



SELMA UNIVERSITY

The Chronicle



July 2019

1501 Lapsley Street, Selma, AL 36701

Spring/Summer



**Jamal Browder (with wife),
Montgomery, Alabama, was
awarded the Master of Arts
Degree in Pastoral
Ministry, May 10, 2019.**



The Selma University Chronicle

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



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From the Desk of the President....

Strategizing and Restructuring for Perilous Times

Recently Selma University has been placed on Heightened Cash Monitoring 2 System, by the Department of Education. This means that the school is required to have funds on hand to pay student loan refunds to students who are due them before the school can submit paperwork to be reimbursed. In an effort to meet continually mounting financial obligations, while continuing to prepare our students to become servant leaders in our communities and throughout the world, I have had to make some tough decisions at the University that will change our campus community and student life. Nevertheless, our doors will remain open for educating students in accordance with our mission. Beginning this fall the following changes are in effect.

- The dormitory and cafeteria will be closed.
- All athletic programs have been discontinued until after we are removed from the Heightened Cash Monitoring 2 System.
- The University will not participate in the Federal Student Loan program. However, students who qualify will be able to receive Pell Grants.

Additionally, the University has made several administrative adjustments to save money and increase enrollment among commuters and online students.

Despite the dark clouds that loom, I am optimistic that we will have a sufficient enrollment this fall to meet operational expenses and position us to move forward in the future. During the past 20 years I've learned over and over again that God is able!!!



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State University and Tren-
ton State University,

Completed the Basic and
Advanced Army Chaplain
courses and the Army Com-
mand and General Staff
College.





Selma University Awarded \$5,000 for Building & Restoring Bridges Project



Dr. Stanford E. Angion
Vice President for Academic Affairs

The Black Belt Community Foundation recently announced that Selma University would receive \$5,000 to support a project called Building and Restoring Bridges by Creating Servant Leaders. The BBCF grant is a component of the Truth, Racial Healing and Transformation program, which is supported by the W.K. Kellogg Foundation.

The servant leader development program is a component of Selma University's "Initiation to Graduation" mentoring program, where the strength of the community is summoned to come together to receive, nurture, and build young men and women into strong servant leaders who will positively impact Selma and the community in which they live. The Servant Leader Development program accepts second semester University students, who have been "received" and successfully completed the first semester of course work, which includes participating in the "Initiation to Graduation" mentoring program.

In the beginning phase students are nursed to become a socially, academically, and spiritually strong leader. This process involves teaching students to develop an unconditional love for themselves and humanity, developing and interacting in positive relationships with others, and learning to embrace purposeful thinking. This phase corresponds closely with the racial healing and relationship building of the TRHT program. Consequently, participants in this phase will be called upon to understand and deal with internalized oppression that may cause them to express hatred for themselves, their race, and their oppressors. It is only when our students learn to love themselves unconditionally, can they forgive, release, and love others unconditionally.



The building phase of the program provides students the opportunity to train and engage in the work of being a servant leader. Students learn the intrinsic and extrinsic reward that comes from expressing their love and gratitude to God and humanity by serving others. In the pursuit of excellence, they will enhance and strengthen their skills and abilities while enjoying the process. This phase of the process promotes togetherness and team work among races and classes as students will be lead to volunteer in performing acts of Christian service regardless of race. Also they will have an opportunity to participate in interracial events, and serve as a peer mentor to other students. Although Selma University is a predominantly Black institution, it provides a unique opportunity to engage people of various races.

The main goal of the Servant Leader Development program is to receive, nurture, build, and transform students into strong, loving, college graduates who will become successful, productive servant leaders in the community in which they live. This is the transformational phase of the "initiation to Graduation" program.



The Holy Spirit

Reverend Frankie Hutchins
Vice President for Student Affairs



We all use the word "spirit" a great deal. Spirit is specific and identifiable. If not definable, it can at least be described. Spirit is as real as matter, but it is another mode of being than matter. We are all materialists to some extent. We are born of material parents, wear material clothes, fed on material milk, and lie and sleep in material beds. We walk, live, talk and grow up in a world of matter. Matter presses upon us obtrusively and takes over our thinking so completely that we cannot speak of the spirit without using materialistic terms. God made man out of the dust of the earth, and man has been dust ever since. We can't quite shake it off. Matter is one mode of being; spirit is another mode of being as authentic as matter. Material things have certain characteristics. For instance, they have weight. Everything that is material weighs something; it yields to gravitational pull.

