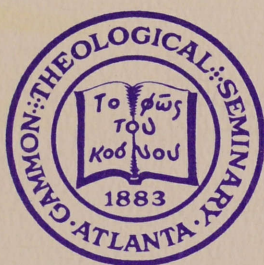


# THE FOUNDATION

GAMMON  
THEOLOGICAL SEMINARY  
ATLANTA, GA.



Theological  
Education

Relevant  
Prophecy  
Sensitive  
Priesthood



Featuring Reports by Robert Underwood and Wimbley Hale,  
Students Elected to the National United Methodist  
Travel Seminar

# THE FOUNDATION

PUBLISHED BY

## GAMMON THEOLOGICAL SEMINARY

ATLANTA, GEORGIA 30314

M. J. JONES, *Editor*

Published quarterly in the interest of Gammon Theological Seminary, the Alumni, and the Stewart Missionary Foundation for Africa.

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## CALENDAR OF EVENTS

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As President-Director of Gammon Theological Seminary, I am happy to present in this issue of *The Foundation* an announcement of schedule of events for the year 1969-1970.

- 1) The fall session of the Scholar-In-Residence Program of Continuing Education, November 3-6, 1969. The scholar-in-residence will be Dr. Joseph R. Washington, Professor of Philosophy of Religion and Sociology.
- 2) The 1969 Founders Day, Tuesday, December 2, at 10:00 a.m., speak-

er, The Reverend Mr. Maurice King, Dean of the Upper Room Chapel, Nashville, Tennessee.

- 3) The Thirkield-Jones Lectures, March 3-4, 1970, Dr. Walter G. Muelder, Dean of the Boston University School of Theology.
- 4) The spring session of the Scholar-In-Residence Program of Continuing Education, March 30-April 2, 1970, the scholar-in-residence, The Reverend Dr. Alan Geyer, Editor of *Christian Century*.

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## GAMMON THEOLOGICAL SEMINARY TODAY

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GAMMON THEOLOGICAL SEMINARY is the Methodist Seminary participating in the Interdenominational Theological Center in Atlanta, Georgia. In addition to its relations to the Interdenominational Theological Center, Gammon is the official link between the Center and the Methodist Church.

Other respective schools participating in the Center are: 1) Morehouse School of Religion, *Baptist*, 2) Phillips School of Theology, *Christian Methodist Episcopal*, and 3) Turner Theological Seminary, *African Methodist Episcopal*.

*As it traditionally has been, and as it now is, as a participant in the Center, Gammon is a fully accredited school of theology, deriving such recognition from the American Association of Theological Schools.*

Gammon, as are the other participants in the Center, is located on a ten and a quarter acre tract within close proximity of Atlanta University, Clark College, Morehouse College, Spelman College and Morris Brown College.

Gammon has administrative and dormitory quarters for single students, with additional housing for married students. In addition to housing in the many Gam-

mon-owned apartments, married students are also able to secure living quarters in the dormitories owned by I. T. C. In all cases, Gammon is able to house both married and single students.

Gammon has ample scholarship aid for all Methodist students, both married and single, to help assure that they and their families will not suffer financial difficulties while in pursuit of theological education. Such aid is made possible from The World Service Dollar, endowment income, bequeaths and wills and gifts from churches, foundations, and other groups who are interested in theological education.

Gammon, as a Methodist institution, participating in the Interdenominational Theological Center, enjoys close cooperation with the Candler School of Theology at Emory University and Columbia Theological Seminary in Decatur, Georgia. Students in any one of the Schools may take courses in any other School without cost.

*There are further talks of joint higher degree offerings current in conjunction with the Candler School of Theology and Columbia Theological Seminary. The program offerings through the Center are*



further enriched by relations with the Protestant Radio and Television Center and the E. Stanley Jones Institute of Communicative Arts, both near Emory University in Atlanta, Georgia.

#### DEGREES OFFERED

Master of Divinity—*A three-year study program preparing men or women for all fields of Christian service.*

Master of Religious Education—*A two-year program for men or women.*

Master of Sacred Theology—*A post-B. D. program requiring one year of residence study plus a thesis and languages in certain fields.*

Doctor of Sacred Theology—*In cooperation with Candler School of Theology and Columbia Theological Seminary.*

#### ADMISSION REQUIREMENTS

Graduates of accredited colleges whose personal and academic credentials are satisfactory are eligible. Graduates of non-accredited colleges may be admitted on probation.

*Students still in college or high school are invited to write for advice on their pre-seminary courses of study.*

*For further enrichment, and augmentation to the regular theological curriculum, Gammon has an extensive program*

*in new type ministries, student and faculty research, faculty and student representation in conferences and learned societies.*

As its Continuing Education offering, Gammon has a Scholar-in-Residence Program for a one-week period each semester. During this one-week period 25 alumni will be invited back to spend this time in structured dialogue with the scholar-in-residence. The 25 persons to participate will receive prior reading lists in the discipline which the scholar represents, with time for additional study, as well as broader opportunities for relations with the faculty and students both in and beyond the classroom setting.

Persons selected will be provided travel, room and board while on campus as participants in the program.

*On special occasions scholarships might be provided by interested churches and/or other parties.*

#### WRITE NOW FOR INFORMATION

DR. M. J. JONES,  
President—Director

#### GAMMON THEOLOGICAL SEMINARY

653 Beckwith Street, S. W.  
Atlanta, Georgia 30314

#### Anticipated Students

William T. Brown, Jr.  
Harvey L. Johnson, Jr.  
Aaron Don Black  
Elois M. Farrington  
Robert Lavender

January, 1970  
Kenneth Fisher  
Geraldine Williams  
Roland A. Scruggs  
James Donaway, Jr.

Alzia Bowser  
Maurice Major  
Denny Bridges  
September, 1970  
Howard Love

#### New Families



Mr. and Mrs. Theo V. Triplett



Mr. and Mrs. K. K. Rvaid

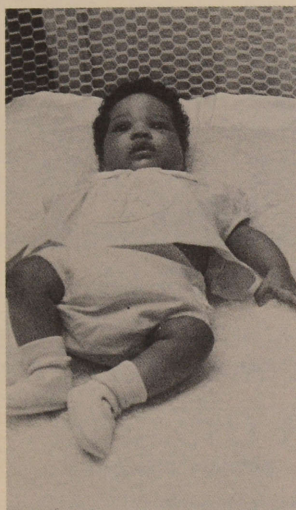


Other new families include: Mr. and Mrs. Oliver Gordon; Mr. and Mrs. Robert Dell, and their son; Mr. and Mrs. Stanley Bolds; Mr. and Mrs. Larry Joe

Godbee; Mr. and Mrs. Melvin G. Williams, and their two daughters, and Mr. and Mrs. James R. King.

### *New Babies*

Visits from the stork brought these bundles to members of the Gammon Family.



Pashan Triplett,  
to Mr. and Mrs.  
Theo Triplett



Vincent V. Thakore, Jr.  
to Mr. and Mrs.  
Thakore, Sr.



Denetta Dunlap, to  
Mr. and Mrs. David  
Dunlap, Sr.

