "the crowded ways of life."

Hear the essence of the whole matter in the words of Hoekendyk:

"If someone asks where the church is, then we ought to be able to answer: there, where people are emptying themselves, making themselves as nothing; there where people serve, not just a little, but in the total service which has been initiated from the Messiah-Servant and in which the cross comes into view, and there, where the solidarity with the fellowman is not merely preached but is actually demonstrated." (Hoekendyk, J. C., The Church Inside Out, p. 71.)

It is costly to be a serving community, continuing in our world the meaning of the self-emptying of our Lord. But this is what the church is for and this is what it does. Its witness and its work are in its deeds. "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matthew 7:21) That was said by Him who prayed, "Not my will but thine be done." It led to a cross. It still does.



THIRKIELD-JONES LECTURE DINNER

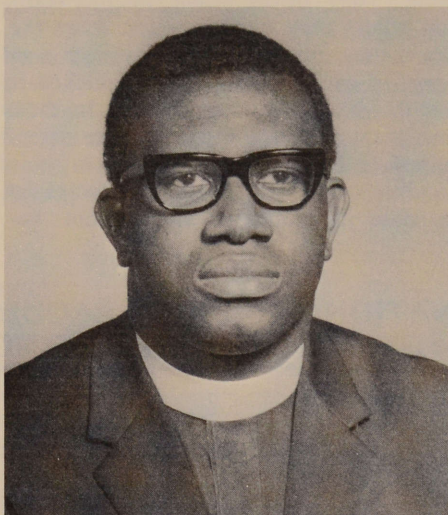


GAMMONITE RECEIVES INTERNATIONAL APPOINTMENT

It has been announced by Dr. M. O. Williams, Secretary of Missionary Personnel of the Board of Missions of the United Methodist Church that Charles L. Johnson has received an appointment under the International Work-Study Program for the year 1969-70, in Manila, Philippines. This program gives seminary students an opportunity for participation in work-study situations in Asia, Africa and Latin-America. Some of the goals of the program are: (1) to render a service of significance which should provide opportunities to explore and develop new approaches; (2) to stimulate study and reflection in the content of involvement in mission; (3) to develop some contagion of mission interest and concern that might reach out to other people throughout one's ministry.

Mr. Johnson is a graduate of Claflin College in Orangeburg, South Carolina. Presently, he is a student at Gammon Theological Seminary and also serves as pastor of the Greer Circuit on Piedmont District in the South Carolina '66 Conference.

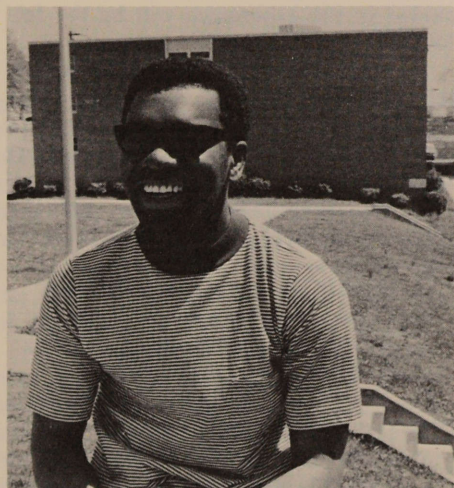
While at Gammon, Mr. Johnson was a Crusade Scholar; Exchange student at the Mennonite Biblical Seminary in Elkhart, Indiana; President of Gammon Fellowship; Student Assistant in the Homiletics Department; Member of the



Center Choir; Executive Committee Student Christian League; Faculty-Student Dialogue Committee; a student delegate to the General Conference of the United Methodist Church; International Prayer Fellowship and the National United Methodist Travel Seminar.

Mr. Johnson's appointment becomes effective July, 1969.

CHARLES SMITH IN VINE CITY



"Hey mister, you got a dime?" may be heard from several of the kids in Vine City. They may be soliciting coins because hunger demands or because Mamas have sent them out to beg for bread or it may be proving a profitable habit. Still further they may be out just to "hit" some sucker. One thing is certain—whatever the reason, there is a crying need for genuine involvement in Vine City.