Now let us take a look at the Holy Spirit, not what, but who? He is a person, with all the qualities and powers of personality. He is not matter, but He is substance. The Holy Spirit is often thought of as a beneficent wind that blows across the Church. If you think of the Holy Spirit as being literally a wind, a breath, then you think of Him as non-personal and non-individual. But the Holy Spirit has will and intelligence and feeling and knowledge and sympathy and ability to love, see, think, hear, speak, and desire the same as any person has. Jesus knew that we needed someone here with us so he left the Holy Spirit to continue his journey of comfort to his people that he loves so very much. Get to know him today!!

The hymnists says:

Holy Spirit, with light divine,
Shine upon this heart of mine.
Holy Spirit, with power divine,
Cleanse this guilty heart of mine.
Holy Spirit, All divine,
Dwell within this heart of mine:
Cast down every idol throne;
Reign supreme and reign alone.

God blessings and his Holy Spirit be with you always.



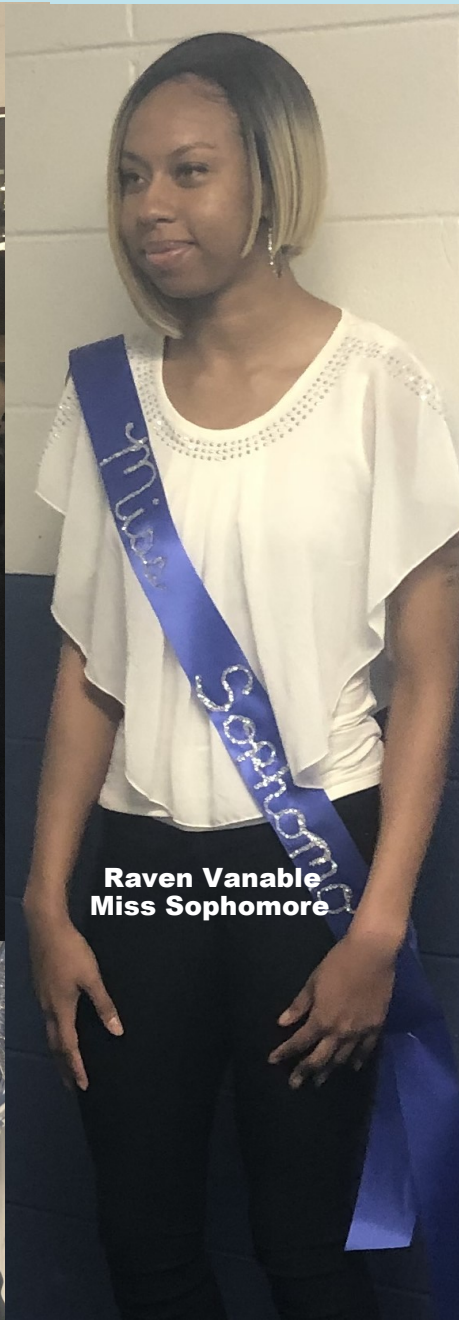
Pictures from 2018-2019 Mentoring Sessions



