

**THE JOURNAL OF THE  
INTERDENOMINATIONAL  
THEOLOGICAL CENTER**

Volume II

Fall—1974

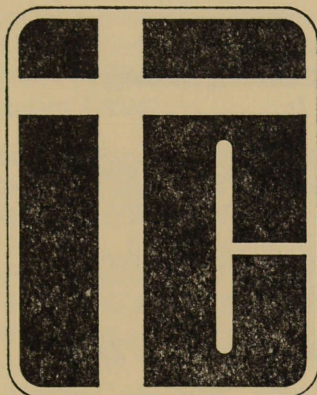
Number I







# THE JOURNAL OF THE INTERDENOMINATIONAL THEOLOGICAL CENTER



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## Contributors To This Issue

Dr. Oswald P. Bronson, President of The Interdenominational Theological Center and Professor of Christian Education holds the B.S. from Bethune Cookman College; B.D. (Summa Cum Laude) Gammon Theological Seminary; and the Ph.D. from Northwestern University, Evanston, Illinois. He has written "Stewardship and Christian Growth," a chapter in a book on Stewardship published by the Board of Lay Activities of the Methodist Church. He is a contributing writer for "Religious Learning Through Involvement in Social Conflict and Service," published in March-April, 1970 edition of Religious Education, official publication of The Religious Education Association, and Upper Room Meditation Series.

Dr. Gayraud S. Wilmore is Martin Luther King Memorial Professor of Black Church Studies and Director of the Black Church Studies Program at Colgate Rochester/Bexley Hall/Crozer Theological Seminary. He received the B.A. from Lincoln University; B.D. Lincoln University Theological Seminary; S.T.M. Temple University School of Religion and did doctoral studies in Social Ethics at Drew Theological Seminary. His recent publications include: *The Secular Relevance of the Church*, *Black Religion and Black Radicalism*, and *Asians and Blacks* with C. S. Song. Prior to coming to Colgate Rochester, Dr. Wilmore was Martin Luther King, Jr. Professor of Social Ethics at Boston University School of Theology.

The Right Reverend Joseph A. Johnson, Jr. is Presiding Bishop of the Fourth Episcopal District of the Christian Methodist Episcopal Church. His educational background includes B.A. Magna Cum Laude, Texas College; Th.M. Iliff School of Theology, Denver, Colorado; B.D. Vanderbilt University Divinity School, Nashville, Tennessee, Th.D. Iliff School of Theology and Ph.D. Vanderbilt University. Some of his publications include *The Soul of The Black Preacher*; "Jesus: The Liberator" *The Andover Newton Quarterly*, January, 1970; *Evangelism and The Local Church*; and *A Program of Evangelism for Laymen*.

Dr. Robert C. Briggs is Professor of New Testament at The Interdenominational Theological Center. He is a graduate of Southwestern State, Weatherford, Oklahoma, with the B.A.; and he received the Th.M. and Th.D. from Southern Baptist Seminary in Louisville, Kentucky. He has done post-doctoral work at the University of Edinburgh, Zurich, Tubingen, and Marburg. His recent publication is *Interpreting The New Testament Today*, Abingden Press, 1973.

Dr. Thomas Smith is Assistant Professor of Church History at the Interdenominational Theological Center. His collegiate background includes Maryville College; the B.A. from Ohio Wesleyan University; the B.D. from Emory University; the Ph.D. from Boston University. He holds a D.D. from Lincoln Memorial University. Dr. Smith re-



ceived a Grant from the Nation Endowment for the Humanities in 1969 to permit further research on Thomas Coke. Prior to coming to I.T.C. Dr. Smith served as Senior Minister at First United Methodist Church, College Park, Georgia 1968-1974.

Dr. Walton R. Johnson is Associate Professor of Sociology at Rutgers University. His educational background includes the B.A., Oberlin College; M.A. and Ph.D. University of London. He is the founding editor of *Business and Economic Report*, a quarterly review of business opportunities, economic trends, industry profiles and surveys of selected African and Caribbean countries. He is the author of "Afro-American and Southern Africa: A Reassessment of the Past," *Africa Today*, Fall, 1972 and "The African Opportunity," *Black Enterprise*, December, 1973.