I have worked there for several months now and a few kids have learned to read and write with more facility. A few more even started a newsletter and enjoy writing and re-writing articles.

Some other kids have not demonstrated marked changes in terms of learning

skills, but they are a lot easier to relate to and are not half as hard to discipline. They throw paper in the trash can where they once dropped it on the floor; they pick up the chair which was knocked over where they once kicked it out the way or jumped over it. In their own ways many of these kids are determined to bring about a change in their condition and are looking for ways to instigate that change—change not be-

cause of their plight but in spite of it.

The kids will probably ask for a dime as readily tomorrow as they are asking now, but there are indicants that some few of them have rechanneled their places of spending the coins. You may not approve of a handout be it a dime or a dollar, but before you dismiss the kid, consciously blink your eyes and look at him . . . look at that kid who says to you—"Hey mister, you got a dime?"

NATIONAL URBAN LEAGUE INTERNSHIP PROGRAM WITH GAMMON THEOLOGICAL SEMINARY



*By Wimbley Hale, Jr.
and
Ogene Davis*

The participating students in this program are Mr. Ogene Davis, a Junior and Mr. Wimbley Hale, Jr., a Senior. These students provided an outline or framework in which they could best work, specifying areas of interest in which they have particular concerns, wherein the aims and objectives of the agency were meshed with the students' personal concerns and desires.

The synthesis of the agency's aims and objectives, and the students' concerns, has provided a four-fold format that will be of significant value to the interns in performing their assignments. Included in the experience will be the following:

1. An exploratory conference to determine the purposes, objectives, and scope of the Internship Program as conceived by the National Urban League and the interns.

2. An examination of the agency's role, expectations, and responsibility of the interns.

- a. Weekly Supervisory Conferences
 - b. Office Assignments
 - c. Reporting and Recording
 - d. Compensation

3. The National Urban League as a professional community services agency.

- a. Historical Development of the League

Gammon Theological Seminary, in cooperation with the Southern Regional Office of the National Urban League, has finalized arrangements for a National Urban League Internship Program.

The general objectives of the National Urban League Internship Program are loosely structured to provide a selected series of off-campus experiences involving the students in the practical and theoretical programs of the agency, with the hope that these experiences will benefit the students involved, to the extent that they may more realistically deal with the responsibilities which they will assume upon graduation.

- b. Specific League Programs in its present area of concentration
- c. Special Projects—Southern Regional Office
- 4. Special Assignments and Responsibilities outside the Southern Regional Office.

The Director of the Southern Regional Office of the National Urban League is Mr. Clarence D. Coleman and the

Supervisor of the Internship Program is Mr. K. B. M. Crooks, Jr., Assistant Regional Director.

It is the expectation of both Dr. M. J. Jones and Mr. Coleman, as well as the interns involved, that this experience will be a positive and valuable one, both for the agency and for Gammon Theological Seminary Interns with whom the Agency will be working.

Gammon Alumnus Directs SEED Project

The Reverend Mr. Charles H. Lee (Gammon, '65) was recently appointed Director of the Southeast Educational Development (SEED) Program in San Francisco, California. The SEED Project is a joint venture of the San Francisco Unified School District and the Hunters Point-Bayview Area. Its primary objective is to establish an exem-



plary model of community organization and develop positive relationships between parents, community representatives, and school personnel which will foster the establishment of a more meaningful, intellectually-productive, and personally-satisfying education program for the children in the elementary schools of the Hunters Point-Bayview District.

Mr. Lee's job is to organize, coordinate and direct all phases of the SEED program, and to carry out the joint policies of the Board of Education and the community. He is also the pastor of Ridge Point United Methodist Church,

where plans are under way for a moderate and low income housing development and Day Care Center. The church is also active in Head Start and tutorial programs of the area.