### *Newlyweds*

Wedding bells sounded for:



*Marvin King, and wife, Lillie*

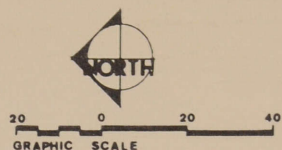
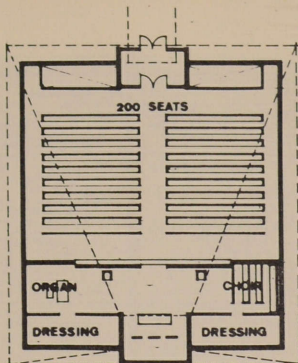


*James Graham, and wife, Florence*

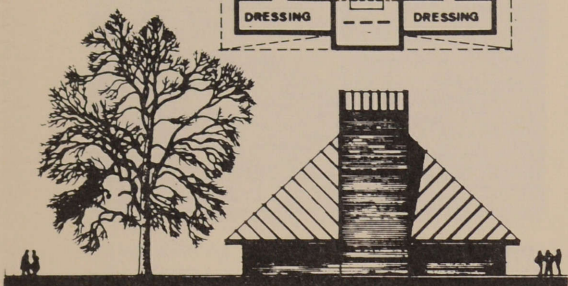




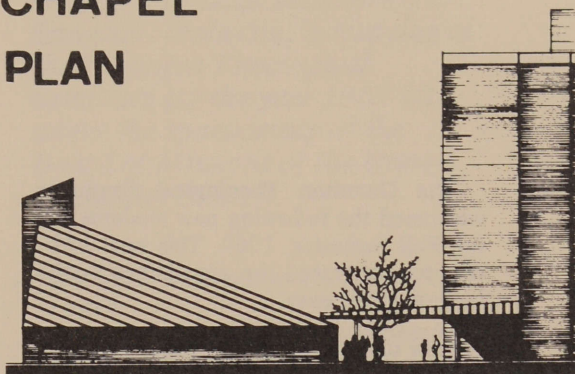




## CHAPEL PLAN



### WEST ELEVATION



### SOUTH ELEVATION

GAMMON THEOLOGICAL SEMINARY  
WORSHIP - CONFERENCE CENTER & HOUSING

SCHEMATIC STUDIES  
CHAPEL

FINCH ALEXANDER BARNES EDWARDS & PASCAL  
ARCHITECTS  
& ENGINEERS  
ATLANTA 3, GEORGIA

NO. 69865

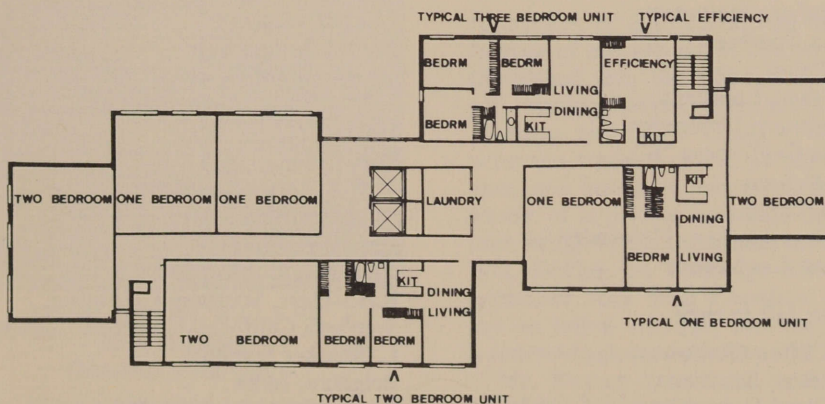
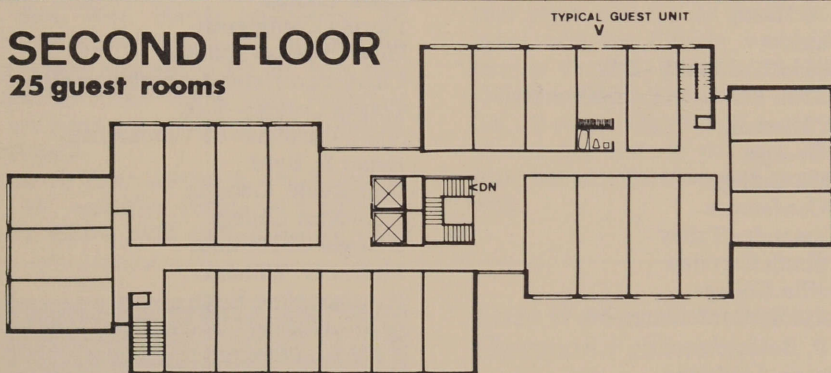
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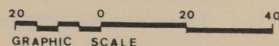
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## SECOND FLOOR 25 guest rooms



## TYPICAL FLOOR 5 apartment floors



GAMMON THEOLOGICAL SEMINARY  
WORSHIP - CONFERENCE CENTER & HOUSING

SCHEMATIC STUDIES  
FLOOR PLANS

FINCH ALEXANDER BARNES EDWARDS & PASCAL  
ARCHITECTS  
& ENGINEERS  
ATLANTA 3, GEORGIA

NO. 69865

NO. 115

NO. 449

NO. 30 OCTOBER 1968

4



The Gammon Theological Seminary welcomed the following new students for the Fall Semester, 1969. This new addition has increased the enrollment to the highest point ever.

New students as pictured are, from left to right, bottom row:

Mr. Roosevelt Young  
Noxapater, Mississippi  
B.S.—Alcorn A.&M. College  
Upper Mississippi Conference  
Thomas A. Harris  
Ocala, Florida  
Florida A&M University—B.S.  
Sarawak Iban Provisional Conference  
Joseph B. Kimball  
Atlanta, Georgia  
B.A.—Clark College  
Georgia Conference  
Jerline Cassandra Talley  
Taylors, South Carolina  
B.A.—Claflin College  
South Carolina Conference—66  
Lucy E. P. Bolds  
New Orleans, Louisiana  
B.S.—Southern University  
Louisiana Conference "B"  
Stanley Bolds  
New Orleans, Louisiana  
B.A.—Southern University  
Louisiana Conference "B"  
Mary J. Cebrun  
Houston, Texas  
B.A.—Texas Southern University  
Gulf Coast Conference

Top Row: left to right

Widdie Clifton Gordon  
New Orleans, Louisiana  
B.A.—Dillard University  
Louisiana Conference "B"  
Robert Dell  
Starke, Florida  
B.S.—Edward Waters College  
Florida Conference