Class Queens and Escorts



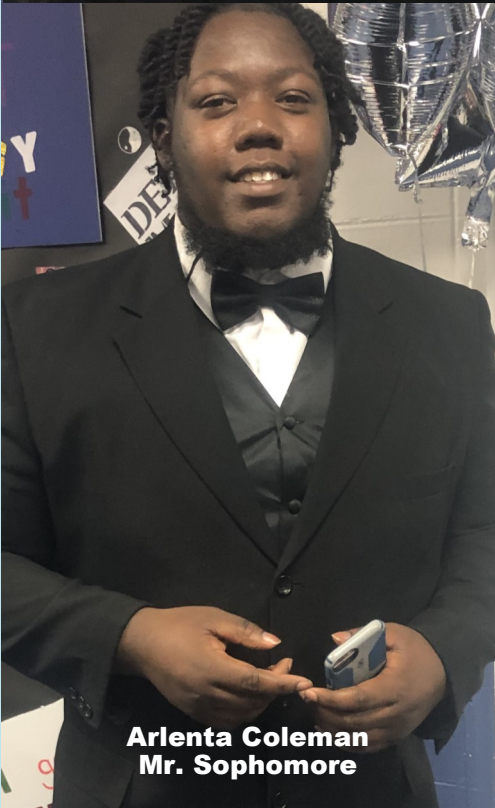
Keisha Jenkins
Miss Senior



Raven Vanable
Miss Sophomore



DaUndra Lee
Miss Freshman



Arlenta Coleman
Mr. Sophomore

Class Queens and Kings were recognized during Spring 2019 homecoming festivities.



Webster Hatcher
Mr. Senior

Miss Selma University

2019-2020

Tiffany Smith

Tiffany Smith, a sophomore, is a native of the historic city of Selma. She is a business major and the President of Selma University's ELITE Business Club. She has a passion to lift her school and community to greater heights. After graduating with her Bachelor of Business Administration degree, Tiffany plans to open her own welding arts studio. She said, "With my love for art and skill for welding, my business will be a success! "



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Miller's was purchased in 1946, originally named Miller's and Griffin Funeral Home. It was located on Franklin and Alabama Avenue in Selma, AL. In 1958 it became Miller's Funeral Service. In 1968 it was relocated to Voeglin and Franklin Street in Selma. In 1975, the new structure was built, located at 608 St. Phillip Street. For over 50 years Miller Funeral Service has offered reverent and compassionate service to many of the families of this area. We are certainly proud of our many years of service, which has made Miller's the area's leading funeral home. We will continue to carry on this tradition of service, handling all arrangements with the utmost dignity and understanding. Many thanks to all. The original owner, Mr. Benjamin Miller passed in 1983 and Miller Funeral Services is presently owned and operated by his son, Randall J. Miller.



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The Genius of Congregational Polity

Elder Edward T. Hayes, Doctor of Ministry

*Morehouse School of Religion-2014,
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The Christian Church throughout its history has always been the object of those who would use and ridicule her for their purposes. It is amazing that throughout the ages she has met every challenge. Jesus Christ reminded the Apostle Peter that “the gates of hell shall not prevail against it (the church),” Saint Matthew 16:18c KJV. Attacks from without and within have not destroyed the church. It is my contention that the church represents the true ministry of Christ. Neither heresies, internal disputes, co-opting by political entities, nor any of the stratagems of Satan has been able to destroy her. Those attacks have existed since the day of Pentecost until this present day. The church’s polity has been a primary reason for her resoluteness.

For the present day body of Christ it has been the genius of congregational polity that has given strength to this age’s assault upon the church. In order to elucidate my argument, a look at the 1st Century church has to be discussed. The first century believers in Christ were all members of this fledging body. Their rights as members of the body were constantly affirmed by the listening ears of the early apostles. Acts 6:1-7, KJV, gives the first occasion where the rights of every member were affirmed. The apostles handled the issue from a place that empowered the congregation. They left the choice of leadership to those who were being served—“look ye out among you...” (Acts 6:3). The apostles’ task was to give the charge for the assignment of the Holy Spirit.

The Holy Spirit began to work wonders in the believers and their numbers multiplied greatly. As the Church grew, adverse circumstances and persecutions were the impetus for the church to move from Jerusalem to the utter most parts of the earth. With this growth the church was faced with many heresies that threatened its life. Each time the church was able to withstand those who would change the bride of Christ into a harlot.

The greatest threat to the church was the co-opting of Christ’s bride to meet the political desires of the secular state. After the rise of Constantine to the position of Emperor of the Roman Empire (312-337),¹ the Roman State gave favors to the once persecuted group called Christians. Constantine utilized their genius of surviving two hundred plus years of persecution with continued growth. He was able to co-opt the movement and lead the church leaders to create the office of the Papacy; thereby administratively unifying the church as a tool of the State. Throughout the existence of the Western Roman Empire the church grew in such significant power that it controlled the balance of power in the West. Because of its power over the Empire, the Roman church became increasingly worldly in carrying out the mandate of Christ. Instead of serving the Pope it began to be served. Opposition leaders in the fourteenth century complained that the priesthood was not superior to the laity.