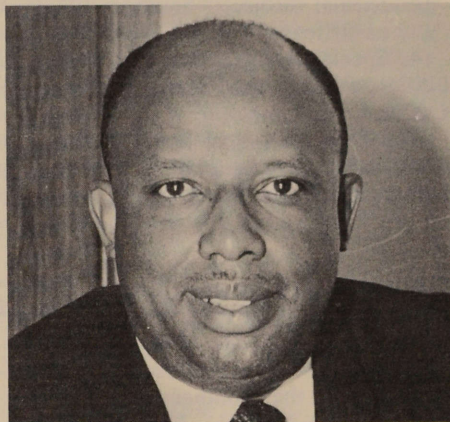
Mr. Lee's educational and vocational experience equip him for this responsible task. He is a graduate of Carver High School, Milledgeville, Georgia (1946); Texas Southern University, Houston, Texas (B.A. 1960); Gammon Theological Seminary (B.D. 1965). He served in the U. S. Army from 1947 to 1956, where he attained the rank of Captain. He served as a Warrant Officer, Corporation Courts, Houston, Texas, 1961-63. He has worked with Civil Rights groups throughout the South. He worked with and studied under such great leaders as: the late Dr. Martin Luther King, Jr., Dr. Charles Lang, Reverend James Bevel, Reverend Jesse Jackson, Dr. D. D. Moynihan ("Coleman Report"), Bayard Rustin, Reverend Wytee Walker, President, "Negro Heritage Library, Inc.," and Saul Alinsky, in Communities and their Organizations. He also attended the Ecumenical Institute, Chicago, Illinois, and is a graduate of the Urban Training Center for Christian Mission, in Chicago.

On the local level, he is a member of the California-Nevada Conference; member of the Board of Directors, Hunters Point Boys Club; Chairman of the Board of Directors of Hunters Point Community Foundation, and many other civic and educational groups.

Mr. and Mrs. Lee (Carol) reside in San Francisco with their three children, Charles, Jr., Margaret Carol, and William.

Dr. L. L. Haynes, Jr. Brings Stirring Chapel Message

Still a Preacher, Pastor, and moving personality, Dr. Haynes lifted the ITC Chapel with his articulation of the Gospel on Tuesday, March 21.



ATLANTAN GETS TOP CHURCH POST

The newly appointed associate general secretary of the Consultation on Church Union (COCU) was introduced to some 250 delegates and guests at COCU's eighth annual meeting March 17-20 in Atlanta.

He is the Reverend W. Clyde Williams, registrar and director of admissions of the Interdenominational Theological Center. He is also first vice-president of the Georgia Council of Churches.

Mr. Williams will take up his new duties this summer at COCU headquarters in Princeton, N. J., where he will work closely with the general secretary, the Reverend Dr. Paul A. Crow, Jr., in both interpretation and administration of the Consultation.

Mr. Williams was introduced to the

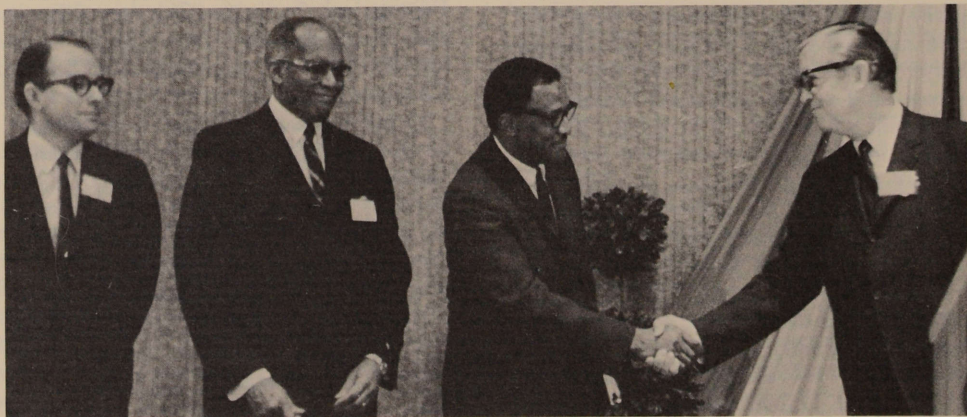
assembly by United Methodist Bishop James K. Matthews of Boston, chairman of COCU for 1968-70.