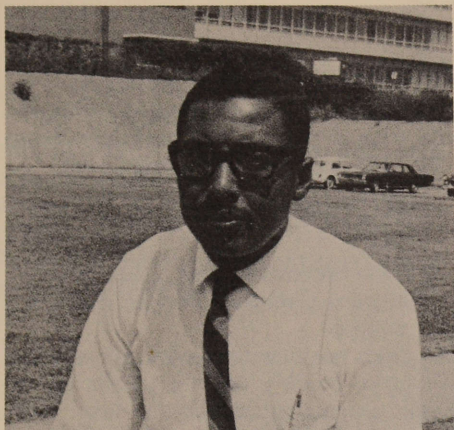


Willie Lee Henry  
Shreveport, Louisiana  
B.S.—Grambling College  
Louisiana Conference "B"  
Oliver Gordon  
Gainesville, Florida  
Clark College  
Florida Conference  
Henry Samuel Johnson  
Charleston Heights, South Carolina  
Claflin College—B.A.  
South Carolina—66 Conference  
James E. Byrd  
Gainesville, Georgia  
B.S.—Rust College  
Georgia Conference  
Melvin G. Williams  
Jamaica, New York  
A.B.—Brothers College-Drew Univ.  
New York Conference  
James R. King  
Atlanta, Georgia  
B.A.—Clark College  
Georgia Conference

Those new students not pictured are:

Larry J. Godbee  
Doraville, Georgia  
A.B.—Georgia Southern  
South Georgia Conference  
Harold A. Sims  
Compton, California  
B.A.—Univ. Southern California  
Southern California—Arizona Conference  
L. Bhasker Sumanth  
Belgaum, India  
Karnataka University—B.A.  
South India Conference  
Exchange Student:  
Norman S. Coffman  
Harrisburg, Pennsylvania  
Messiah, Grantham, Pennsylvania





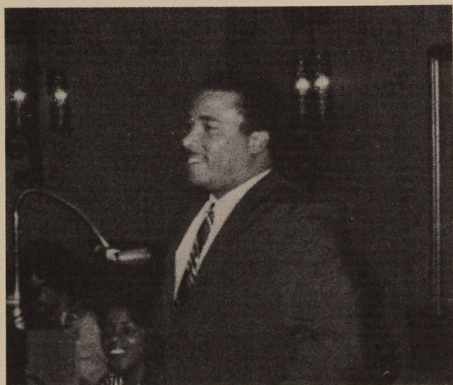
*The Rev. Thomas A. Harris, a United Methodist Missionary to Sarawak, Malaysia, is studying at the Gammon Theological Seminary for the year 1969-70, under the sponsorship of the Board of Missions of the United Methodist Church.*

Mr. Harris, with his wife, Jennie, has served in Malaysia for the past eighteen years among the Ibans, a primitive people of this tropical land. The last three years were spent in Kapit as Director for Agricultural Extension Service; as a supervisor of the eight Methodist primary schools on Kapit, and the interior of Sarawak; as pastor of the Kapit Church. Before that, Rev. Harris established the Methodist Agricultural and Training Center at Nanfa Mujong, some 20 miles into the interior from Kapit. Rev. Harris is also an ordained elder of the Sarawak Conference.

Prior to their service in the Malaysia area, Mr. and Mrs. Harris were missionaries in China until curtailment of their

work under Communist rule forced them to leave.

Mr. Harris grew up in Gainesville, Florida where he finished high school, and went on to graduate from Florida A. & M. University with a Bachelor of Science in Agriculture. Before joining mission service, he worked as teacher and principal in a junior high school for four years, and for six years as a county agent with the Florida Agricultural Extension Service. The Harris family have two children, Diana, 16 years, and John Allen, 10 years. They found opportunity for service not only in the area of agriculture, but in education and evangelism as well.



**JESSE HENRY WALKER**  
86th President  
Gammon Fellowship

On October 1, 1969, the students of Gammon elected Jesse Henry Walker president of the student fellowship for the academic year 1969-1970. He is a graduate of Miles College, Birmingham, Alabama, and a member on trial for full

### *Jesse Walker, President of Gammon Fellowship*

connection of the Central Alabama Conference of the United Methodist Church. Christened into the Church at an early age, having served churches in South Alabama and South Georgia, and being a former teacher, coach, public relations man, and insurance executive, as well as owner of a private business, this young man brings much experience to this position. During his campaign Mr. Walker expressed very deep Christian concerns for his fellow students, and the need for a renewed relevant ministry.

Mr. Walker is married to the former Charlotte Jeanette Bowen, a graduate of Talladega College and Atlanta University. They are both members of the Brownsville United Methodist Church, Birmingham, Alabama. Dr. Leon Kennedy is pastor.



The election of Mr. Walker in his mid-dler year and the election of a young lady as vice-president, (Miss Vivian McFadden) sets historical precedence and tone for the student ministers of this, the greatest of relevant and contemporary seminaries.

Gammon Theological Seminary was founded in 1883 by the Methodist Episcopal Church. Bishop Gilbert Haven, the officers of the Freedman's Aid Society with the aid of grants from Mr. E. H. Gammon, were the founders. The Seminary has always offered without distinction of race or denomination a thorough, extensive, and well arranged course of study. From the very beginning the Seminary has played a vital part in the life and progress of Negroes in America. It has provided leaders of the highest caliber who have served in varied capacities.

A recent survey shows that of the more than one thousand graduates of Gam-

mon:

- 20 have become college presidents
- 59 have served as professors in colleges
- 116 have become district superintendents
- 24 have become church board secretaries
- 10 have become editors of church papers
- 17 have become bishops, 11 in the Methodist Church, 6 in other denominations

Hundreds have become ministers of wide influence, holding leading pulpits in all major denominations. More than one-fourth of the conference members in the former Central Jurisdiction of the United Methodist Church are Gammon men.

The Gammon Fellowship is composed of students from most states in America, and some foreign countries. The Fellowship seeks true Christianity, an unquestionable theology, and where there is question to answer it with truth.

## GAMMON FELLOWSHIP OFFICERS—1969-1970



### *Vice President*

Miss Vivian Patricia McFadden  
(M.R.E. Major)

Member of: Mt. Zion United Methodist Church, Kingstree, S. C.—South Carolina Conference; B.A. Degree—Claflin College; Alpha Kappa Alpha Sorority, Inc.

### *Secretary*

Miss Jerline Cassandra Talley  
(M.R.E. Major)

Member of: St. Mark's United Methodist Church, Taylors, S. C.—South Carolina Conference; B.A. Degree—Claflin College; Zeta Phi Beta Sorority, Inc.

### *Asst. Secretary*

Mrs. Lucy Elnora Bolds  
(M. Div. Major)

Member of: Williams United Methodist Church, New Orleans, Louisiana—Gulf Coast Conference; B.S. Degree—Southern University.

### *Treasurer*

Mr. Theo Triplett  
(M. Div. Major)

Home Church: Central United Methodist Church, Atlanta, Ga.—Upper Mississippi Conference; B.A. Degree—Rust College; Omega Psi Phi Fraternity, Inc. Member of National Committee of Black Churches.



*Parliamentarian*

Mr. Freddie B. Dixon  
(M. Div. Major)

Member of: Central United Methodist Church, Atlanta, Ga.—West Texas Conference; B.A. Degree—Philander Smith College; Alpha Phi Alpha Fraternity, Inc.; Princehall Mason—AFM; Atlanta Consistory—32nd Degree.

*Vice-President of Student Government*

David Ray Dunlap  
(M. Div. Major)

Member of: Mt. Carmal United Methodist Church, Greensboro, N. C.—Western N. C. Conference; B.S. Degree—A. & T. College.