¹ Bruce L Shelley, *Church History in Plain Language 3rd ed.* (Nashville, TN: Thomas Nelson, 2008), 28.

Neither popes nor bishops nor priests had received any special function from Christ; they served only as agents of the community of believers, which were represented by the general council.²

The Papacy became so corrupt that believers in Christ's true message began to resist the efforts of the Pope to silence any decent from the laity. The Episcopal structure of the Papacy and the Roman Catholic Church did not allow for the free expression and decent of any members of the body. Opposition leaders such as John Wycliff and John Hus insisted that the church is an elect company with Christ, not the pope, its true head.³

Because Christ is the head of the church, every believer is responsible for their actions within the body of Christ. Each person has equal rights and responsibilities as the other members of the body. All gifts in the body are not the same. They differ from one believer to the other. Every Christian is responsible for his/her gifts and actions; this gives every believer agency. When someone else is responsible for the actions of a believer, that believer is servant to someone on earth rather than our LORD, Christ.

Therefore, because we have agency we are free to make choices for ourselves. That is one of the reasons the Anabaptists⁴ required believers baptism. Man or woman makes the choice to accept God's gift to humanity—Christ Jesus. Congregational churches require its members to choose to be Christ's bride. No one makes that choice for us. We must choose for ourselves. Congregational polity provides for the believer to exercise agency.

The genius of a congregational church is that she allows its members to be free—make choices. Twenty-first century leaders have forgotten the early church and the heretical opposition she faced. Many present congregational churches are choosing leaders who are not able to accept that God's people are precious in God's sight. The congregational church is one that respects the rights of all its members. They respect that an individual is whole when he/she is able to operate with agency/freedom of choice. Just as the early church withstood the challenges to her, the church of this age will survive the onslaught of baseless doctrines that enslave the people of God to men and women who desire to be served rather than serving as Christ has taught us.

² Ibid., 239.

³ Ibid., 230.

⁴ <https://www.anabaptists.org/history/the-schleitheim-confession.html> (assessed 6-14-2019)

Members of Mt. Gilead Missionary Baptist Church, Coy, AL, participate in Founders' Day Banquet, at Selma University, April 22, 2019.



Riding in the Second Chariot: Ralph Abernathy, Martin Luther King, Jr. and the Role of the Assistant to the Pastor in the 21st Century

John Henry Williams, Jr., D. Min.

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



Long ago, Moses wrote of Joseph being promoted by Pharaoh to ride in the Second Chariot of Egypt. This position made Joseph Pharaoh's *partner*, but it did not make him Pharaoh's *peer*. This article is the first in a series of three reflections on the role of the Assistant to the Pastor (rather than assistant pastor) as gleaned from the life and ministry from Dr. Ralph Abernathy. My daddy heard Dr. Sandy F. Ray (or someone of Dr. Ray's stature) preach a sermon on this subject in the National Baptist Congress many years ago. K. Edward Copeland has written a book published in 2004 on this same subject. I am sure that Moses, Sandy, and K. Edward brought much to the table regarding this subject. This is John Henry's perspective and therefore its weight is questionable, but it is as heavy as I can make it.

Ralph Abernathy authored his autobiography entitled, *And the Walls Came Tumbling Down* in 1998. The copy I have is from the library of Dr. N. H. Smith, Jr., who was one of my mentors and who was also a bona fide partner and soldier with these men of The Movement. I am eternally grateful for his mentorship in these as well as other matters. When the book was published, it engendered immediate controversy because of some of the issues Dr. Abernathy raised about Martin's life. Hence, the first lesson for the life and ministry of the assistant to the pastor in the 21st Century Missionary Baptist Church is: 1) You are in position to either stimulate cooperation or precipitate conflict between pastor and people. The choice you make has consequences for your life and ministry.