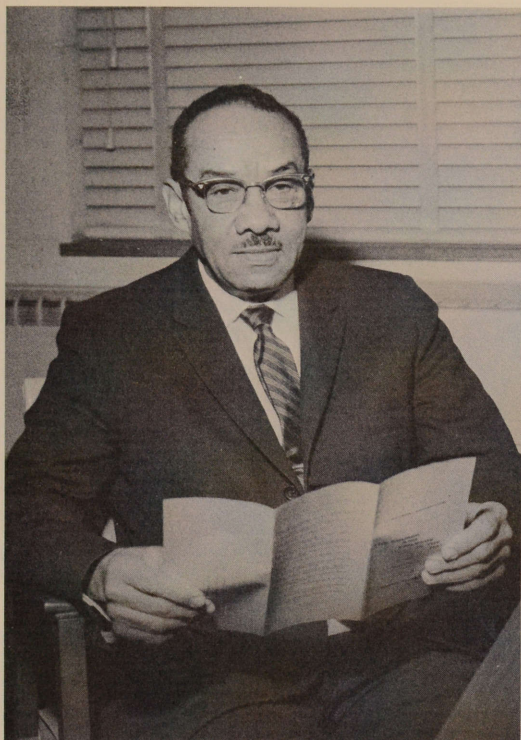
The new associate general secretary has served as pastor of Georgia parishes and has also directed youth work and adult education in the Sixth Episcopal District of the C. M. E. Church.

Earlier, he was a student missionary to Cuba and was assistant to the director of student activities at Howard University, Washington, D. C.

He is a graduate of Paine College, Howard University School of Religion (B. D., 1959) and has a master's degree in religious education from the Interdenominational Theological Center.

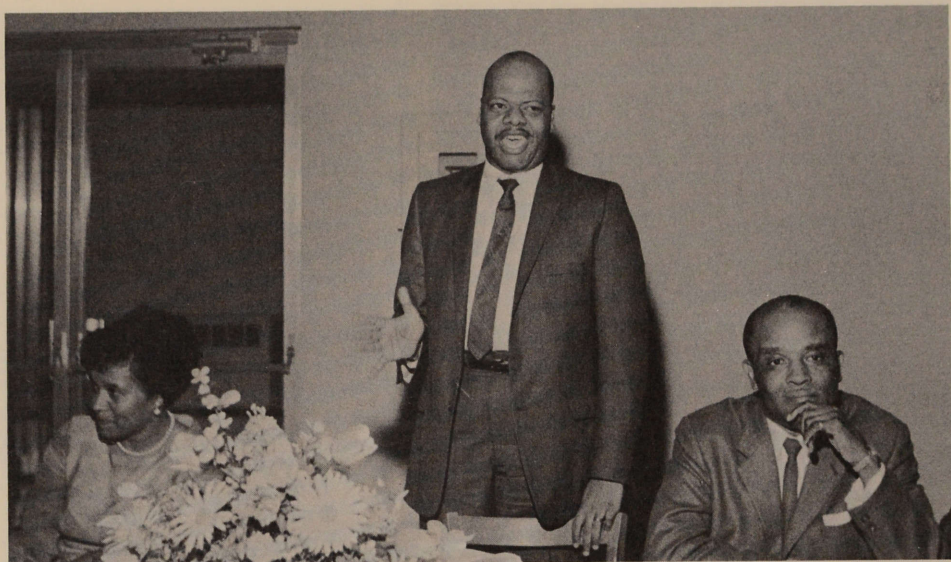
He is married to the former Elaine Wade of Kansas City. They have three children.





Dr. Harry V. Richardson, President-Emeritus of ITC came out of retirement long enough to direct a most timely Convocation on The Church and Violence meeting on ITC's campus March 11-14.

