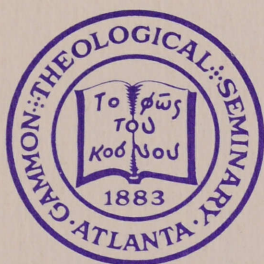


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by Dr. Evans E. Crawford
"Sound on: Preaching and The Black Awakening"

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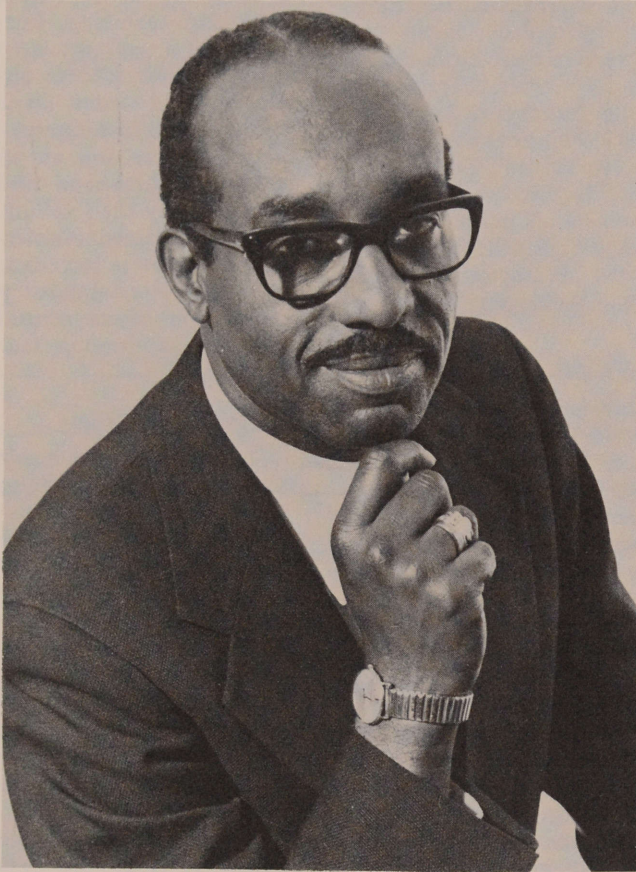
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A SPECIAL TRIBUTE TO DR. OSWALD P. BRONSON



Dr. Oswald P. Bronson

The ITC family, especially Gammon Theological Seminary, will miss the departure of Dr. Oswald P. Bronson, who resigned the presidency of the Interdenominational Theological Center to become President of Bethune-Cookman College, Daytona Beach, Florida.

Under his leadership, the Center moved to higher heights by adding faculty, students, and new and innovative curriculum expressions of theological education.

As a prior alumnus of Gammon

Theological Seminary, we salute Dr. Bronson as he goes from among us here at the Interdenominational Theological Center to take up new responsibilities as President of one of our finest educational institutions.

Our prayers go with the Bronsons as they leave on this new assignment and I'm sure that the recruitment will be richer, having gained the Bronsons to follow the many fruitful years which it enjoyed under the administration of Dr. Richard V. Moore.

CHOOSING A SEMINARY? WHY NOT CHOOSE GAMMON?

General Information

Gammon Theological Seminary is the United Methodist Seminary participating in the Interdenominational Theological Center in Atlanta, Georgia. In addition to its relation to the Center, Gammon is associated with the Morehouse School of Religion (Baptist), Philips School of Religion (C.M.E.), Turner Theological Seminary (A.M.E.), Charles H. Mason Theological Seminary (Church of God in Christ), Johnson C. Smith Theological Seminary (United Presbyterian), and Abasalom Jones Theological Institute (Episcopalian).

Why Theological Education?

Theological Education is necessary, if the minister would fully realize the importance of his call to the ministry, and if he is to conceptualize the full range of the broad possibilities and the unlimited opportunities which the ministry offers one for service in our present historical setting.

Without the pastor, or a minister, many people would not know Jesus Christ and his larger family of the world; indeed, the ministry of Jesus Christ, in its fullest sense, is the only ultimate justification for the Christian ministry. What other justification could there be? There can be no ministry, in the truest sense of the word, except the person conceives it in relation to the divine calling and the sacred task.

To conceive of the ministry as a profession, void of the calling, is to become a religious professional, a reformer, a revolutionary, a therapist, a social scientist, or a mere church organizer. One may well become a successful administrator, with techniques for good sermons and ecclesiastical know-how; but without the call, he is not a bona fide minister of Jesus Christ.

Choosing a Theological School

For a United Methodist planning to go into the ministry of the church, the selection of a theological seminary is of utmost importance. Your choice comes second only to your sense of calling to the ordained ministry.

To you whose plans are fluid or uncertain, the opportunity to examine the

ministry as a career is significant. The doors of theological schools are open and inviting if you are seriously wondering, exploring, searching. For you, too, the choice of a seminary is crucial.

Theological schools often furnish the setting for decisions about ministry; the "Trial Year" is common. Students come with openness and an honest desire to explore at first-hand whether the ministry is really their calling.

As an ordained minister the theological school degree is increasingly essential to you since it symbolizes your successful completion of an educational program designed to develop the needs of the ministry.

Prior Consideration

The education of a minister comes in three phases: pre-seminary, seminary, and continuing education.

Pre-seminary education means the completion of both high school and college. Seminaries usually prefer a liberal arts degree from college, although they accept students who have specialized in technical degrees. Many have recommendations about college subjects, some have strict requirements, and many have makeup work for a student who has not made adequate preparation for seminary schooling.

Seminary education is a concentrated period of study and growth, with both classroom and practical experiences required. Seminaries and denominational leaders are working together in expanding opportunities for continuing education so that every minister, hopefully, will remain contemporary and competent in his professional life.

Location

Gammon, as well as the other participants in the Center, is located on a ten and a quarter acre tract within close proximity of Atlanta University, Clark College, Spelman College, Morehouse College, and Morris Brown College. In addition to its respective portion of the ten and a quarter acre tract, Gammon owns an additional four acres on which is situated the Willis J. King Apartments for married students as well as conference facilities.

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(Potential Student)

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Age _____ Sex _____

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City _____ State _____ Zip Code _____

In School _____ (yes or 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 _____

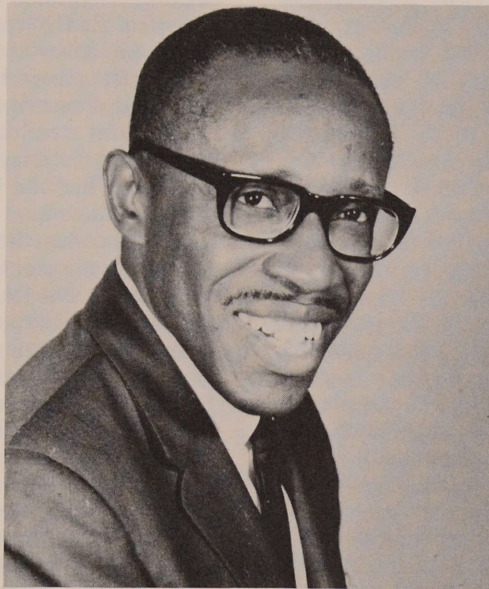
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CUT ALONG DOTTED LINE

1975 THIRKIELD-JONES LECTURES

by
Dr. Evans E. Crawford



Dr. Evans E. Crawford

SOUND ON: PREACHING AND THE BLACK AWAKENING
LECTURE I. THE SOUNDING OF AMERICA

Those Biblical writers who pronounced in Genesis that ancient indictment upon human arrogance and called of a confusion of tongues performed a worthwhile service. You recall the story of the Tower of Babel where men sought to build to reach the sky in order to make a "name for themselves." The heavens were against it suggests the ancient interpreter and their tongues were confused. Since then we have known that confusion as the "babel sound" and it comes with special relevance in these days of building crises, literally and symbolically as we take note of the nations. In essence the message still says that in life's building, it's construction, there is an indictment that comes in communication terms. The indictment is that arrogance has no ring in the universe; it doesn't echo; it lacks resonance in the reverencies of life. In other words, God's

biblical word determines our future, sounds out our schemes and determines the extent of their shallowness of substance.

I submit this as an appropriate word for these lectures especially in view of the coming Bicentennial celebration. In this context we will be recalling the Founding Fathers of this nation. In the Black heritage, however, we have little possibility of identifying with the "founding fathers" except for their legacy of spirit. We can identify, however, with those of our fathers and mothers who, though they were not in the historic occasion as founding fathers deserve, in terms of sharing in the agonies of the beginnings of this nation, to be called our sounding fathers.

Sound, of course, is basic to our perception. An African musician told an Afro-American Workshop studying

teaching African music in public school not too long ago that white missionaries took quite some time to figure out why the natives laughed when they heard them sing the hymn "At Ev'en When the Sun Was Set." Before long they discovered that the laughing occurred because the tonal language of the African natives caused them to hear not "When the Sun was "set" but when the sun was "Crooked." Missionaries did not get the Bantu tonal language right. In Tower of Babel imagery this means that in the mission field there was taking place not only a confusion of tongues but also a "confusion of tones."

We do well, for these lectures, to hold that "crooked old Sun" in the center of our attention. It is useful for capsuling much of western history where sounding, measuring and taking depth dimensions are relevant. Take Charles Riech's recent bestseller, *The Greening of America*¹ which described the new sensibility of the youth, particularly white youth. His categories of Consciousness one, two and three permitted a critical grasp of our nation's problems and some of its promises. Yet it lacked, in my view, sufficient relevance to what is taking place among Black youth. Their consciousness is not only being raised; it is also being "raged" and for them, what Leronne Bennett² calls Confrontation one and two is more appropriate than Riech's types of consciousness. The differences, of course, could be merely semantical. It may be wise, therefore, to construct a typology made of both consciousness and confrontation. The failure to do this will mean that as striking as Riech's typology is, it will be "crooked" without the inclusion with Bennett's. The malady is "a confusion of tones" and America needs more than a "greening" for serious sounding.

It needs it in the first place for ethnic clarity. When Black youth, long neglected stones in this nation's building, claim "black is beautiful" they are becoming the cornerstone of new construction, a matter that comes up from the depths. Greening as a symbol needs the supplement of a figure that can catch all the colors of new sensibilities, even new salvations in order to be adequate to the sense of newness being experienced.

How many can recall how they used to respond to applications asking about

nationality. When I confronted mine on the Seminary form, my College President at the time, the late Dr. Stanley Grannum, a former Gammon faculty member, suggested that I write down his judgment that I was a typical Bantu. So I wrote it down and went off to Boston and spent three blessed Bantu years. Then one summer while participating in a Methodist training conference for missionaries to Africa at Hartford, Connecticut, I met the late Eduardo Mulane from Mozambique who was just undertaking his college work in America. Upon hearing me state that I was of Bantu background and language, he asked what that meant. Naturally I was shocked since he an African asked it. To my anxious further inquiry, Eduardo said Bantu was a language and not merely a tribal designation. To get my true tribal location exact I would have to be more specific. Well there I was lost again. To not be outdone, however, I remembered my job on the Seminary's administrative staff made it possible for me to try to erase Bantu from the form I sent three years before. So I returned and symbolically "conjured" the designation from the record. Then I left the staff, went to Howard and ran directly into the "Black Power" movement with its affirmative cry "Black is beautiful." By leave and sabbatical time, I returned to Boston for some reading and lectures only to take advantage of the administrative connections I had while completing graduating studies and went back before the files and "conjured" the Bantu label back on my application form. You see my ethnic clarity had emerged as central in the confrontations Black youth were sounding in the nation.