*Chaplain*

Mr. Oliver Gordon  
(M. Div. Major)

Member of: Mt. Pleasant United Methodist Church, Gainesville, Fla.—Florida Conference; B.A. Degree—Clark College.

## FROM THE RECRUITMENT OFFICE

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Another school year has begun. It will be a year of success and failure; faith and doubt; hope and despair; anxiety and fulfillment; peace and chaos. But no matter what this year imposes or affords, it presents all of us with a challenge and an opportunity for service and witness. It will demand that we "stir up the gift of God" which each of us possesses.

The Gammon student body today is interracial and international. All of these persons are preparing themselves to utilize God's gifts more effectively in ministering to people.

Our enrollment is increasing, but the number is still by no means what it can and should be. Twenty-nine United Methodists were accepted for the fall semester, but all of them did not come. Those who failed to come constitute the

### *Delinquent List*

ALZIA BOWSER

164 Sixth Avenue—(Expected in January)  
San Francisco, California

DENNY BRIDGES

444 Costen St.—(May come in January)  
Douglasville, Georgia 30134

KENNETH ELLIOTT

807 Georgetown  
Marion, South Carolina

CHARLES GOOLSBY

1339 Stadium Drive  
Apartment 304-B  
Macon, Georgia 31201

ROBERT HERNDON

566 Willow Avenue  
New Braunfels, Texas 78130

JAMES D. JOHNSON

P. O. Box 751  
Alachua, Florida 78130

CARROLL SCOTT

P. O. Box 334  
Oxford, Maryland

DARNELL WALKER

P. O. Box 669  
Hempstead, Texas 77445

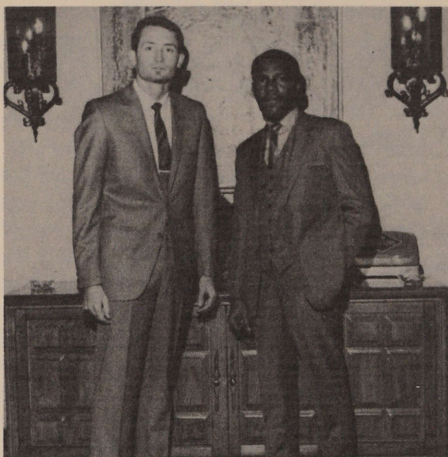
If you know any or all of these persons, will you please serve as a "truant officer," and urge them to come to school, or at least notify us if their plans have changed, or if they have enrolled elsewhere? Remember—for every prospective student who fails to enter the seminary, there will be a local church, or some other church-related agency or institution operating without trained leadership.

A few days ago I was browsing through a copy of *The Foundation*, dated "Winter, 1968." Within its pages the student enrollment for 1967-68 was listed. *The Gammon enrollment at that time was thirty. This means that we have doubled our enrollment in the last two years.* This is encouraging, though by no means satisfactory.

It is my hope, and that of the entire Gammon family, that we may double the present Gammon enrollment by the fall of 1971. Will you join us in this recruitment crusade? I am sure you will, because you love the Church, and you love Gammon.



## TRAVEL SEMINAR



*Robert Underwood and  
Wimbley Hale, Jr.*

During the first two weeks of last September, it was my privilege to participate in the revealing, penetrating, and meaningful experience of the United Methodist Travel Seminar. The seminar is a composition of twenty-eight junior class seminarians, two from each of the fourteen United Methodist seminaries. The seminar tours and reviews the thirty-two national boards and agencies of the United Methodist Church, engaging in an abounding schedule that encompasses five cities in a twelve day time span.

The purpose of this project is to acquaint the seminary student with the functions of the United Methodist Church structure at a national level and, at the same time, subject the boards and agencies to the seminarian's questions and comments about their work. Resultantly, the benefit of the entire endeavor is, theoretically, reciprocal. I inject the word "theoretically," because the absence of secretaries at many of the meetings generated doubt as to the boards' and agencies' authentic interest in or appreciation for the questions and comments of the seminarians. Each student, however, is to submit a written analysis of the seminar which will be distributed throughout the church structure and, hopefully, read by all interested persons.

In an effort to express my evaluation of the United Methodist national structure, it would be impossible to be comprehensive with this writing. The numerous meetings events and exhaustive

amounts of material makes a thorough report presently unattainable. I shall, therefore, attempt to give a brief handling of the major issues and concerns.

Prior to the trip, each student was asked to read Dr. James M. Gustafson's paper, "Foundations of Ministry." In my opinion, the basic question in the minds of the seminarians from the onset was the question raised by Dr. Gustafson in this paper, "What constitutes an adequate institutionalization of the intentions and purposes of the Christian faith in our society?" This query was a continuous plague on our minds.

At the completion of the seminar, we concluded that the national institution of the United Methodist Church was in desperate need of radical revision. This opinion was not created by a group of committed cynical minds but by a working unit of individual seminarians who refused to neglect what had been observed. Our response was to draw-up numerous suggested resolutions for things which we think have to be initiated if effective reform is to occur. These resolutions, which are currently in the process of being prepared, will be presented to every United Methodist seminary student for his endorsement and then sent to the Council of Bishops. We feel that this is an effective way of being heard with the intent of offering service through our suggestions.

Our first meeting on the seminar was with the Council on World Service and Finance. There is some irony in the thought that we should commence a long, hot tour with a "snow job." The World Council professes to only be a *service* agency in functioning as a treasury for receiving and dispersing to the various boards and agencies the funds of the church. As the seminar progressed, we rapidly became cognizant of the fact that the World Service influences *programming*, even though it is not in a position to understand priorities, since it is in charge of allocating money, particularly the contingency fund. This places an over concentration of power and responsibility within one agency, and I don't possess the confidence in the World Council for such an all encompassing programming and monetary capacity.



The wholistic philosophy is just a magic concept to which we give lip service when referring to the institution of the United Methodist Church. None of the boards or agencies demonstrated efforts of loosing their autonomy for the benefit of the whole structure. We are living in an age in which sentiment is post-bureaucratic, but most of the church doesn't seem to know it. With thirty-two separate boards and agencies, it becomes next to impossible to actualize an efficient and cohesive structure. Our meeting with the Program Council, Division of Coordination, Research and Planning illuminated both the disrelatedness and inefficient overlapping of service and function between boards. Coupled with this is the lack of modes or mechanisms for receiving new conceptions and inacting these changes within the operation of the institution. Some kind of corporate entity which is more amenable to change should be attained. The present structure does not seem to be set up to serve the present age. Vested interests of the individual boards and agencies will have to be placed aside in order to secure the type of church we need for this age of rapid change and exacting demands. What really seems to be involved is a point of attitude and not so much intellectual restructuring. We cannot cut the ministry of the church into thirty-two pieces.

The issue of the church exercising its economic capacity as a pressure mechanism was examined intensely at the United Methodist Publishing House and the Board of Missions. The Publishing House's decision to be a supplier, rather than sponsor, of Project Equality was a blatant demonstration of the church's unwillingness to risk economic vulnerabilities in exercising its ministry. Hopefully, the Publishing House will be subject to severe criticism at the next General Conference for this failure to exercise "green power" in the interest of service. The Board of Missions' involvement, with its

\$40,000,000 annual budget, in national and world issues (especially its relationship with the United Nations) is of pertinent consequence in the context of economic responsibility. The church must remove the restraints which have become an institutionalized part of its ideology. Calling for sanctions against apartheid and economic oppression while indirectly making profits from them can hardly enhance the church's integrity and authority. The church must be more clearly committed to the effective moral use of economic power.