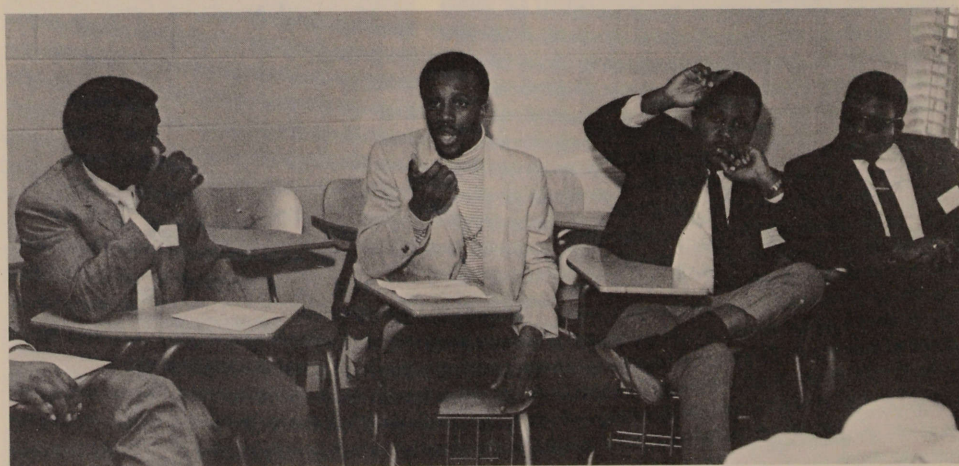


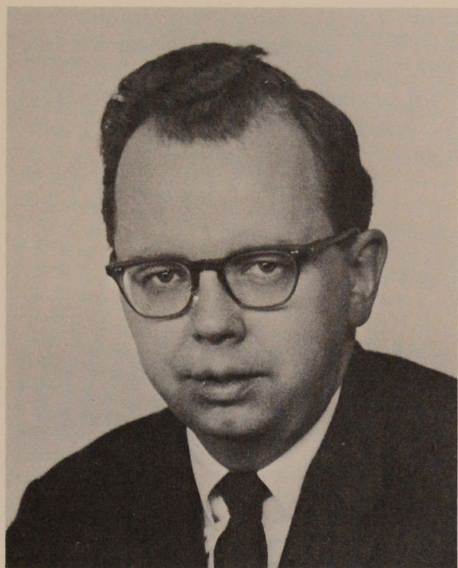


Reverend Alfred L. Norris was coordinator of the recent successful Conference on the Ministry which brought to our campus some 125 young people in an intensive assessment of the Ministry as a profession March 21-23.

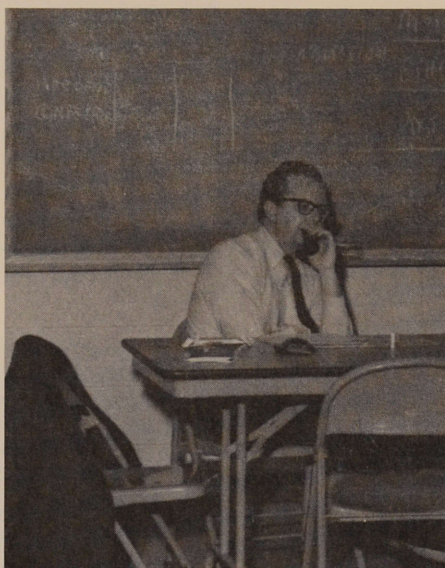
Bishop Joseph H. Johnson of the Christian Methodist Episcopal Church was one of the principal speakers in the Recent Conference on the Ministry.

Mr. Ogene Davis, a Junior at Gammon, leads group discussion during the Conference on the Ministry.