My personal experience may be illustrative of what thousands of youth are experiencing today. This is why preaching is so important at this time. America is being tested, plumbed, and sounded. We face today what can be called "new Black Joes and new Black Janes" characterized by renewed ethnic identities. They make up and will increasingly make up our audiences. To their "right ons" we may well add with respect to our task our "sound ons" to match their aspirations and affirmations. For that matter even the new sense of white identity is important for that too needs a word of depth for the needs of our time. This is

the new challenge to the pulpit; it is a challenge in which the Black Awakening is chief catalyst.

It is a challenge, however, that invites many questions. What shall be done with the new found awareness? Shall we leave it where the old Black Jones and Janes had to leave their awareness? Shall we find the soul of our music and yet sell it for a mess of pottage? Shall we become all sound and no substance? Moreover, shall our claims for Black Power and Black theology be all heat with no light? I have no final answers to these questions, but they are some sounding questions we must put to ourselves and our times. I have some hypotheses to share with you and invite your critical and creative response. But whatever we do let it be clear that we are sounding, digging in the root work to shake up and shape up this nation and people in the light of a grand awakening.

My first hypothesis is that we break any cheap generation gap with our fathers and mothers when we perceive that they are our *sounding* fathers and mothers. Moreover we get them into their rightful place in the history of this nation. And if in these Bicentennial days we and the nation forget them "may our right hand forget it's cumming and our tongues cleave to the roof or our mouth."

A second hypothesis and insight about the Black awakening comes from an observation James Weldon Johnson made in his preface to the classic *God's Trombones*,³ a musical perception of Black experience that seems to validate the sounding figure itself. He says that the early Black preacher is marked not so much by the fact that his message or English was black but rather that his language was biblical. And with this insight he goes on to explain why he chose to write the folk sermon not in dialect but in folk images. He wanted to get to the human rather than the mere humorous straight jacket that white minstrels had put on an otherwise clean and expressive speech. Of course, we are returning gradually to the use of our picturesque speech as the new rash of television series based in Black situations reveal. And well we might for everybody else is using it long after they have stolen it and failed to acknowledge the authors. But Johnson when writing the folk sermon felt it best to avoid dialect so as to

do justice to the living truth of the sermon. He emphasized, therefore, the biblical stance of early Black preachers. And on the basis of his observation I would argue that as much as we must say that black is beautiful in terms of the overall Black awakening, we must say equally and affirmatively that its expression in preaching means that *Black is Biblical*.

If this gives us any working room it isn't necessary to argue this in any strict exegetical sense, for Blacks, restricted as they were educationally at the time, had to rely less on language than on imagination. Moreover they were Biblical in terms of their tonal freedom, a freedom enhanced by their groping struggle in learning a new language but with a full tonal *repertoire* from their West African heritage. Their language was musical and with it they could take biblical insight, a song, a hymn and read in the presence of the slave master one thing and be saying to sister Mary I'll meet you down by the river, we're going underground. This could be done in one motion while singing "Amazing Grace how sweet the sound." This was a tonal language and their tones were not confused. And what a sad thing it would be if in our new-found awareness we become so shallow, so commercialized that we end up bringing from their brave heritage the ashes instead of the living and liberating flame. Some of our ancestors, because they were prevented, could not write their name. But they could sound their soul and do it in such a way that the nation shook with God's judgment as well as with His joy.

Such sounding ability, then, is both a folk art and a fine art as James Weldon Johnson's selection demonstrates. And this means we must learn how our early fathers used the Biblical images to break loose. One classic sermon was the "Eagle Stirs Her Nest". Much in that sermon used to embarrass some of the younger ministers. But in full knowledge of its symbolic use, we can now see that the Eagle symbolized a kind of freedom that, with a little tonal touch, freed the souls of Black folk with sound that both evoked and enhanced solidarity with God and man. And if we would listen to C. L. Franklin, the popular Detroit folk preacher appreciatively rather than imitatively, we can catch something of how

free style symbolized free spirit for our people. Perhaps unconsciously, some serious students of folk preaching are saying, Franklin worked with the Bible as a memory narrative evoking a people's recollection in order to instill a deeper myth or meaning narrative that embraced in Biblical intimacy their own experiences and concerns. Bruce Rosenberg, author of *The Art of The American Folk Preacher*, recognizes the continuation of the authentic oral tradition in the Black pulpits of the nation and claims for it a proper place in the literary heritage of the nations.⁴ For them, Rosenberg say, the Rhythm was the message, a scholarly confirmation of their tonal credentials.

Such credentials centered in the search of early folk preachers, most of whom now are black, to see first if a passage would hum. If it would not hum they would let it alone. But if it could hum, then the exegesis was complete for substance had found its essential sound and then could sound-on preaching to the needs of Black Joes and Janes. They got response because this sound reflected that they perceived not just the message but also the mood to help God move men and women.

Now this mood is not just for a few; it is also for the many, both black and white. In this sense to speak of the Black Awakening is not to limited it to Blacks. Whites too have experienced the carry over of this power and this mood. Indeed, it is generally believed that some of the best preaching in the nation is done in the South. Why? Let's be honest about the why. It is because our white brethren got along with the savory cooking of Black folk a sense of soul which enlivened their worship. If and when this is acknowledged all of us will have a better ministry in praise and preaching.

The Black awakening can work to evoke this recognition and acknowledgement. It can be the contemporary manifestation of a pentecostal experience bringing in a joyful sound for the times and for this nation. We can be freed not only from any confusion of tongues but especially for the confusion of tones. For like sins, our tones will find us out too.

The Black awakening can also renew the sense of Biblical authority and authenticity in preaching if we recall that at the heart of the heritage of sounding fathers is the sense that of the many

things being affirmed about Blacks stands the claim that *Black is biblical*. Let a rounded rather than a "crooked sun shine on that and to the claim that Blacks have a sounding biblical heritage one can grasp the truth that Blacks not only or merely believe in music; they especially and intuitively perceive in music. Their reality, therefore, is not just found in joining in a priesthood of all believers. It is found in their joy in being amont the *priesthood of all perceivers*. And sound is central in the "sensorium" of that perception. Therefore, the central question is not, *are you non-violent*, a proper question for our ethical quest. But with special reference to our preaching the crucial question is, *are you non-vibrant?* If you are not, not only will you lose your church, you will lose your consciousness — nay even worse, you will lose your saving confrontation. We will lose the wisdom unearthed for us in James Weldon Johnson as well as Ralph Ellison who tended to use musical metaphors when they want to catch the full range of the Black Awakening. This is not something of which we are to be ashamed; indeed it is something of which we are amazed and moved to perceive in it the Amazing grace that saves because it sounds and bids us sound on.

¹Charles Riech, *The Greening of America*.

²Leronne Bennett, Jr., *Confrontation Black and White*, (Baltimore) Penguin Books, Inc., 1966.

³James Weldon Johnson, *God's Trombones*, (N.Y.) The Viking Press, Inc. 1927. Viking Compas Book, 1969. pp. 1-9.

⁴Bruce Rosenberg, *The Arts of the American Folk Preachers*.

LECTURE II. RELEVANT PREACHING WITHIN THE CONTEXT OF THE BLACK COMMUNITY

Once upon a time a student went to college. On the way he fell among "pushers" who took him out for fun in order to give him a "fix." They gave him pep-pills, heroin and all that kind of "pot." And they left him on the campus walkway quite addicted.

A certain professor came down that way and saw him. But because he had to get to class on time, he passed by on the

other side. A certain College Chaplain also came down that way and saw him. But because he had to get to Chapel on time, he too passed by on the other side.

Then a Black Muslim came down that way. He saw him, had compassion on him, lifted him and along with a fellow Muslim took him to his house and stayed with him around the clock for ten days and nights until his habit was basically broken. Then they took him to Florida, set him up with a MacDonald Hamburger Food Chain franchise, requesting that he let them know if he needed further help. Now of these three, who do you think proved brother or neighbor to the young man?

This is a true story with only the professor and chaplain added for drama. It concerns a Howard student unknown to me even now but about whom I heard while on Sabbatical leave when a Boston Minister and City Councilman told it in a Men's day service in a local Providence, Rhode Island Church. He said soon after he hired the young student to help out in his office one summer, he discovered that he was on drugs. After helping him a bit, he returned to school and he heard from him no more. While attending a Southern Christian Leadership conference one Summer in Miami, the Minister said he saw the student managing a MacDonald food chain arranged by those Black Muslims who helped him break the drug habit.

As the University chaplain at Howard, I was shocked to hear about this student. And although I did not know him then and do not now, I feel that I should have. That's why I said a "certain College Chaplain" came down that way. Perhaps I did rush to service and failed to see somebody lingering on the sidewalks virtually crying out for help. Maybe some of my professor colleagues did too. That's why they were put into the parable which I call the parable of the Good Black Muslim. I submit that it comes from the agony and yet the glory of the Black community. I claim further that as a parable it comes in a Biblical form faithful to our Sounding Fathers who spoke, according to James Weldon Johnson, not so much as language that was Black as a language that was Biblical. And in Biblical form it comes relevant to a hurt and yet a source of help in that community. It comes also with an ad-

dress not just to the outside but to the inside community. It is designed to be faithful to the faith and the folk.

Someone may say that this parable is a result of what Bultmann calls demythologizing the Gospel. I would rather claim that it is "depathologizing" the Black community. It recognizes, for example, the problem of drugs. But it does not suggest that its a mere census problem where a host of statistics prove what is well known: that Blacks are caught in the web of the worst of the social indices. This is so well known that it is no wonder that its difficult to see Blacks in any other formula, as Alain Locke, once complained, than as a social problem. Those who would locate the Black community primarily in a context of social problems, however, miss some of its vital strengths and possibilities. Moreover, those who would focus only on the apparent lack of social cohesion of the community may miss some of the strange sources for unity and cooperation that are emerging with the Black Awakening. This Good Black Muslim parable helps us see that whatever the source of the problem we bear — racism, capitalism or colonialism — we are a questing, hurting, helping people bound up with the rest of humanity in struggles for healing and humanity.

We need a perspective on community, therefore, that will see us as persons rather than problems. Anthropology has recently offered its methodology to help discern this point of view. Both Eliot Liebow's *Tally's Corner*¹ and Ulf Hanerz's *Soulside: Inquiries in Ghetto Culture*² help in perceiving some of the human sides of the Black Community. Those who seek to preach relevantly within that community will do well to read and appropriate the insights of those studies. Such insights helped shape and design the parable of the Good Black Muslim.