At the Commission on Chaplains, the ethical question of positioning chaplains in the armed forces created a heated discourse between the seminarians and the members of the Board. In contrast, the meeting with the Board of Christian Social Concerns stimulated considerable encouragement with that Board's attention to human relations, world peace and general welfare.

I feel that the context of Christian faith involves understanding of truth, reality and life, man's relation to life principles, man's opportunity for redemption and the mandate of mission. Within this context, it is the challenge of the boards and agencies to demonstrate ability and power to move to face the realities of the modern world with a degree of productivity. The institutionalization of the United Methodist Church is an unquestionable necessity in order to incur productivity. The church has much to say about love, integrity and justice, but the deficiencies of the structure must be remedied before the voice of the church can be enabled through deed. This means, however, that a renewed, flexible and action oriented institution can only be realized through the desire of the United Methodist Church constituency to create a church capable of moving with the force and power of authentic Christ-like compassion and service.

*Robert Underwood*

## AS WE SAW IT: THE NATIONAL UNITED METHODIST SCHOLARSHIP TRAVEL SEMINAR

The National United Methodist Scholarship Travel Seminar was held September 1-12, 1969. It began in Evanston, Illi-

nois and ended in New York City with intermediate stops in Nashville, Dayton, and Washington, D. C.



Twenty-eight seminarians and two directors participated in the travel seminar, with the boards and agencies of the United Methodist Church sponsoring and paying the expenses for the twelve-day tour. Each of the twenty-eight seminarians (two from each of the fourteen United Methodist seminaries) is awarded a \$500.00 scholarship from The Division of Higher Education of the Board of Education from the United Methodist Student Day offerings.

The purpose of the seminar was to acquaint participants with the personnel and work of United Methodist boards and agencies. Their unity and diversity was explored with focus upon two basic concerns: The work of the agency, and the significance of that work within the life of the Christian church?

Throughout the seminar, three primary issues for consideration emerged. These were priorities, investment policies and hiring policies, respectively. It was found that these three issues seemed to illustrate just how disorganized our "highly organized" United Methodist Church is at the present time.

Our first visit was with the Council on World Service and Finance who claimed to be an administrative agency rather than a program agency. However, since all monies are handled and scrutinized by this agency they were forced to admit that their priority policies determine how the boards and agencies carry out their programs. In addition to the inconsistencies of the Council on World Service and Finance, its administrators was entirely "lily white," with no members of the minority groups evident.

Since the Council on World Service and Finance controls the "purse strings" of the United Methodist Church, reference will be given to this agency throughout this article.

Another place that the seminarians visited which should be noted here is the Board of Publication located in Park Ridge, Illinois. Their explanation of the work was well presented. However, the material which is produced by this agency (Christian Advocate / Together) is of questionable value since they are operating at a deficit.

However, the M.P.H., a subsidiary of the Board of Publication: was of a different caliber. When inquiries were made

by the seminarians on the issues of investment policies and Project Equality, the administrators presented a cold defensive front. The seminarians were told that twenty-five Negroes had recently been hired, in addition to those already on the staff. However, during a tour of the Nashville printing plant it appeared that there were less than twenty-five blacks in the entire plant.

Turning now to the boards and agencies which the Council on World Service and Finance has placed on the "high priority" list, it was observed that the Board of Evangelism, the Board of Missions, and the Program Council appeared overstaffed for the overlapping programs in which they are participating. In addition to the fact that these boards and agencies appear to be overstaffed, as well as overlapping in function, the Program Council is located in three different cities (Evanston, Dayton, and Nashville) which seems to present a case of financial waste in addition to a breakdown in coordination.

The boards and agencies that were deemed as low in priority by the Council on World Service and Finance were: Board of Health and Welfare Ministries, Board of Christian Social Concerns, Commission on Ecumenical Affairs (one staff member) and the Commission on Religion and Race. Since these boards and agencies are facing some of the pressing issues and social problem of our day and age, it would appear that the Council on World Service and Finance has its priorities misplaced.

Other visits included the American Bible Society and the Goodwill Industries. Both of these agencies seem to be doing a tremendous job in the light of the support that they receive from the church-at-large?

An overall personal evaluation of the entire tour can be summed-up in the following manner:

- 1) Council on World Service and Finance runs the United Methodist Church.
- 2) The existing structure of the United Methodist Church is causing a waste of financial and personnel resources that could be utilized in a more productive capacity.
- 3) Investments are still being made in banks that support practices that the church itself condemns.



4) Hiring practices related to minority group members are only token in number, with the traditional excuses being used as justification of the fact.

In conclusion, the forestated conditions are believed to be in existence. These conditions prompted the seminarians as a whole to propose a resolution, to be submitted to the 1972 General Conference, concerning the restructuring of the United Methodist Church, to include investigation of investment policies and hiring policies. In addition to the resolution, suggestions on priorities were submitted to

the various boards and agencies.

From a personal point of view, it is believed that the National United Methodist Scholarship Travel Seminar is providing a channel for constructive criticism of the purpose and function of the boards and agencies which were visited. However, consideration should be given to the fact that twelve days, with so many areas to be explored may not be time enough to evaluate the respective agencies fairly and justly.

*Wimbley Hale, Jr.*

## REFLECTIONS OF AN EXCHANGE STUDENT

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A fruitful part of higher education has been the student-exchange program on the undergraduate and graduate levels. One such program is carried on between the Associated Mennonite Biblical Seminary in Elkhart, Indiana and the Interdenominational Theological Center in Atlanta, Georgia.

The purpose of this program is to provide mutual enrichment for both theological schools through the student's new experiences. The exchange student can take courses that may not be offered in his seminary, and is exposed to a different strand of Protestantism other than his own.

I am an exchange student at ITC from the Mennonite Biblical Seminary. I am a United Methodist from Harrisburg, Pennsylvania, attending a Mennonite Seminary. This is my middle year in the experience of theological education. I did my B.A. in behavioral sciences at Messiah College in Pennsylvania. I served as student assistant and community worker for four years as the Trinity United Methodist Church in Harrisburg. I am now twenty-eight years old and single.

My own personal reasons for being at ITC are many fold. First, I want to gain a deeper understanding and appreciation of the black experience that could be used to confront the white community. Second, to see if Atlanta was all that I had read in its so-called racial progress. Third, to develop flexibility in being able to move around different parts of the country. This will help to fight off the settling in process of being satisfied and too secure in one geographical environ-

ment.