The Reverend Dr. James M. Gustafson



SPRING SESSION OF SCHOLAR-IN-RESIDENCE PROGRAM A GREAT SUCCESS

A group of 21 alumni were in attendance at the Spring Session of the Scholar-In-Residence Program of Continuing Education. The scholar-in-residence to whom they were privileged to

March 31 - April 3

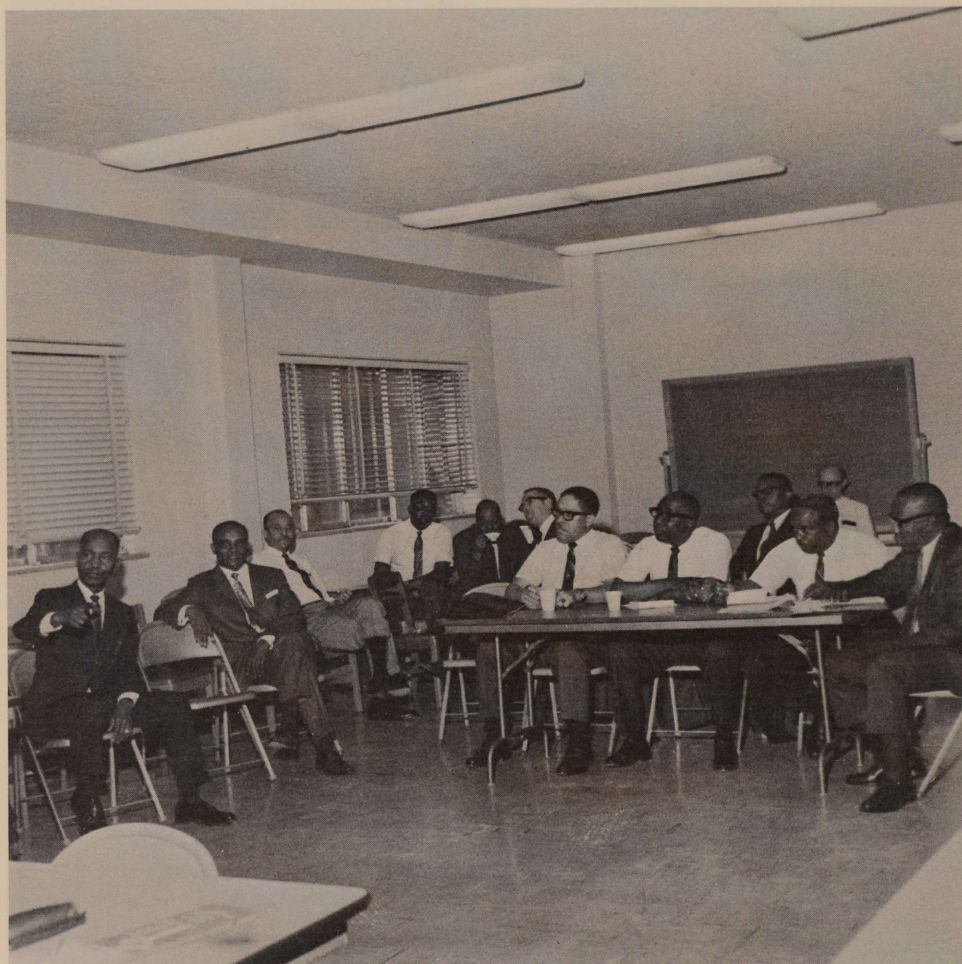
relate was Dr. James M. Gustafson, Professor of Social Ethics in the Yale Divinity School and Chairman of the Graduate Department of Religion at Yale University. Expressions have been unani-

mous that this was a great experience for those who were able to be in attendance.

Students from the 13 College Program at Clark College enriched the experience by relating to the program on the initial evening. Miss Blanche Rad-

ford presented a brilliant paper on "Situation Ethics and the New Morality," to initiate and open the discussion for the entire week.

Other participants were of the ITC and Atlanta University Center community.



You are cordially invited to the graduation exercises of Gammon-ITC, May 17-18, 1969. Have you sent your alumni dues to the Gammon Business Office? If not, please do so immediately. The alumni are to meet Saturday, May 17, in Gammon Chapel.

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