The studies were helpful first in overall perspective. They help reveal that as much as the Ghetto is a restricted place still primarily owned by the outside white community, it is also a place where transcendences take place in spite of conditions. They also reveal the nature of the many struggles for identity that are taking place. Religion is seen as a process of obtaining this identity. But the focus is placed not on religion as a prob-

lem but as a process. In addition some attention is given to the threads of the African heritage helping residents cope with the many marks of oppression. Furthermore all of the Americas are taken into account rather than the North American Black community alone. Consequently a more understandable and appreciative perception of the Black heritage is enhanced by concentrating less on problems and giving more time to the human dimensions of the Black community.

This makes it possible, therefore, to see the need for speaking in a way so as to challenge not only whites but also Blacks. Therefore, when the shock of recognition was needed with respect to a Black person in need, it became possible to look to the emerging Black Muslims and the way they engage personally and institutionally in meeting such need. Their ideology, of course, did not enter into the parable; only their deed entered in. Even the "white man" whom they ideologically designate as the "enemy" did not come in at all. Instead what emerged was a word spoken to the Black community's unique agony but spoken in such form that it could bear a unique universality. This takes the community seriously and it does so, I claim, relevantly.

There is a second thing the parable does: It has a clear and specific point of address. This is basic to preaching relevantly to the Black community. One of the most helpful models for focusing specific address is the 1969 Statement on Black power of the National Committee of Negro (now Black) Churchman. Beyond the content about power which they discussed, the form of specific address to various categories of persons is important. They addressed specific words about power to white leaders, white churchman, Black citizens and the American Press. In doing this they could speak specifically and pointedly about fears and anxieties about Black Power. Their word about reconciliation to Black citizens, especially, was striking: "We must be reconciled to ourselves and to our history,"³ they said. That application of "reconciliation" was a personal word of liberation for me. It can be such for many others. It helps one recognize the truth in James Cones'⁴ claim that "reconciliation is the oppressor's problem"

while at the same time realizing that there may be a sense in which reconciliation has a special challenge for Black citizens. Perhaps as the Black Churchman use the word it doesn't have the doctrinal ring which concerned and worried Cone. But the suggestion by the Churchman that Blacks have not been reconciled to themselves, not only seems to ring true; it also seem to suggest that James Deotis Robers'⁵ perception that in the Black Awakening both Liberation and Reconciliation need to be kept in sight might also have some truth.

Perhaps a full confession would find many Black religionists admitting that often their preaching is addressed to the wrong people on many a Sunday morning and many a worship occasion. To cite the statistics about Black oppression is important and somebody needs to hear it. Surely White leaders and white churchman need to hear it. Black citizens and churchman need to hear it but not as a main diet of their worship. Too often that is all they get because the point of address is missed. Of course, many Blacks get pure "otherworldly menus" — a limited emphasis which the Black Churchman in their statement deplored and promised to correct. But in the light of their specific address what stands out is the clarity with which various religious claims can be selected on the basis of relevance to their needs. The result is a more faithful and prophetic word for the oppressed. Relevant preaching then requires strict and sensitive attention to the audience addressed.

It also further requires a conscious selection of a liberation model in the light of the many that are emerging in theological reflection. James Cones' model understandable comes with great corrective strength which white leaders and churchman ought especially to hear. It comes as helpful correctives to Black citizens and churchman too but more for the study than the pulpit. For preaching Blacks can do best to use such correctives for guidelines rather than for direct preaching. It will help them make a selection such as was demonstrated in the parable of the Good Black Muslim.

Most helpfully it will help them discern, as Rosemary Reuther, urges in her liberation theology, the prophetic vien where liberation theology is "for the oppressed through the oppressed, for the

oppressor."⁶ Her model helps, she claims, avoid generalizing the "enemy" in such way that no word of judgment is deemed necessary for the oppressed community. The Good Black Muslim parable attempts to recognize this by suggesting that the malady may be in our own human predicaments (getting to class and chapel on time) than to any simple indictment against the system only. To be sure at one level the drug problem is systemic. But while people hurt there is a need to lift while working to change the system. There is no need for an either-or approach. The Black community needs this perspective for its ministry and especially its preaching. Failure to recognize it will cause preachers to miss the pew and well as be missed when they are in the pew.

Ralph Ellison, in his search for an esthetic that would help him define and elaborate the folk tradition of the Negro, found his experience with music, particularly Jazz, formative for his vision.⁷ Using Jazz, therefore, as a musical metaphor he discovered three balances that helped him maintain relevance with the Black community while at the same time keeping open his discoveries for the human condition. One balance is between individual assertion and group assertion. Exhibited best in the Jam session, it is a balance where there is individual assertion within and against the group. Here the "solo" become possible or ministry this balance suggests the importance of locating our sermons within the tutelage of our Sounding heritage. There are rhythms to be learned and caught; they cannot be something merely taught. But woe to him or her who attempts to "solo" alone for there must be some solidarity over and against which to define the solo's authenticity. Someone has said that religion is what a man does with his solitariness. That is too limited. Religion is what a man does with his solitariness as defined and experienced through the sources of his solidarity. It is in this sense that we as a people must stick together. Without such togetherness neither we nor our preaching have a future.

Another balance of Ellison's is that of tradition and experimentation. No respect for the past; no possibility for the future. The Black Awakening for this reason takes history seriously. It perceives that without the full presence of

all of America's pluralistic heritages the nation's past is empty and unbalanced. Liturgical jazz masses, for example, are good if they are properly located and appreciated in and from the Black experience. If they are merely an exotic excursion then they become another Babel sound.

The third and final balance Ellison suggests is that of constraint and spontaneity. It is at this point that the Jazzman's struggle for personal integrity occurs. It is a struggle that marks the human condition. In terms of one issue for preaching in the Black community it suggest, for example, that those who "whoop" or chant should not insist that everybody do it. There's nothing as sad as a man who cannot chant or "whoop" trying to do it. A former seminary roommate of mine from Rhode Island was appointed to a California pastorate where the members regularly invited preachers from Texas who were noted "whoopers." Convinced that it was important to adopt the preaching style that was quite foreign to him, he decided one Sunday to pull out all of the stops and try to chant. Unfortunately he confused the tones. Afterwards a faithful member, call her Aunt Jane, the typical embodiment of Black worship authenticity, came down the aisle called him down from the pulpit and said. "Reverend you are our pastor; we can get the other kind." Every man needs to find the source of his spontaneity and "Aunt Jane" is so authentic that she will let you be yourself. Don't try to be what you are not. This is how to preach relevantly in the context of the Black community.

See clearly then that our task is to depathologize the Black community and reveal that we preach to people and not to problems. See further that relevance comes with specific address to the folk in front of us. Indeed many of them demand a special delivery. This certainly requires that we make in our study a conscious selection from the emerging liberation theology models. Remember that the corrective Black theology isn't for preaching to Black folk. But wherever it enhances preaching, it sounds, probes and confronts best when it is "cool" and suggestive, by leaving something for the hearer to add and anticipate and remain involved and committed. Finally our preaching is relevant when we look to

our own images and formative experiences and decide on an esthetic, a hermeneutic or interpretative approach whereby we speak to the human condition of Black folk in such a way that we can at the same time speak to the human condition in general. If we do this then God can have a continuing prophetic presence in our time and for our people.

¹Elliot Liebow, *Talley's Corner* (Boston: Little Brown Co. 1967).

²Ulf Hannerz, *Soulside: Inquiries into Ghetto Culture and Community* (New York: Columbia University Press.)

³Nathan Wright, *Black Power and Urban Unrest* (New York: Hawthorn Books, 1967).

⁴James Cone, *Black Theology and Black Power* (New York: The Seabury Press, 1967) p. 145.

⁵James Deotis Roberts, *Liberation and Reconciliation* (Philadelphia: The Westminster Press, 1971).

⁶Rosemary Ruether, *Liberation Theology* (New York: Paulist Press, 1972) p. 1.

⁷Robert Bone, "The Uses of the Imagination", in Ralph Ellison's *Anger and Beyond* (N.Y., Harpers & Row, 1966) ed. by Herbert Hill.

LECTURE III. THE POWER TO SOUND IT THROUGH

Is your preaching "cool" or is it "hot?" Let that question reverberate in your mind and heart and you will be open to some of the issues now arising in communication theory. Marshall McLuhan, a commentator and critic of media, has been raising for several years now some epistemological questions by asking not so much what we do to the media but instead what do the media do to us. Walter Ong, another media student, who delivered the Terry lectures at Yale in 1964, joins McLuhan by giving special emphasis to the belief that sound itself is central in what he calls the "human sensorium."¹ Both men, however, suggest that when there is a combination, a simultaneous combination of participation, involvement and commitment in a medium, it can be called a "cool" one. When these are absent and when any one medium like seeing or hearing is made all inclusive, then the medium is called "hot." To ask, therefore, whether your preaching is "hot" or "cool" is to ask not so much about you the man or

woman, but to ask about the sermon as a medium of communication itself.

This is a bit different from the meaning of "cool" in the Black "con" man experience. Yet the claims for "cool" in our heritage come with special relevance to this discussion because in the Black Awakening we must come to terms with its implications. Remember that some literary critics — Blacks among them — tend to see a key meaning in the "cool" claims of so-called streetmen. Moreover, some of these critics include some preachers among the "con" men of the urban Black scene especially. "Cool" in this context means a calm and conscious manipulation of people and things for a surviving "hustle." For many young Blacks, it is claimed, this mode of operation holds fascination; for the ministry the designation is somewhat embarrassing for the "con" man tradition is considered too worldly. To ask, therefore, is your preaching "cool" or "hot" may be embarrassing if its meaning in communication theory is not clearly differentiated from the usual meaning "cool" it has in the context of the Black community.

Yet Blacks have done something with the sermon that has enriched it as a medium. They have had very little to do with theoretical aspects of religion. Indeed their systematic theology is virtually missing as compared to that of their White brethren. Instead, they have utilized fully the speech dimensions of the pulpit. The result has been that they have tended to involve all the senses dramatically had made the sermon a truly communal affair — an achievement in Marshall McLuhan terms that lead to an intuitive awareness which is man's preverbal condition.² In other words, they have evoked an immediacy which like the creation account in the Biblical record make persons "living souls." They have "preserved the sermon's character as a communal affair, its cool collectivity," a matter which Thor Hall takes as central in what he terms *The Future Shape of Preaching*.³ Therefore, beyond the "con" man's claim on the use of "cool," the Black preacher, especially the early Black preachers who transmitted the Sounding tradition and thereby became our Sounding Fathers, also have a claim on "coolness." Although in tribal fashion they were limited to what McLuhan calls the "oral-aural" stage of media development and sensorium organization, they were

rarely inhibited by the more secondary stage of the visual-literal mode of existence. To them the worse thing that could happen would be to have it said that their written sermon was home in the drawer and that it failed to rise again on Sunday morning. Perhaps they are now challenged to take advantage of some of the benefits of stored information that the visual-literal mode makes possible. And indeed current Black ministry must master this mode as James Cone, the Black Theologian, urges in order to get the record straight in Black religion. If we recognize the stage and its importance, then like a student of mine who just completed a thesis on Sandy Ray's preaching, we can add to the analysis a recording so that after people read about it they can hear it so that nothing can be lost. It will allow them to experience McLuhan's third stage, the "electronic-wholistic" stage which is a combination of instantaneousness and extension that reassembles "the fractured human sensorium into a new organic oral-visual unity, a consciousness which is equally open to sound and image and to which the synthetic awareness of reality as present, actual and immediate has been restored."⁴

To help us see what power the Sound-ing Fathers had it may be helpful to recall Dietrich Ritschl's definition of preaching in *The Theology of Proclamation*.⁵ For him preaching is a movement from the written Word to the spoken Word to the living Word. The task of the preacher is to assist that movement. He is to help the Bible break through into flesh. The Word of God never gets capture in sticks, stones and books. It can be recorded in such things but it always waits to break loose. This is why, as we hinted earlier, when we answer the question is the sermon ready and we reply yes it's written and in the desk drawer; that's all right and we in Seminary are going to insist that all go through that stage. But if it doesn't rise on Sunday morning, the only thing a layman can say is that the pastor was all right but his sermon was home in the drawer.