Dr. Enoch Oglesby is Assistant Professor of Social Ethics at The Interdenominational Theological Center. He received the B.A. from Lane College; Th.M. Boston University School of Theology and the Ph.D. from the graduate school of Boston University. He has published "Ethical and Educational Implications of Black Theology in America," *Journal of Religious Education*, July, August, 1974. Prior to joining the faculty of I.T.C., he was Assistant Professor of Religion at Wittenberg University in Springfield Ohio.

Mrs. Melva Costen is Assistant Professor of Music and director of the seminary chorus at The Interdenominational Theological Center. She holds the B.A. from Johnson C. Smith University; M.A.T. in music from the University of North Carolina. She is presently a Ph.D. candidate at Georgia State University with an emphasis in curriculum development and music education.

Dr. Robert Earl Penn is director of field education at The Interdenominational Theological Center. He holds the B.A. from Clark University; B.D. Gammon Theological Seminary; Th.M. and Th.D. from Central Theological Seminary. He has served as minister of parishes in Georgia, Kansas City, Kansas and Gary, Indiana. He also served as an Army Chaplain during World War II.

Dr. John Hays is Visiting Professor of Old Testament at The Interdenominational Theological Center. His educational background includes the B.A. Sanford University and Ph.D. Princeton University. Some of his publications include *Biblical Hebrew Vocabulary*, *The Biblical Heritage*, *Introduction to the Bible* and *Old Testament Form Criticism*.





## Editorial Comment

Having done a Ph.D. dissertation on "The Origin And Significance Of The Interdenominational Theological Center" at Northwestern University in 1965, Dr. Bronson shares some of his insights with us in his discussion of The Significance Of The Interdenominational Theological Center in terms of its educational philosophy, ecumenicity, involvement in the black church, black culture, black revolution and the wider culture.

From his discussion, we can clearly see that The Interdenominational Theological Center is the fundamental focus of black theological education in America. The Center is concerned with the liberation of oppressed people, on the one hand, and with the reconciliation of all mankind, on the other hand. Therefore, we are very appreciative of Dr. Bronson's concentrated effort to show "The Significance Of The Interdenominational Theological Center" in light of its impact on black theological education and on theological education in general.

Dr. Gayraud Wilmore in "The Black Messiah: Revising The Color Symbolism Of Western Christology" makes a significant contribution in appropriating the Christ paradigm to the existential meaning of blackness and black liberation. He constructs a christology, using the ontological significance of blackness as its point of departure, in an attempt to give both the black community and the white community an understanding of the relevance of the person and work of Christ in light of the condition of oppression, on the one hand and the need for both communities to involve themselves in the liberation of the oppressed, on the other hand.

Bishop Johnson in "The Need For A Black Christian Theology" shows that black theology is grounded in the christian witnessing community because it utilizes God's revelation in Jesus Christ as its norm and point of departure. Bishop Johnson makes a much needed contribution to black theology in his attempt to demonstrate that its total methodological structural analysis is informed by the black experience. He challenges both black and white communities to be contemporaneous with Jesus in the quest for the actualization of liberation and reconciliation.

Dr. Robert C. Briggs in "Reflections On Ministry In The New Testament" discusses one of the most perennial and pressing problems facing biblical scholarship namely, relating the contemporary practices of ministry to the historical New Testament.

He makes it clear that the Holy Scriptures have persistently served as the point of departure for ministry. However, the question is posed "Why appeal to the New Testament as the basis for understanding and practicing ministry in the current situation?" This and other questions are sufficiently dealt with as Dr. Briggs examines such categories as hermeneutics, biblical authority, motifs of ministry in the New Testament, etc.

Dr. Warren Thomas Smith brings into focus the historical significance

of "Thomas Coke's War on American Slavery." His historical investigation shows the strong antagonism that Thomas Coke had against slavery and also his desire to seek spiritual and physical liberation for the slaves. Along with an analysis of Thomas Coke's war against slavery, Dr. Smith also reveals the various anti-slavery stands various conferences of the United Methodist Church took.

On "The History Of The A.M.E. Church in Zambia," Dr. Walton R. Johnson makes a great contribution to the historical and missionary value of the black church. Most major black denominations have missionary programs in Africa but, unfortunately, there hasn't been an extensive amount of publication in this area. Dr. Walton R. Johnson's article is a pioneering contribution in attempting to uncover the beginning, development and present status of the A.M.E. Church in Zambia.

*Henry J. Young*

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