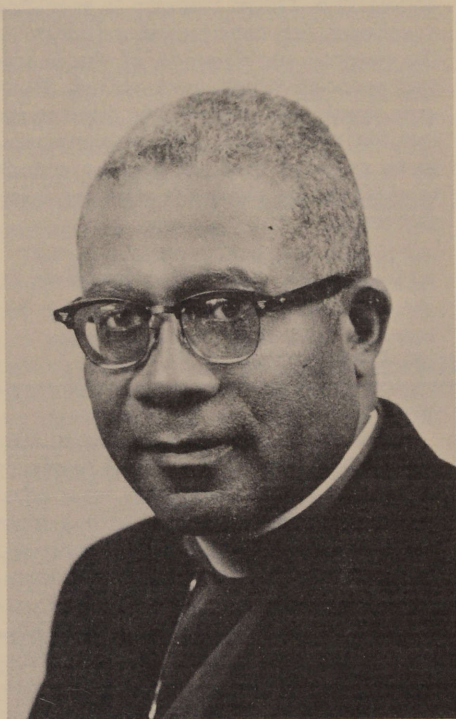
It would be very easy to stay in Elkhart at the Mennonite Biblical Seminary because we, at Elkhart, have what other schools have not attained, a strong sense of Christian community that is expressed through the total life style of the community. The professors, students, staff, administrators which make up about a hundred and fifteen in number are working together in the theological experience. The community is on a first-name basis in the classroom and out. We all learn to know one another in many different roles. The community has experienced sensitivity training and is working with the small group process. Confidences are held, problems solved and progress made for the future of the school by the community. The Mennonite school comes out of the analyptistic experience in Germany and is a part of the historic peace churches. The seminary is also now sharing some professors, students and class with the seminary at Notre Dame University in nearby South Bend. It is into this environment that I bring the insight from the black experience, and ITC.

In the future, I would like to see a professor and a student on an exchange basis. ITC is a unique school and has much to offer, such as radicalizing whites to their mission in the white community by a deeper understanding of the experience of blackness in the revolution. I hope that the program will continue to grow and become an important part of both schools in the enrichment process.

*Norman S. Coffman*



## ALUMNI IN THE NEWS



*Bishop Prince A. Taylor*

MADISON, N. J. — Drew University President Robert F. Oxnam announced recently that 3 residents of Princeton are among 47 leaders of business and education who will serve on newly-formed visiting committees for the University.

The visiting committees, provided for by new Bylaws accompanying the June 4 revision of Drew's 101-year-old Charter, had preliminary meetings in May and are now beginning their first full academic year of service. Dr. Oxnam said that he expects members of the committees to serve as "sounding boards for improving teaching, research, and administrative practices" at the University and to "assist in developing relationships which may lead to public or professional recognition and financial support."

Serving from Princeton are Bishop Prince A. Taylor, of 193 Laurel Road, bishop of the New Jersey Area of the United Methodist Church, chairman of the visiting committee in theology; and professor J. Merrill Knapp, of Rosedale Lane, professor of music at Princeton University, and professor R. Paul Ram-

sey, of 111 Fitz Randolph Road, Paine Professor of Religion at Princeton University, both serving on the visiting committee on humanities.

Bishop Taylor holds degrees from Samuel Huston College, Gammon Theological Seminary, Union Theological Seminary, and New York University and has taught at Gammon and Clark College. A trustee of nine institutions, including Drew, he has been president of the Council of Bishops, president of the Board of Directors of Religion in American Life, and chairman of the Commission on the Structure of Methodism Overseas.

Professor Knapp is the former dean of the College at Princeton and one of the recognized world authorities on the composer Handel. A graduate of Yale University and Columbia University, he has contributed frequently to professional publications and is editor of two volumes of the German edition of Handel's complete works.

Professor Ramsey was chairman of his department from 1959 to 1963 at Princeton. A teacher and scholar in the field of Christian ethics and social theory, he is the author of several volumes and is a frequent contributor of articles to religious and philosophical publications. A trustee of Drew and of the Council on Religion and International Affairs, he holds degrees from Millsaps College and Yale University Divinity School.

The other 2 visiting committees are in sciences and mathematics, and social sciences.

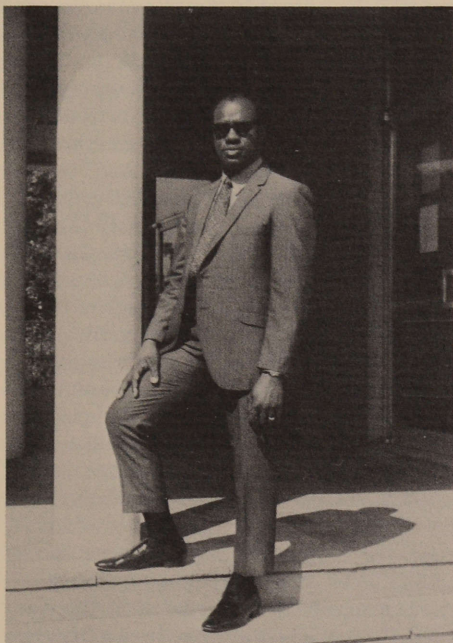
Each committee will meet semi-annually and report their observations and suggestions about University operations to the Board of Trustees, administrative officers, and the faculties.

In summarizing the need for the business representation in the committees, New Jersey Bell Telephone Company President Robert Lilley stressed in a speech at a dinner following the preliminary visiting committee meeting in May that, "what is needed is a greater role, a greater involvement by the business community in solving the problems of the private school. Businessmen must become participants, not spectators; there must be a sense of commitment."



## CHURCH RENEWAL IN A REVOLUTIONARY AGE: TOWARD A THEOLOGY OF FREEDOM

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*Remarks of Ronald W. English  
of Atlanta, Georgia at the 8th  
Annual Session of the Progressive  
National Baptist Convention,  
Miami Beach, Florida*

The topic church renewal is quite prominent and popular in current discussion—everybody's talking about it (Like Heaven). Different perspectives have been taken:

- death of God theologians—church renewal via dissolution of the institutional church which has killed God (through social-cultural isolationism and archaic forms worship.)
- Underground church movement—In order for church to actively converse with secular age it must go underground to initiate and participate in radical social protest movement which will undermine the establishment.
- Conservative hold-outs—those who still maintain hope that the church will free itself from bothersome worldly concern and engage in a *Back to the Bible*-type evangelism which focuses on moral piety and individual salvation—kept alive in Billy Graham Crusade and, reflected in thinking of J. H. Jackson plus Southern Baptist Orientation.

But like it or not, it has been the world and worldly concerns that have actually caused this interest in Church Renewal. It has been the riots, the embryonic forecast of revolution, that have

provoked ministers and church leaders to devote more serious attention to the issue of revolution than ever before.

Of course, I personally remain confused and somewhat bewildered about the actual honesty and integrity that governs the responses to the revolution. Do they actually result from a serious encounter with the Revolution of God given in the revolution of our time? Are they consequent upon purposeful engagement with the causes and expressions of the frustrations that plague the outcaste and the poor? Or, are they merely fashionable responses to threats that the Black Panther Party presents? Are we worried and afraid that the new black militant ministers will embarrass our positions as the all powerful black leaders in the community, or usurp our prestige by branding us as "Uncle Tom's"? And so to demonstrate that we are with it, some of us don dashiki's and let our hair grow long? But is that all that it's about. After all as Rap has said, "What good is the Afro bush on top of your head if you still got a processed mind."