Is your sermon "cool" or is it "hot?" The parable of the Good Black Muslim attempts to build in some "coolness" like Jesus did as a question is put on the basis of the participants in the event. Asking

which of the three who came by proved brother to the young man invited your involvement, participation and commitment. In addition it left room for responses. Notice that when Jesus tells a parable he always leaves room for response. When the lawyer in the parable of the Good Samaritan asked Jesus the question about who is my neighbor, he wasn't really asking; he was making an inquiry. In a way it was a trap. But Jesus always played it "cool." Understand what I mean when I say "cool" now. Jesus told him a story and then asked *him* the question. And we are still trying to answer it.

Another illustration of a "cool" medium. Consider prophecy, especially Nathan's word as he spoke truth to power in the reign of David. Was it "cool" or was it "hot?" You know the story. David looked across the balcony one day and saw a beautiful creation named Bathsheba and concluded that he had to have her. There was just one problem: she was already married to Uriah one of his Army Captains. Now how are you going to get the Captain's wife? We know what David did. He gave orders for the army to advance during the next battle, then suddenly to pull back leaving Uriah exposed and vulnerable. Then he listed him as a war casualty and he got Bathsheba.

Here now is a little prophet like Nathan with only a little Word from God, — a call from the divine. That is all he had — speech and a little courage and the responsibility to go speak truth to power. Now he could have gone up there with a "hot" message and his head would have been on the platter immediately. But that is not the way Nathan did it. He made his message "cool." He left it so there could be involvement, participation and commitment by telling the King a story. A man had a flock but when a guest came he did not take from his flock. Instead he took the only lamb one of his servants had to prepare a feast for the guest. To this David's sense of justice rose and he demanded to know who the man was, saying, bring him to me. And here is where the "coolness" comes in. Sometimes when you get it all set up, you don't have to say anything; you can just point. Nathan said: "you are the man." And David sat down asking for sackcloth and began writing some of the Psalms.

This is a vivid example of the power

to sound it through. A mere bawling out by taking vengeance in one's own hand is rarely a faithful performance. But David received no greater candor than God gave him through Nathan. It makes one wonder what happened to those preachers who were recently invited to the White House Sunday morning Worship services in the District of Columbia. One wonders if they spoke truth to power. Did they know the Book? If they knew it straight through to its form, they could have so spoken to power and let rulers pronounce judgment out of their own mouths.

We should let Black Theology partake of such "coolness" too. There is a persistent question as to whether Black Theology preaches. Well, as theology it does not and perhaps should not. Its task is to soften the materials and make them authentic so that, for example, one can identify the parabolic aspects of experiences like those when Christians pass by human hurt and Black Muslims do not. If Black Theology can make vivid once again how God fully identifies with the least and particularly with the least in living Black color and condition, then even if you don't preach, the Liberator himself *will* preach.

Our Black Sounding Fathers discovered without direct benefit of Form criticism how to make and keep God's word "cool." The sermon "The Eagle Stirs Her Nest" lacked some of the insights of higher criticism, but it was "cool." People were able to get involved and participate. One doesn't have to conclude that there is no place for higher criticism and the latest insights from Biblical studies to appropriate this "cool" stance. One has only to appreciate what has been done in our heritage so as to appropriate all that is now available for making the newer findings "cool" for congregation.

Personally I am experimenting with this process by having students develop sermons for either "talk back" or "feel back." Surely it would seem that if one "talked back" he would "feel back." But not necessarily, for traditions and conditioning vary. But people can be challenged to get involved. This is what the recurring question about whether sermons are "cool" or "hot" seeks to do. Whether we preach, therefore, to the masses or the scholars we should leave

something for hearers to add. We may have to preach upon a "Mars hill" like Paul. So a little knowledge of Greek history may be necessary to make contact. Such contact, however, should be embrace of the whole person so God's judgment and his joy will become live options for his soul.

This involves us in sounding as a probing, testing and shaking of foundations. When Blacks or Whites encounter each other in full ethnic clarity the resulting Black Awakening sounds both literally and symbolically. Blacks sing their way through victimization and in doing so they give God a chance to set up conditions for judgment. He does this in all ranges from folk art to fine arts and our task is to be ready to recognize and utilize insights wherever their source.

One source of this power invites the rediscovery of touching. Conrad Bonafazi in a chapter on "Sight and Touch" in his book *A Theology of Things* begins with a quote from Edwin Brock:⁶ "You will not see the world at first/ you will touch flesh and then you will cry/ Years later you will cry because you see too much and touch too little." Here Bonafazi is not commending touch alone although it is, he claims, one of the neglected senses. We can become so visionary that we tend to judge all the other senses by sight alone. Certainly in our preaching we often commit such organic sins. What if the written word says to the spoken word, I have no need of thee? Better if they say to each other I am aware of thee; then they would be in a better position to utilize the strength of each. The same is true for the eye and ear. Each has need of the other for organic faithfulness. When we speak of sound we are pointing to a neglected dimension of the human sensorium. For Walter Ong, Sound is a better conveyor of interior awareness than sight.⁷ Admitting this takes nothing away, though, from the role of sight in exterior awareness.

It just happens that in the Black Awakening an opportunity comes to life up the role of sound in our heritage with all of its West African call and response vitality. It comes to recall the Church, especially its preaching, to become aware of its visual-literal captivity and the need to reassemble its fractured sensibility. This is a modern confirmation of the Biblical perception of the confusion of

tongues. Perhaps some "touch" some "sound" can be admitted to the solemn assembly so that its faith becomes vibrant and whole again. If this happens we will get the power to sound it through.

Another source from which sounding-through power can be secured is suggested by a turf builder's advertisement for grass food. He points out that in the Fall most people think that their lawn doesn't meet food. But nothing could be further from the truth. In the fall, he claims, your lawn is going through one of its most important growth cycles. It's growing down — sending out thousands of little shoots to thicken itself and trying to establish its root structure. So your lawn stays greener longer in the fall so it will green up earlier in the Spring. It's growing down.

Here perhaps is an insight for what our Sounding Fathers did even when the law forbade them to read. They were not permitted to grow up but God gave them something with which to grow down. We can understand now that when the old folk sang "Sometimes I'm Up; Sometimes I'm Down, but Still my Soul Is Heavenly Bound," they were growing down. Some people ask: why don't you grow up? Well, many of us did not have a chance to grow up in oppressive places but many of the Sounding faithful made sure that we grew down. The Black experience, the Black Awakening is a rich resource for this gift for all peoples. It says to this nation that maturity is not one directional. In fact can you grow up unless you grow down? Nathan was saying to David and to all the powerful that you may be high and mighty but when you commit a sin against your brother you do it unto God and you are not growing

down. Now we can understand the Psalmist when he says the Blessed man is like a tree planted by the waters that brings forth his fruit in season; his leaf also shall not wither.

What we sound-on is caught supremely in one verse of the hymn, "For the Beauty of the Earth" which says:

For the joy of ear and eye
For the heart and mind's delight,
For the mystic harmony
linking sense to sound and sight.
Lord of all to thee we raise
This our hymn of grateful praise.

That's the power to sound it through.
Grow down O Church of God. The
World for you doth wait.

Evans E. Crawford
Dean of the Chapel and Professor
of Social Ethics
Howard University, Washington, D.C.

February 26, 1975

¹Walter J. Ong, *The Presence of the Word*, New Haven: Yale University Press, 1967.

²Marshall McLuhan, *Understanding Media*, p. 59, Quoted in Thor Hall, *The Future Shape of Preaching* (Philadelphia: Fortress Press, 1971), p. 13.

³Thor Hall, *The Future Shape of Preaching*, p. 11.

⁴Thor Hall, *The Future Shape of Preaching*, p. 13.

⁵Dietrich Ritschl, *A Theology of Proclamation*. (Richmond: John Knox Press, 1960). pp. 31-32.

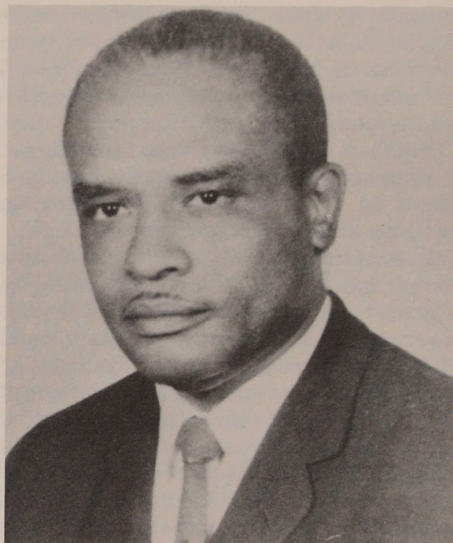
⁶Edwin Brock, "D-Day Minus." Quoted in Conrad Bonafazi, *A Theology of Things*. (N.Y., J.P. Lippencott, 1967), p. 54.

⁷Walter Ong, *The Presence of the Word*, p. 22. Quoted in Thor Hall, *The Future Shape of Preaching*, p. 12.

DUTY DAY WITH GOD

The "Duty Day With God" held on May 14, 1975 at the Allen Pool Recreation area, 1st Corps Support Command, Ft. Bragg, North Carolina, was an outstanding success due to the professionalism and enthusiasm displayed by Dr. Major J. Jones, President-Dean of Gammon Theological Seminary.

The "Duty Day With God" as an ecumenical retreat with Group Discussion and Feedback was a new concept in the history of 1st Corps Support Command.



DEAN'S LIST AND HONOR ROLL, 1975

DEAN'S LIST

Jones, Cheviene	4.00	*Blair, John	3.76
Lemmons, Herbert	4.00	Hall, David	3.69
McCrary, Carolyn	4.00	Akimyele, Jacob	3.67
Maddox, Cheryl	4.00	*Wright, Willie	3.67
Owanga, Jean Welo	4.00	Mawema, Mitchell	3.60
Brink, George	3.87	*Leverette, Walter	3.60
*Robinson, Connie	3.83	Snow, Jim	3.60
Mosley, Gwendolyn	3.82	Warren, Carolyn	3.60
Copeland, Claudette	3.81	Brown, Thomas	3.59
*Fairbanks, Douglas	3.80	Pellam, Devia	3.59
Stewart, Marsha F.	3.80	*Stephens, Raymond	3.56
Bolding, Eugene	3.79	Hicks, Samuel	3.54
*Stith, Charles	3.78	Thomas, Mickarl	3.54
*Moore, Frederick	3.75	Coleman, Salathiel	3.53
Johnson, Essie	3.77	*Jones, Chester	3.50
*Gammon Students			

HONOR ROLL

Bright, Archie	3.47	Zang, Silvain	3.21
Lincoln, Charles	3.43	*Tweggs, Rufus	3.20
Jones, John Paul	3.43	Twyman, Robert	3.20
*Winn, Richard	3.43	Mintyene, Samson	3.20
Snulligan, Marsha	3.40	McNeil, Diana	3.20
Britton, Larry	3.40	Mapp, Mance	3.20
Johnson, Johnnie B.	3.38	Kutzok, Ezikial	3.20
*Campbell, Alonzo	3.38	*Greene, Herbert	3.18
Tate, Gloria	3.38	Randolph, Fannie	3.17
Bragg, Cynthia	3.38	Mendy, Thornton	3.15
Mobley, Carolyn	3.38	Walker, Stanley	3.14
Cottonreader, Elmer	3.36	Anderson, Clarence	3.13
Doe, Kenneth	3.35	*Montgomery, Jimmy J.	3.11
Battle, Florida	3.33	Kihara, Nehemy	3.08
Wilson, Ernest	3.33	*Crump, Alfonzo	3.06
*Greene, Madelyn Cook	3.33	Gray, Gregory	3.06
*Jones, Russell	3.31	Taylor, Shelby	3.07
Gardner, Paul	3.31	Gee, Albert	3.07
Milton, Charles	3.33	Davis, Leroy	3.07
Copeland, Davis	3.27	Miller, John	3.06
Clarke, Verney	3.25	Grant, Anderson	3.06
*McKune, Helen	3.25	Cook, Keith	3.00
Locks, Sidney	3.25	*Causey, Amos	3.00
*Johnson, Vaughn	3.24	Dumas, Jacqueline	3.00
Whitlock, Quenton	3.25	Evans, Richard	3.00
McCoy, Michael	3.24	Penn, Harold	3.00
Sadler, George	3.23	Quillen, Howard	3.00
*Gammon Students			



GAMMON GRADUATES — 1975

Pictured left to right with Dr. Major Jones is: Larry McCutcheon, Willie Wright, Willie Wilson, Amos Causey, Norman Brown, Helen McKune (Dr. Jones), Charles Stith, Alonzo Campbell, Wallace Bryant, Walter Leverette and Sidney Irving.
(Not shown are: Russell L. Jones, Circero C. Davis, Jr., Shepherd Harkness and Isaac J. Smalls)



OVERVIEW OF THE CHESTER R. JONES' TRIP TO AFRICA – STUDENT INTERNSHIP PROGRAM

In preparation for this trip we spent time reading about the history and government of the countries we were to visit. Also some time was spent in consultation with our African brothers and sisters here at the seminary.

In New York we were given our final itinerary and briefed about the various people that we would meet. Then we left New York July 9th and arrived in Monrovia, Liberia July 10th. There we were met at the airport by Mrs. Nagbe and others from the conference office. We were given our itinerary for the duration of our stay in Liberia.

From the airport we were driven to Gbanga United Methodist Mission where we were able to witness a community of faith in action. Mr. Kuyon, principal of the mission school, expressed an interest in the purpose of our visit. After explaining the purpose of our visit, he pointed out that such an experience would be worthwhile for African students. After dinner we were taken on a tour of the mission compound where we met with the dean of Gbanga United Methodist School of Theology. Mr. Kulah stated that ministerial training was a combination of resident and extension training. In the resident program students receive intensive training for two or three years depending on their ability. Students may either enter the two-year certificate program or the three-year diploma course. The curriculum includes studies in Bible, theology, church history, preaching, worship, church music and hymnody, reading improvement, christian education, counselling, and field work projects in christian education and the pastoral ministry. Both the wives and children come so that the whole family can develop educationally together. Wives receive training in christian education, Bible, English, and home arts while the children receive education in the mission school.

The two extension programs are the District Pastors' Institutes and Correspondence Studies. Annually over 300 lay pastors receive 30 hours of training in week-long Pastors' Institutes which are held in 14 regional locations. These training sessions are conducted by grad-

uates and students of the Ministerial Training School. In the Correspondence Studies' program over fifty persons are registered to study the same courses as are offered in the two-year certificate program. Ever so often the correspondence students and faculty members meet for evaluation and discussions.

Following our conversation with Reverend Kulah we attended a worship service and campfire which was conducted totally by the United Methodist Youth Group.

That next morning we left Gbanga and arrived in Ganta for lunch. The activities in Ganta included a tour of the hospital facilities and the Leprosarium. Dr. Boayue, the medical director, expressed his appreciation for what the church is doing. However, much more needs to be done. For example, they need a suitable place of worship for the patients and staff. They need financial support in order to build a clinic-chapel building to provide the following facilities: a chapel, three doctor's offices, four examining rooms, a pharmacy, and a library and conference room.

An extension of the hospital includes the Ganta Methodist Mission School of Nursing. This school, started in 1961, offers a three year educational program leading to a graduate nurse's diploma. The program includes student instruction with correlated experiences in general patient care, maternal and child health services, the operating room, the psychiatric hospital and the leprosarium. Upon receiving a diploma these graduates are eligible to take the state board examinations which qualify them as registered nurses in the Republic of Liberia.

The Ganta Leprosarium and Rehabilitation Center, located adjacent to the main station, is responsible for bringing spiritual and physical healing to those persons afflicted with the disease of leprosy. Six areas of the Ganta Leprosarium program are: spiritual, physiotherapy, reconstructive surgery, treatment for sores of the feet, footwear and lower limb prosthesis and education and leprosy control. Many of the persons at the leprosarium are excellent wood carvers, an art by which they support themselves.

We concluded our stay in Ganta by attending a campfire and participating in the United Methodist Youth project which consisted of chopping wood to be stored for the Liberian Annual Conference which is to be held next year in Ganta.

Back in Monrovia we had a conference with Bishop Warner. Expressing a practical understanding of theology, he feels that true religion, though centered in the heart, must come to grips with every aspect of life. Thus, he believes that the greatest good comes to any individual through a personal relationship with Jesus Christ as Saviour. In addition he feels that the new missionary must be a well trained technical person for Liberians of today are in need of technical knowledge as well as spiritual guidance. When asked about the role of women in the church, he stated that women play a leading role pointing out that there were women serving as district superintendents as well as local preachers. Thus, for Bishop Warner the human community, and not just the church, is the object of God's love and mercy. Therefore, we must confess that, unless we are involved in its suffering, we cannot win a hearing for the Gospel. As a result our life and action must conform to the Gospel we proclaim. After meeting with the Bishop we attended a United Methodist Youth fellowship at the College of West Africa, a United Methodist High School in Liberia. Two young missionaries who teach there are Elwyn and Cynthia Hulett. Elwyn, director of the conference reading program and general education, informed us that he would soon be replaced by a trained Liberian.

Also in Monrovia we met R. Wm. Jaryenneh Moore, editor of the *Circuit Rider*, an official news organ of the United Methodist Liberian Annual Conference. The editor stated that the newspaper is intended to serve all christian denominations, other religious institutions and the society in general. This monthly publication informs the public on activities in the religious and secular world.

On Sunday we attended the S. Trowen Nagbe Memorial United Methodist Church, Sinkor. At present, the congregation meets in the Methodist Elementary School in Sinkor. The proposed church building is named in memory of the late Reverend S. Trowen Nagbe, Sr. first Liberian born bishop of the United

Methodist Church in Liberia. The pastor of the church, Reverend J. Nimeju Kartwe, preached an inspiring and challenging sermon — "The Man Who Was Faithful To The End." The church seems determined to meet the spiritual and physical needs of the people in the Sinkor area.

From Liberia we traveled to Accra, Ghana. Unlike Liberia, our experiences in Ghana were unique in that our program was unstructured. Having no contacts there, we felt challenged by our new surroundings. After getting settled we spent our first two days walking around Accra. This city of 800,000 can be called a market place. Thus the whole of downtown Accra seems alive with someone with something to sell. Mingling with the people was a great thrill for us. We found the Ghanians to be freindly and helpful. It is said that the Ghanaians pride themselves on being the friendliest people in Africa. I must admit that I haven't met broader smiles and a warmer welcome anywhere else in the world. In talking with the people we found that they desire to live a hapy and meaningful life and wish the same for their fellowmen. Most Ghanains have been brought up to regard God as creator, who shapes their attitudes toward others. Thus we found the people in Ghana to be kind and considerate to everyone. The moral here is this — live well, die well, and qualify to be honourably remembered thereafter.

In Ghana an elderly person is not treated as an ordinary individual. It was said that such notions as homes for old folks have no cultural support. Old age means that one is wiser and nearer to the ancestors. To reach a ripe old age in this culture means that one has lived according to the customs and traditions of the ancestors. Thus, this enables young men to look forward to the inevitable old age with composure and confidence, and it shelters the aged from being ignored and feeling isolated.

We were very much impressed with the universities that we visited at Legon and at Kumasi. The landscape and architectural structure of the buildings looked similar to American universities. Both students and professors were glad to share information with us about their curriculum.

We also visited the Y.W.C.A. and the National Museum of Ghana. Like the Y's

here, they provide housing, social activities, bible study programs and courses related to home economics. The collection in the museum consists of some five thousand objects of Ghana origin, including archaeological material which has been scientifically excavated in Ghana as well as a valuable collection of Akan metal work and many ethnographic specimens. Even though the bulk of objects in the museum are from Ghana, other cultures which have influenced Ghana are represented.

While in Ghana we met Reverend Stephens, Conference Secretary of the United Methodist Church, Accra. Reverend Stephens permitted us to stay at the Methodist guest quarters because of our affiliation with the United Methodist Church. In addition we attended services at the Calvary Methodist Church where the service was delivered in English as well as in the Ghanaian language.

Thus, our trip to Ghana was very impressive; however, the best part of the trip was that intangible but very real experience called Christian fellowship. How good it was for us to meet new Christian friends, to sing with them, to pray with them and to live with them. Therefore, it is my prayer that God will guide our search for renewal of the church so that in our common life in mission we will be obedient to the command of our Lord to go into all the world in His name.