However, there is another attitude that many of us take which I think may be more dangerous, but probably more apropos and germane to the members of



this body i.e. the attempt to put down the revolution without giving it an adequate hearing. Disgust, contempt and disdain for the emerging new black awareness as expressed in the current black nomenclature has breded distrust that expresses itself in terms of "*washing ones hands of the whole black mess.*" This is quite interesting in light of the fact that it was a *Southern black Baptist Preacher* who precipitated the current "thrust in the whole black mess." It seems then that Malcom was right in his prognosis for once more the *House Niggers* who are afraid that talking black might offend a few teasing white friends or prevent Charlie from sending a big donation to the building fund. It is the House Nigger who has short circuited the revolution.

Neither one of these positions present an actual encounter with the revolutionary urgencies of our time. Both are exercises in self-deception and fraud. The one seeks to commercialize on the revolution and prostitute its popular appeal. This is the program of the right "Rev. Pimp." While the other seeks to put down the Black Revolution while still maintaining that he has compassion, concern and love for the brethren (the least of these). This is the program of the good "Daddy Strangelove." Yet, I surely hope the future of the Church in general, and the Black Church in particular, is not contingent upon the works of "Rev. Pimp" or "Daddy Strangelove" but upon the action of men dedicated to the new model of minister, the model that expressed par excellence in the life and ministry M. L. K. Jr., even as it was first given in the person and work of Christ i.e. the model of the PROPHET PRIEST. This model demands the man called of God to be a modern prophet in pronouncing judgment against racism, militarism and the systems of economic and political oppression that corrupt the freedom of the sons of God. Yet he is also the priest who takes upon himself the Yoke of the Suffering Servant—suffering within his own soul and body the frustration, pain and agony of the people he is seeking to serve and he gives a compassionate hearing to all elements present in the struggle for black liberation.

PECULAR WAY IN APPROACHING THE ISSUE OF RENEWAL OF THE CHURCH, the prophet-priest un-

derstands the Church as the *covenant community in radical obedience to God* where men are partners with God in his creative activity. He sees it as the Servant community where self-pride and self-righteous, or his I's and little you's are humiliated and abated by the prophetic pronouncement "that he who would be greatest among you must be a servant of all."

Moreover, the black prophet-priest affirms *Christ as the Transform of Culture*. If this is true then it follows that the Church as the Body of Christ is to engage in the renewal and transformation of the social order. It is to challenge the dehumanizing processes that prevent genuine human community and true humanity.

Furthermore, the black prophet-priest knows that God is not merely related but *actively involved in the black Revolution*. God is present in the heart of darkness. He is in residence in the depths of blackness. He is there continuously recreating, giving new birth and making all things new. Because he is grounded in this conviction, the black prophet-priest devotes his energy and resources to the development and articulation of a *black theology*. He affirms that *Freedom is the Gospel* and that the message of liberation is the revelation of God as revealed in the incarnation of Jesus Christ the *Word made Flesh*. He knows within the depths of his soul that Jesus is the Liberator and as His disciple he affirms with his Master "He hath sent me to preach release to the captives, good tidings to the poor, and declare the acceptable year of the Lord."

Yet from whence will such a prophet-priest emerge? How will he be nurtured and sustained. Certainly it shall be the work of the Lord to raise him up yet there is something that we can do to help in his coming of age. Which brings me to a very practical and concrete issue that will have to be discussed in all too short a time, i.e., the *education of black ministers for this revolutionary age*. I share with you briefly some of my own frustrations arising out of my experience as a near alumnus of the Morehouse School of Religion located on the I.T.C. campus. For it seems that among the major black denominations. Black Baptists still maintain the dubious distinction of holding the education of its ministers in lowest estate.



Despite the Abundance of Black Baptists in Georgia, the Southeast and throughout this nation the Morehouse School of Religion ranks last in the number of students per school at I.T.C. It remains true that Baptists have to pay more of their expenses out of their own pockets than any of the students at the other school. And if it were not for that strange coalition of financial support from the National Baptist and Southern Baptist Convention, even meager resources would not be available. Scholarship funds and financial aid remains necessary because you know that for some strange reason, or complexity of reasons, young smart-alecky seminarians are not welcome as assistants in the pulpits and churches of many of our distinguished and renowned pastors. So what happens? Those men actually serious about their theological education wind up at Colgate-Rochester, Andover Newton, Harvard, Princeton and the University of Chicago where resources are available and a challenging stimulating intellectual adventure awaits them. Even those who come to Morehouse in course of time find themselves in other denominational bodies such as Methodist, Congregationalists, and especially Presbyterians where their contributions are seemingly more appreciated and lucrative financial support is more readily given. If adequate attention is not given to the education of black Baptists by their own folk in National Progressive Baptist Convention, not Mr. Charlie of the American Baptist however notable his intentions might be, then where will the black prophet-priests come from who will be able to inform the black Revolution with the peculiar explosive potency of the Christian Gospel. From whence will those come who will be competent in the disciples of enlightened min-

istry that yields knowledge and expertise in the way of "the system" yet concerned enough to relate his learning to the survival needs of his people. From whence tioning in the complexity of modern so- will he come who will have more to offer than good advice on the Christian way of living to the angry young black militants. There is no substitute for brains, not even the classic excuse "De Lawd will speak thru you." I take seriously the belief that God still calls His preacher. But I do not believe and I will not be so naive as to think that the content of such a calling yields the kind of information essential to effective leadership and func- ciety. This only comes when one engages in the rigors of the learning process and studies "to show himself to be approved unto God a workman that needeth not to be ashamed."

I call you to think on these things but I entreat you not to meditate too long. The mandate has been given both in the crises of our times and from God Al- mighty. We can not afford the luxury of prolonged meditation while we rest on past laural and achievements. Hesitation breeds stagnation and stagnation, death. God's work will continue even if he has to raise up new prophetic voices not of this fold. There is a tide sweeping through our land which taken at the flood will lead on to fortune, but if missed will leave us on the naked shore of a missed opportunity. It is for the sake of our own survival that we must continue. Need we be reminded by the noble saying: "There on the plains of hesitation, lie the bleached bones of thousands, there men stopped to rest themselves and having stopped there they died."

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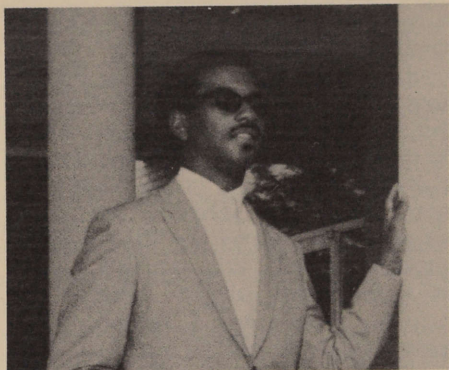
## THE RENEWAL OF THE CHURCH IN A REVOLUTIONARY AGE

*Remarks of Marvin King of  
Atlanta, Georgia at the  
8th Session of the Progressive  
National Baptist Convention  
Miami Beach, Florida  
September 3, 1969*

Recently a popular magazine showed a little girl walking through the park with

her mother. As they walked along, the little girl asked, "Mother, are we live or





are we taped???" This is the big question facing the church today. For too long a glance at the Church's work in the world appears to be just a taped show of former years. The real question today is . . . Do we plan to be alive to the need of our era?