At the Ghana Assembly in 1957 this question was raised: "What is the Christian mission?" Right there is the rub. Christianity is a missionary faith. It is neither local, tribal, nor ethnic, but for all everywhere. Thus the church cannot be itself by limiting itself to its own area. It must take a responsible part in God's outgoing mission to the whole world. Therefore, the Christian mission is to carry to every generation the story of God's action in Jesus Christ. This call makes worship incomplete without mission. E. L. Smith holds the view that, "God who is Father, Son, and Holy Spirit is a missionary God." The foundation for this is seen in God sending His Son as Savior of mankind. This mission itself is God's business, and the Samaritan reminds us that God's mission is meant to be ecumenical. Our mission concept today must be centered around cooperation and ecumenicity. A word which

many of us use, but very few understand is ecumenicity, which comes from the Greek word, *oikoumene*, the inhabited earth, or literally, to carry out the whole mission of Christ in the world in unity. Thus, we can no longer use the concept home mission and foreign mission, because if our mission is God's mission, it is a world mission.

Right here is where we must begin if we are to rediscover our Christian mission. We must return to the great commission of our Lord Jesus Christ. (Matt. 28:19) This commission as I understand it has never had a geographical base, whether in Palestine or in America, as some of us would like to think. Thus, the old concept of the lucky home missions taking the Gospel to the unlucky foreign missions is over. I believe God himself has moved in history to bring an end to this distorted concept which is still held by many Christians in America. God is now moving in history bringing about powerful changes in Africa and many other nations putting an end to colonial conquest. Now we see outside missionary personnel being replaced with indigenous church people. Why is this happening? It is happening because for over ninety years in some denominations, our own included, not any West Africans were trained for leadership roles. We drafted constitutions for African churches without consulting them. Then we called a convention to get their approval. Both missionaries and Africans belonged to the church, but the mission was exclusively for the missionaries. Africans were not invited to attend missionary conferences because they were accused of laziness, indifference, lack of leadership ability, and inferior mentality. Like many Black Americans most Africans survived this ignorance without bitterness. However, many indigenous pastors during the great missionary and colonial period vigorously denounced the foreign character of churches and thereby were refused any share in running the mission. Thus the Ghanaian proverb that says, "no one rules forever on the throne of time," has now become a reality. That day of helping Africans on the condition that they accept our values and be obedient is now a thing of the past. Thus, the African now finds that mechanical imitation of foreign habits such as putting on robes, playing pipe organs,

reciting prescribed prayers, is not Christianity, but culture. Now they are saying we must give our best to God because Christianity has throughout the years been built on what is already present in the culture. "Christ came to fulfill not to destroy." Moreover, when St. Paul went to Athens and discovered that the people had an "unknown God", he did not condemn them for superstition. Instead, he made that belief his point of departure in delivering his Christian message. I believe that the African culture has a lot to offer us if we would be bold, humble, wise and patient enough to accept it. For this reason I see no conflict between culture and Christianity, when both are properly explained and honestly presented. Moreover, if Christianity is a universal religion it must feel at home with every culture. Both have man as their subject.

Culture then is the sum total of all the traditions, ideas, customs, modes of behavior, patterns of thought, ways of doing things and views on life that have been received from God, learned, and passed on from one generation to another in a given society. How then can God punish me for using what He has put at my disposal? Wasn't it God who placed the African in his culture?

It is therefore not surprising that as far back as 1959 Catholic missionaries destined for China were advised: "Do not put any obstacles in their way, and do not for any reason whatsoever persuade the people to change their rites, customs, and way of life. For it is not culture that you should import, but the faith which does not spurn any people's rites and practices." Unfortunately we did not heed this warning in Africa; for this unfortunate mistake we have brought on a clash between different cultures. Now we are at the end of dialogue, a time of non-communication, of silence, an era of moratorium.

I hold the missions themselves largely responsible for the situation which has developed because missionary teaching has placed an overdue emphasis on life after death. In other words, the African was told that life on this earth should only be a preparation for death which is the beginning of a new and everlasting life. As a result of this Christian teaching, the accumulation and enjoyment of wealth was reserved for the vulgar. Right

here is the rub where theological rethinking must be the basis for our new attitudes, in rediscovering our mission in Africa. Our new emphasis should be on social action, community development, liberation from dehumanizing structures, and involvement in nation building. Here is, in my opinion, where a study of mission should be done for God is concerned about the whole person and this concern is demonstrated in the gospel. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have life more abundantly." (St. John 10:10) Thus, the moratorium on our missionary enterprise may mean in the words of Pogo: "We have met the enemy and they are us."

Today, we are faced with the issue of moratorium on our mission enterprise which is causing some stir. However, for many years Africans have been pleading with us to try and understand their history and culture as a requisite for understanding their religion. Nevertheless, we failed to heed this warning, and now in 1975, no one needs to be a Joseph to predict that lean years are ahead for our sending missionary enterprise. The mother-daughter era has come to an end. Some things which we cherish must be discarded. However, we must still discuss issues with candor and sincerity, and sometimes pain. Change in Africa cannot be avoided, even though it will be costly and difficult. The reality of growing self determination calls for a new style of relations between churches and the Board of Missions because the growing tide of nationalism in Africa has brought pressure from within for total elimination of alien domination. The new generation in Africa displays an obvious and a just sense of pride, determination, and unity of purpose. They are saying that mission and community development belong together because the church must become change agents in the struggle for establishing God's kingdom here on earth. I see a growing concern of African theologians being that of developing an indigenous theology of their own, something on the line of what James Cone has done with Black theology in this country. This is a must if African theologians are to discern how God at a particular time and place acted or is acting in their history, thereby

enabling the church to take the right political action. Therefore I believe that what a theologian thinks is dependent on his geographical location. God has placed us in different cultures in order that we may paint his picture in many colors. Thus, a man who denies the significance of his culture cannot be a true Christian for he would be questioning the wisdom of God in assigning him to that particular environment. A great Black African saint beautifully described the perfect harmony between culture and Christianity when he wrote: "God became man, so that man might become God." Therefore, nothing can stand before a man's rights, for God has no race that he will not shape into His likeness. As Christians we must work against the wide spread theological selfishness which influences our thinking, making us so sensitive on issues that affect us, and so insensitive on issues that affect other folks. This theological selfishness must terminate; it must die even if we must be the executioner. Now when we talk about the redemption of man we must also talk about the redistribution of power. Furthermore, we must cure ourselves of the sickness that every American has something to sell. We must admit that there are some missionaries who have been no more than vacationing salesmen for the American middle class. Furthermore, I raise these questions with the Board of Mission. What is the image that our missionary enterprise projects? Do we stand with the affluent or the impoverished? Why aren't there any Black missionaries? How many Blacks are on the Board of Mission? Are we going to ally ourselves with the activities of the Organization of African Unity? If our church is going to be involved in African development, it must introduce and support elements of the theology and philosophy of African life in the training of both our laity and clergy. I believe that all cultures and societies have their own unique way of experiencing God. No longer can we assert that the object of mission is only to evangelize non-Christians because this ideology upholds and reinforces the process of destroying the African's religion. The gospel is not some raw material to be exported, like some prepacked meal, disregarding cultural language and social context. We must take into con-

sideration people's total needs and their own patterns of values. We should see this as a challenge of critical self-examination and of rethinking our missionary attitudes. Therefore in rediscovering our Christian mission in West Africa the moratorium may mean that we must redefine our position, find our roots (those given us by John Wesley) and discover each in his place, an authentic heritage. Thus, when we meet again it may be that we shall be more honest, without feelings of inferiority and superiority, without wearing a mask to cover up our antagonisms.

To summarize we must admit that the questions that face our United Methodist Mission Board are difficult. They are both personal and institutional. Moreover, the question is — how do the powerful relinquish their authority and how do those striving for maturity stand on their own feet? To relinquish our authority does not mean that Africans want to be segregated from us. Nevertheless, they do seek respect which is due all mature and intelligent people. They want to love and be loved by us. No longer is the church in one place able to decide strategy for churches elsewhere. The seat of decision must be located in the place where mission is being fulfilled. Perhaps the greatest asset I found in understanding African religion was the fact that religious consciousness is a natural phenomenon. It is a given in African religion. They do not compartmentalize their life as we do into sacred and secular. African theology is a theological enterprise with soul. Western theology is without soul, and culturally dogmatic. Western theology particularizes the universal as an end in itself without universalizing the particular. Thus I must say that my trip to Africa leaves me with a new perspective of African religion. If we understand the African to be saying nothing new then we have misunderstood them completely. Also in the next decade I believe that the center of gravity for Christianity will shift from America and Europe to Africa. The question is — will they be prepared for the great responsibility? We have the means to help them.

From what I have written questions may be raised. However the most important question is not if there is to be a change in mission, but rather when and how?

MARRIAGES: GAMMON STUDENTS



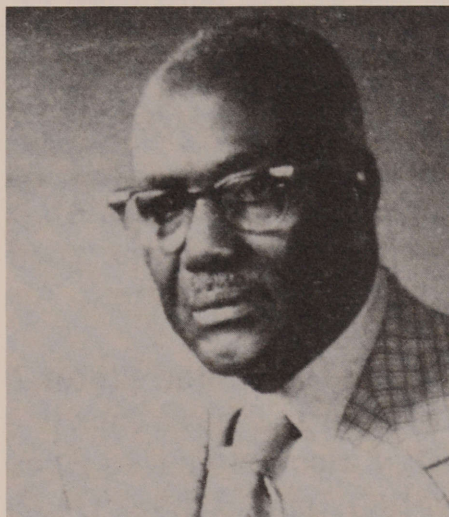
Pictured with Rev. and Mrs. John R. Blair are the Minister, Mrs. Beverly Dicks and Rev. John Dicks, who is also a Gammon student.



Left to right: Dr. J. E. Lowery, Madelyn C. Greene, H. James Greene and Dr. M. J. Jones.



Edward E. Jenkins



William M. Stokes

JENKINS AND STOKES RECEIVE HONORARY DOCTORATES FROM CLAFLIN

Two South Carolina Conference ministers received Honorary doctorates from Claflin College.

The Reverend Edward E. Jenkins and the Reverend William M. Stokes were awarded Honorary Doctor of Divinity degrees at the college's Founders' Day observance, December 8, 1974 at Trinity United Methodist Church.

Dr. Jenkins, a native of Hartsville, is currently Superintendent of the Columbia District of the South Carolina Conference. He received the A.B. degree from Claflin College and the M.Div. degree from Gammon Theological Seminary.

Received into full connection in 1949, Dr. Jenkins has served the following appointments: Pickens, West Camden, Oswego, Bennettsville, St. Mark and St. Matthew and Spartanburg. He was Superintendent of the Florence District in the 1866 Conference prior to his present appointment in June, 1974.

Dr. Jenkins is a member of the Board of Trustees, Wofford College; the Board of Directors of Bethlehem Center, Columbia; and the Board of Directors of the Columbia Urban Service Center. He and Mrs. Jenkins have two sons and a daughter.

Associate Director of the South Carolina Conference Council on Ministries, Dr. Stokes is a native of Allendale. He holds the A.B. degree from Claflin College and the M.Div. degree from Gammon Theological Seminary. He was received into full connection in 1945.

Prior to his current appointment in which he has served since 1972, Dr. Stokes had filled the following appointments: Wahalla Charge, St. Michael, Emmanuel (Sumter), and Cumberland (Florence). He has also been Superintendent of the Beaufort and Orangeburg Districts in the 1866 Conference.

He is currently a member of the National Association for the Advancement of Colored People (NAACP), Odd Fellows, Masons and the Board of Trustees of Claflin College.

Dr. and Mrs. Stokes are the parents of a daughter.

In conferring the honorary Doctor of Divinity degree during August, 1975 Commencement Ceremonies, Texas Christian University cited the *Reverend Lorenzo J. Evans*, of Indianapolis, Indiana, as one by whose "quiet perseverance and service in bridging racial chasms and mediating racial antagonism,

ALUMNI IN THE NEWS CONTINUED:

now retires from a long career, though not from the field, having earned the reputation of being one of the nation's most effective communicators and peace-makers, and deserving not only the honor of this degree but the certain blessings of his Master, 'Well done, good and faithful servant . . .'

The honorary degree citation was read by TCU Chancellor J. M. Moody for Dr. Evans and two other recipients of honorary degrees during commencement for summer graduates.

The citation for Dr. Evans, who is director of Education for Minority Constituencies in the Department of Christian Education of the Christian Church (Disciples of Christ) also read: "Product of Christian home and schools in the Deep South, he was among the first of his race to earn advanced degrees; and then drawing upon experience as military chaplain in war-time and pastor and YMCA officer in peace-time, he was prepared for the troubled times of the '60s."

Dr. Evans, born in Marion, Ala., is a graduate of Southern Christian Institute in Edwards, Miss., and earned the B.A. degree from Clark College in Atlanta, Georgia, where he also has completed class work for the M.A. degree in sociology at Atlanta University. The or-

daind Christian church minister, holder of the Bachelor of Divinity degree from Gammon Theological Seminary in Atlanta, served for 45 months as a captain in the U.S. Army chaplaincy during World War II and then served two years as membership secretary of the Butler Street YMCA in Atlanta.

Formerly minister for churches in Valdosta, Georgia and Muskogee, Oklahoma, he served 13 years as national director of Christian Education for the National Christian Missionary Convention before assuming his current position. A delegate to the World Convention on Christian Education in Tokyo, Japan, in 1958, Dr. Evans was part of the East Asia tour and visited mission stations in Japan, Okinawa, Thailand and the Philippines with stopovers in Hawaii and Hong Kong. In 1962 he was a delegate to meetings of the World Council on Christian Education held in Belfast, Ireland.

Dr. Evans provides guidance in planning educational programs and resources for minority constituencies as a member of the national staff of the Christian Church and participates in the creation of programs and materials for the field outreach of the Christian Education Department. He has held this position since July, 1960.

DR. ROGER P. FAIR RECEIVES DOCTOR OF DIVINITY DEGREE IN 1974



Rogers P. Fair, Sr.

Dr. Fair was born in Greenwood, South Carolina, the son of Mr. and Mrs. Eugene R. Fair.

He is married to the former Miss Agnes M. Motley, Reidsville, N. C. Mrs. Fair is a graduate of Bennett College, and a specialist in English for the Volusia County School Board. The Fairs have two children: Mrs. Mattie Julia Augustin, New Orleans, La., and Dr. Rogers P. Fair, Jr., M.D., Nashville, Tennessee.

Educational Background

Clark College, A.B., 1946; Gammon Theological Seminary; M.A. degree in Sociology, the Atlanta University, 1949.

Danforth Fellowship, 1956, Sarah Lawrence College; Danforth Fellowship, 1957, Penn. State University.

For outstanding service as Chaplain, and his broad base as Professor, Pastor and Writer, he was awarded the honorary DOCTOR OF DIVINITY DEGREE by Bethune-Cookman College in May, 1974.

Member of American Delegation to Oxford Institute of Methodist Theological Studies, Oxford, England, in 1958 and 1973, under sponsorship of the World Methodist Council.

Member of American delegation to Studies of Foundations for World Peace, at University of Moscow, USSR, and other Russian Institutions; the University of Prague, Czechoslovakia; Warsaw, Poland, and Geneva, Switzerland, 1967.

Dr. Fair was chosen by the respective delegations as preacher to the Church of Moscow, and Wesley Chapel, Oxford, England.

Professional Career

Pastor in South Carolina Conference for 10 years, and transferred to Florida Conference of United Methodist Church in 1946, as Chaplain of Bethune-Cookman College, and Pastor of Stewart Mem. Church. He was granted a leave of absence from 1951 to 1953 to serve as pastor of the Trinity Church, West Palm Beach. He serves on many agencies of the

Florida Conference, including the Board of the Ministry.

Dr. Fair presently serves as President of Social Engineers, Inc., the Inter-Church Committee of the Daytona Beach Ministerial Association; Member of the Civil Service Board of the City of Daytona Beach; the Mental Health Association Board of Directors; Board of Directors of Ministries to Blacks in Higher Education; Florida Philosophical Society, and Founder and Basileus of the Omicron, Omicron Chapter of the Omega Psi Phi Fraternity, Inc.

He is author of the following publications: "The Sociology of the Black Church", paper published toward the understanding of the peculiar character of the black, religious experience, 1973.

"The Chaplain and His Responsibilities", published article in 1961.

"Social Typology", 1949, published by the Atlanta University (Thesis).

Presently, Dr. Fair is serving as Chaplain of Bethune-Cookman College, and Pastor of the Stewart Memorial United Methodist Church.

He was named in WHO'S WHO AMONG AMERICAN CLERGYMEN, 1973, 1974.



Rev. and Mrs. U. S. Gray

United Methodist missionaries Ulysses S. and Vivienne N. Gray have been honored by the Liberian government for distinguished service rendered to the African nation.

President William R. Tolbert, Jr., of Liberia, conferred the Liberian Distinctions of Knight Commander on the Rev. Mr. Gray and the Grand Band of the Order of the Star of Africa on Mrs. Gray in ceremonies during the 127th Independence Day celebration July 26 in Zwedru, Liberia.

Rev. and Mrs. Gray first went to Liberia in 1948 — he as an agricultural missionary, she as an educational missionary. Initially, they were assigned to the College of West Africa and later to the United Methodist Mission in Gbarnga, Liberia, where they have served more than 25 years.

Throughout their years in Africa, the Grays have developed religious, educational and agricultural programs in which many of today's United Methodist leaders in Liberia, including Bishop Bennie D. Warner, received their early training.

The Rev. Mr. Gray, a native of Marshall, Texas, is a graduate of Clark College in Atlanta, Georgia and received his divinity degree from Gammon Theological Seminary in Atlanta. Mrs. Gray, the former Vivienne Estelle Newton, was born in Teague, Texas, and graduated from Wiley College. She received a degree in religious education from Gammon Theological Seminary. They have two children, Duret and Margaret.

ALUMNI IN THE NEWS CONTINUED:

INTERFAITH GROUP PUTS EMPHASIS ON AGE

The state's only Catholic-Protestant organization, the Louisiana Interchurch Conference, began a year-long emphasis on work for the aging at that group's sixth annual meeting.

The LIC, which is composed of the four Roman Catholic dioceses in the state, along with seven major Protestant denominations, met at Asbury United Methodist Church, devoting most of its program to learning about the problems which confront the state's elderly of all denominations.

Each year the LIC undertakes a special emphasis for that year, having just completed an undertaking dealing with prison reform and conditions, one which also will continue. Speaking on aging to the group was Mrs. Priscilla R. Engolia, director of the Bureau of Aging Services, Louisiana Health and Resources Administration, Baton Rouge.

Mrs. Engolia told of some 440,000-plus Louisianians over the age of 65, many of whom are battling a major problem in the form of isolation and sheer loneliness.

She also told the delegates, both lay and clerical, that about half of the elderly in the New Orleans area alone have no relatives in the area, and about one half of these have to spend holiday times completely alone. This, she said, is one of the hardest things for the elderly to overcome.

At a pre-conference session, the newest judicatory head of an LIC constituent body, the Most Rev. Joseph V.

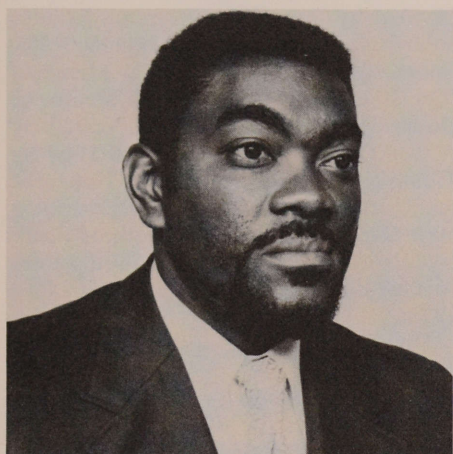
Sullivan, the new bishop of the Baton Rouge Diocese, addressed a public gathering at which he stated, "Unity, whether it be organic or spiritual, will come in God's own way. We presently have unity of hope—we need an increased spirit of charity, one which is real and universal, stemming from our own good works.

"There are so many things we can do together, so much more effectively than we can in our individual judicatories, especially with regard to social concerns," Bishop Sullivan said.

He added, "We, as Christians, must love also the Jew. Jesus was a Jew—the Blessed Mother was a Jew—all of the Disciples were Jews. There can be no room in our hearts for prejudice of any sort, and this love must also extend beyond religious similarities and even to the non-believers, who cannot find Christ except through Christ-like persons."

In other action, the LIC delegates approved a 1975 budget of \$46,000 and also approved an asking of \$46,000 for 1976, to be pro-rated by each of the member judicatories based on a numerical formula. *Dr. Robert F. Harrington*, former New Orleans United Methodist District superintendent, was introduced as the new LIC executive director by Dr. J. Woodrow Hearn, pastor of First United Methodist Church of Baton Rouge, who is serving the second year in a two-year term as LIC president.

GAMMON ALUMNUS RECEIVES DOCTOR OF DIVINITY DEGREE



Dr. William B. Howell

The Reverend Dr. William B. Howell, Pastor of the M. L. Harris United Methodist Church, Columbus, Georgia, received the Doctor of Divinity Degree from Daniel Payne College of Birmingham, Alabama as the College Representative was recognized by Bishop William Cannon, Resident Bishop of the Atlanta Area, who presented the degree to Dr. Howell at the 1975 Session of the South Georgia Annual Conference held at Wynnton United Methodist Church, Columbus, Georgia June 2-6.

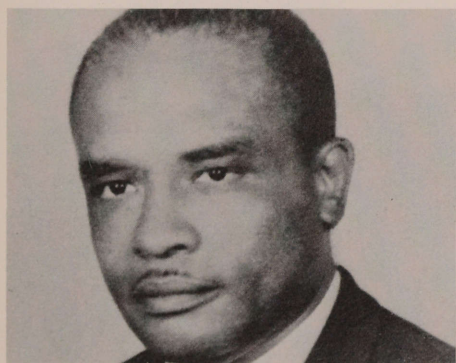
Dr. Howell, the Vice Chairperson of the South Georgia Conference Board of

the Ministry, member of the Conference Commission on Religion and Race, member of the Conference Research Committee, a past Police Officer and School Teacher of North Carolina, is also the Executive Director of the Columbus, Georgia Chapter of Operation PUSH (People United to Save Humanity), of which the Reverend Jesse Jackson is the National President.