We must always remember that the church does not exist for itself. It exists for the world. It was the world God loved, and for this world He gave His only begotten Son. You see, God was in Christ reconciling the world unto Himself. God's action in Jesus Christ was out there in the world. The church is going to have to love the world and fulfill its ministry of reconciliation in the world.

The Christian church in our era has, far too long, disengaged herself from responsibility for the secular order. We have seemingly felt that our task was to save men one by one so that when they died, they could wing their way to Heaven.

I firmly believe that this kind of false religion is rapidly dying and the diety that has reigned over this religion is dead. We who understand the gospel anew should say, "Amen."

The book of Acts tells us that immediately after the ascension of Jesus, those gathered there stood staring up into the sky. The Lord God of the Universe sent two angels to them who said, "Men of Galilee, why do you stand looking into Heaven?" This has also been a problem with the Church. Far too long, we have stood around stargazing when the task is right here at hand, at our feet, and it has in so many ways gone undone. God's church, His task force, those He has charged with restoring humanity and the bringing of peace to the world have, stood around like little Jack Horner thinking

what good boys we are. This business of "pie in the sky by and by," has been our tranquilizer and has prevented us from playing the role which should be ours in this Revolutionary Age. In this revolutionary age the church has no hiding place to run away. We must realize that the church must change if it is to minister effectively to our world. I do not mean that the basic nature of the church and its gospel must change. I do mean that the church must change so that its true nature may find vital expression and its gospel may be preached with a new revelance and power.

The church today is filled with restlessness. This restlessness appears to be a kind of nostalgia. We seem to be longing for a church we once knew, but which can never exist again. This church lives only in our memory and our imagination. We can never go back to that church again.

#### SOCIETY WITH A CHRISTIAN VOICE

The church today must seek to penetrate society with a Christian voice. Many of us are uncomfortable as Christians are entering into the structures of this world in the area of civil rights, problems of poverty, labor unions, peace demonstrations, housing, urban renewal and all the rest. Yet this is what we must do because God has placed man on this earth to be stewards of all God's creation, that it might be used for the benefit of all and not just for a choice few.

#### WHAT ABOUT OUR MISSION

In the transfiguration of Jesus, James, Peter, and John wanted to remain right there on the mountain top and build three booths. One for Jesus, one for Moses, and one for Elijah. Jesus said, "No, brethern, this experience is just to help us gain a better perspective of our mission. Let us go back down . . ." And immediately he was confronted with human need. A sick man came forth and right then and there Jesus healed him. It is in the dirty here and now that our mission lies.

Just think for a moment how middle class the church has become. How we judge a man by his bank account and his residence. (Example: You know, Mr. Smith, he is the man with the Eldorada).



We have gotten caught up in thinghood.

In the book of Acts these words are recorded after the sermon by Peter and after the out pouring of the Holy Spirit at Pentecost: "And with great power the Apostles gave testimony to the resurrection of the Lord Jesus, and great grace was upon them all." There was not a needy person among them, for as many as were possessors of land houses sold them, and brought the proceeds of what was sold and laid it at the Apostles feet; and distribution was made to each as any had need. Thus Joseph sold a field which belonged to him and brought the money and laid it at the apostles' feet. Many of us would say that this sounds communistic, certainly socialistic; but regardless of what you say, this is what is supposed to have happened.

I raise the question as to when is the church through its members going to begin to realize that people are more important than things, that programs of service to people are more important than church edifices, that a cup of cold water to a person in need is far more important than the silver service that we use at the wedding reception in the church.

When Peter through God's power cured a man one day in Jerusalem, the people ask him, "By what power or by what name did you do this?" The big question today is by what power are you and I operating? Is it by the power of our white caucasian society? By the power that we are the downtown church with five choirs, three ministers, and affluent congregation, a beautiful church edifice with a rich endowment? They in the New Testament times had none of these, they simply had the power of God working in their bones.

The church must be renewed to the point that it will insist that in a society that has the wealth of ours. 1. No one should be in need of medical and dental help. 2. No one should be in need of adequate housing. 3. No one should be in need of educational opportunities. 4. No one should be lacking in an opportunity to express their God given creativity in some enterprise.

#### CREATIVITY IN SOME USEFUL ENTERPRISE

Our age is one that calls for boldness. I like to read the works of John Wesley.

Here is a man who preached personal salvation. But that salvation was to lead to social restoration. He proved this by fighting against slavery, reforming the penal institutions, building infirmaries, writing medical books, establishing schools, and attacking alcoholic problems. He stated that the world was his parish and went forth to minister wherever there was a need.

For what causes today is the church going to act boldly? Where are we going to spend our efforts?

We must throw ourselves into the world as did Naomi. When Ruth said to her, "Whither thou goest I will go, where thou lodgest, I will lodge; where you die, I will die; and where you are buried, I will be buried; your people shall be my people, and your God, my God." This was said because of the attractiveness of Naomi to Ruth. The power of her affection drew Ruth to her. Naomi did not try to "cram" Bible passages down Ruth, nor did she try to persuade her to follow. In fact, she had nothing to offer her of this world's goods, but herself. But the power of her person attracted Ruth and that day she chose Israel's God.

The Christian message to us today is, "Please stop gazing into the Heavens." Our mission is here and now, right at our feet and at our hands. By all means, "let's get with it." We cannot remain at our tables of Holy Communion like a *rich man* at the banquet table. The church which refuses to go out to the gate and stand beside Lazarus is no church. We cannot remain pure spirit without becoming body. We must become literal body of our Lord. The church today must become the pick. Pick a plow, a pencil, a painting, an irrigation dam, a spelling book, a scaple, a shovel, a song, a tear, a latrine, a letter, a laugh, a vaccination, a helping hand, a word of comfort.

We must throw ourselves into the world, making comfortable uncomfortable and calling them to arms as good stewards of their wealth.

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#### "NOW IS THE TIME"

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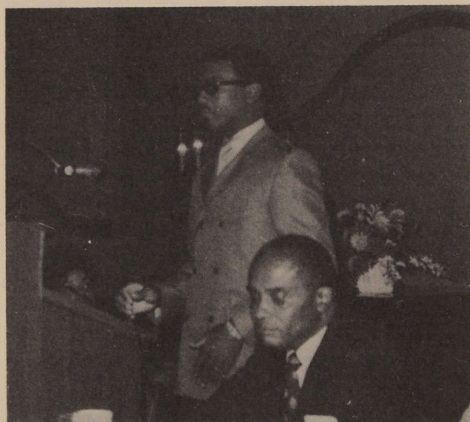
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*but, not without King*



*and we all had a real good time*



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To Reverend W. H. Williams family,  
Class of 1923 B.D.; 1942 D.D.; the Gammon Family joins me in extending continuing sympathy and sustaining prayers to the family of the late W. H. Williams of Detroit, Michigan, who passed away since the last issue of *The Foundation* was published.



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