He is also selected to appear in the 1975-76 Bicentennial Edition among personalities of the South. He was cited by Payne College for Persistent Leadership and Distinguished Service rendered for the Promotion and Change and Equality for All People, past achievements and outstanding service to the community, Church and State.

Dr. Howell attended Clark College in Atlanta, Georgia and he holds the B.S. degree from Winston-Salem State College, North Carolina, the LLB degree from LaSalle University Correspondence School, Chicago, Illinois, the Master of Divinity Degree from Gammon Theological Seminary (I.T.C.), Atlanta, Georgia, and the Honorary Doctorate of Divinity degree from Brantridge Forest College, Brantridge, England. He was presented the Dr. Martin Luther King, Jr. Annual Award by the Columbus Phenix-City Interdenominational Ministerial Alliance. He has held pastorates in North Carolina, Tennessee and Georgia.

GAMMON PREXY GRANTED DOCTORATE AT VANDERBILT



Dr. Major J. Jones

In recognition of his academic achievement, while a student in the Graduate School of Theology at Oberlin College (STM, 1950) — now a part of the Divinity School at Vanderbilt; and his subsequent study, extensive writings, and publications, Vanderbilt University's Divinity School, at a recent Convocation, held in conjunction with the Cole Lecture Series, conferred a Doctor of the Ministry degree on Dr. Major J. Jones, the President of Gammon Theological Seminary, the United Methodist Seminary participating in the Interdenominational Theological Center in Atlanta, Georgia.

ALUMNI IN THE NEWS CONTINUED:

Dr. Jones holds earned degrees from Clark College A.B.; Gammon Theological Seminary, M.Div.; Oberlin College, S.T.M.; and a Doctor of Theology degree from Boston University.

In 1972 Boston University recognized Dr. Jones' academic and professional achievements with the University Distinguished Alumni Award.

In 1969 Dr. Jones gave the first of the Martin Luther King, Jr. Lecture Series at the Berkeley Theological Union; in 1971 he was Summer Lecturer at Emory University's Candler School of Theology for Pastors; in 1972 he read a paper on "Ethical Implications in the Development of a Theology of Revolution, at a regional meeting of the American Society of Christian Ethics in New Orleans, Louisiana; in 1974 he gave one of the two lectures on Liberation Theology at Wayne State University in Detroit, Michigan; in 1975 he lectured in the Florida Conference Greater Miami Enrichment School on Evangelism in the Wesleyan Tradition; April 13, 1975 he gave one of the Dillard University Lectures on "Christian Ethics for Today" during the 1975 Spring Festival on The Black Expression.

May 1-2, 1975 he gave one of the three lectures at Garrett-Evangelical Theological Northwestern University on "The Black Experience and The Crisis in Human Sexuality."

Dr. Jones has written articles in The Christian Century, The Christian Advocate and Religion in Life and he was, for many years, the Book Editor of The Central Christian Advocate.

He has contributed chapters to the following books: "United Methodism, Divided by Race" in Risk and Reality, published in 1956 by the Women's Division of the Board of Global Missions; "On Being Religious in a Climate of Doubt," in When Fires Burn, edited by Wilson O. Weldon, published in 1969 by Tidings; and "A Theology of Hope for the Black Community" in Religion for a New Generation, edited by authors Jacob Neddleman, A. K. Bierman and James A. Gould, published by MacMillan Co., 1973.

Dr. Jones is the author of Black Awareness: A Theology of Hope, published by Abingdon Press, 1971, and A Christian Ethics for Black Theology and The Politics of Liberation, published by Abingdon Press in 1974.

Dr. Jones, in addition to being President of Gammon Theological Seminary, is on the faculty of the Interdenominational Theological Center, and has taught as a member of the Atlanta Theological Association.

He is married to the former Miss Mattie Parker and they have a daughter, Chandra, who is a current Freshman at Spelman College in Atlanta, Georgia.

Dr. Jones is currently visiting academic communities at Duke Divinity School, Durham, North Carolina; Garret Theological Seminary, Evanston, Illinois; Boston College, Boston, Massachusetts, and the Interdenominational Theological Center, as a guest of the Professors and classes where his book on Christian Ethics for Black Theology and The Politics of Liberation is being used as a text.

GENERAL COUNCIL ON FINANCE AND ADMINISTRATION STAFF MEMBER HONORED

Reverend Dr. John F. Norwood, Assistant General Secretary of the General Council on Finance and Administration of Evanston, Illinois, was presented a key to the city of Sparta, Tennessee on February 11, 1975. The honor was bestowed upon Reverend Norwood by the Mayor of the City, who stated that it was a great honor for him to give the first Black man a key to the City for the

Christian services rendered and for the racial goodwill derived therefrom as a result of Mr. Norwood's presence. He further stated, "In so short a time, Mr. Norwood visited our schools and met with the School Superintendent, Dr. Cooley. His interest in both the church and the schools makes him a worthy person to receive this honor."

GAMMON ALUMNI APPOINTED TO HOOD THEOLOGICAL SEMINARY POSITIONS



Mr. Harold A. Sims

The Reverend Mr. Harold A. Sims and (Mrs.) Jacquelyn E. Sims, Gammon alumni, (Harold, M. Div., 1972; Jacquelyn (P.H.T.) — Putting Hubby Through, 1972) have been appointed, respectively, to the positions Associate Professor of Old Testament, and Asso-

ciate Librarian at the Hood Theological Seminary of the African Methodist Episcopal Zion Church, Salisbury, North Carolina.

Mr. Sims, a former Crusade Scholar of the United Methodist Church, Rockefeller Fellow in both the Protestant Fellowship Program and the Black Doctoral Fellowships in Religion, is a Doctor of Philosophy candidate at Boston University Graduate School, and will continue studies while serving this appointment. Mr. Sims is a member of the Texas Annual Conference of the South Central Jurisdiction of the United Methodist Church.

Mrs. Sims, a former Crusade Scholar of the United Methodist Church, under the sponsorship of Gammon, is a graduate of the Atlanta University Graduate School of Library Service, (M.S. in L.S., 1972). Mrs. Sims has been the Adult Services Librarian of the Grove Hall Branch of the Boston Public Library.

Mr. and Mrs. Sims are natives of Houston, Texas.



Reverend Roscoe C. Williams

Reverend Roscoe C. Williams, Pastor of the Garrison Boulevard United Methodist Church in Baltimore, Maryland, is to spend a part of January and February touring Liberia, West African and the Holy Land. He will be the guest preacher in the Liberia Annual Conference February 4-9 under the leadership of Bishop Bennie Warner. Reverend Williams will also preach in Maryland City, West Africa. It is his plan to visit India during the Fall of 1976.

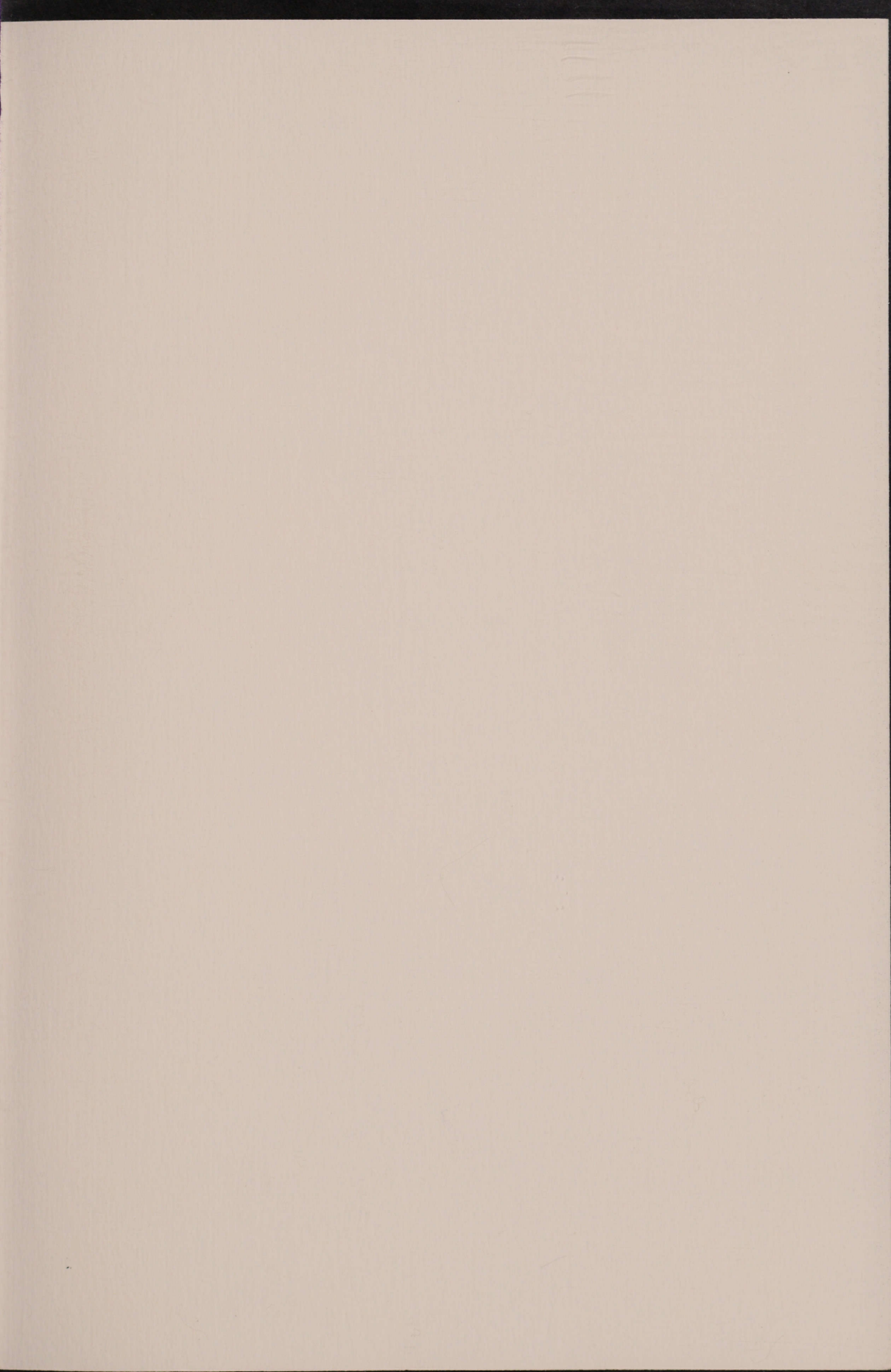
Reverend Williams is a native Texan and has served United Methodist churches in Lewisburg, West Virginia, A.A. County, Maryland, Sykesville, Maryland and Richmond, Virginia. He is in his thirteenth year as Pastor of Garrison Boulevard United Methodist Church, which is formerly the Orchard Street Church, a merger of the Orchard Street Church with Garrison Boulevard Church with property worth more than one million dollars.

1914
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and its work is of great value
to the medical profession and
the public. It is a body of
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