You step into the role of riding in the Second Chariot. How you came to be in that role is important. If your pastor "found you there" when he/she comes to lead the congregation, you may feel that you have your own vision, prerogatives and constituencies within the congregation. Martin found Ralph already in Montgomery when he and Miss Coretta came to Montgomery in 1954. Ralph was Pastor of First Baptist Church. First Baptist Church was to Montgomery as much an institution and "America's Freedom Church" (built in 1867 as the "Brick-a-Day Church" at the dawn of America's first Civil Rights Movement—Reconstruction) as Ebenezer was to become later in Atlanta. First Baptist was the birthplace of both the Alabama Baptist State Convention and the National Baptist Convention in 1895. It's long time pastor, A. J. Stokes, was as prominent a figure on the American religious and civic landscape as pastors A. D. Williams and Martin Luther King, Sr. would become later at Ebenezer. At the turn of the 20th Century, First Baptist was the largest black Baptist church in the nation; therefore, the world, with over 10,000 members.

Ralph became a mentor to Martin in Montgomery. Ralph knew the city. He knew it's racial dynamics. He knew its White power structure. He knew the African American community. He knew the underlying issues driven by the competing egos of the establishment, ministerial and Civil Rights leaders in the city. Ralph knew how to navigate these tensions which complicated agreement on strategies and tactics needed to combat the daily humiliations and the seventy years of violent, legal and extra-legal oppressions faced by the black community. To his credit, Ralph choked back his self-confessed envy of Martin's gifts and became Martin's partner and friend. He put Martin and these people into the same strategic room, stirred the pot and stepped back to let history have her way. Many associate ministers disguise their jealousy of their senior pastor and do not admit that they are simply envious. But Ralph demonstrated the true path—admit your envy and overcome it with obedience to your leader. Martin reciprocated by crediting Ralph as partner and friend in all things to the end of his life.

Your new senior pastor, realizing your position among the people when he/she comes in might be wise enough to know what he/she does not know. If your senior pastor is that wise, they will establish the same partnership with you with the same result—peace among potential factions and unity among the congregation. The reflection is this—as your senior pastor comes in or as you join a senior pastor’s staff as his/her assistant, it is important that you remember that you ride in the chariot of his/her partnership, but you are even wiser to recognize that while you are his/her partner, you are not his/her peer. Ralph David Abernathy was a son of Black Belt Alabama. He was scion of a prominent family of Alabama as Martin was of an equally prominent family in Georgia. He was young, gifted, black and called to serve God as a Baptist preacher like Martin was. Ralph was influenced by the orbital presence of Selma University and its historic impact on black Baptists in Alabama and in the nation just as Morehouse performed that same function.

Ralph was intimately familiar with the ground on which the battle began and was able to guide Martin in Montgomery. From the vantage point of the position that Ralph maneuvered Martin into in Montgomery, Martin’s genius weaponized non-violence in the face of white intransigence and supremacy in America. Thus, Ralph faced the challenge to recognize that he was first and would continue to be Martin’s invaluable partner. Ralph would have to wrestle with his ego like Jacob wrestled with the angel at the brook, and you must wrestle as well with your ego to ride in the Second Chariot. When destiny made Martin a Peerless Pillar of Fire, Dr. Abernathy’s personal struggle with his ego intensified. But he chose to love, follow, serve and help his friend. You must, as Dr. Abernathy did, wrestle with that same challenge—boost your pastor as partner, then step back humbly as he/she moves into the peerless realm of his/her unique role. There is only one senior pastor. There was only one Pharaoh, only one Moses, and only one Martin. But there was also only one Ralph David Abernathy as uniquely positioned for eternal recognition. And there is only one you.

The Civil Rights Movement fell apart because in the aftermath of April 4, 1968, SCLC and Black America began looking for the “next Martin” rather than looking to identify the next challenge. Ralph Abernathy moved SCLC on to the next challenge, economic opportunity. But he too was overwhelmed by “next Martin-ness.” Moses said that runners ran ahead of Joseph but behind Pharaoh crying, “Make way!” If you focus on helping your senior pastor identify the next challenges, your gift will run ahead of you but behind your peerless senior pastor shouting, “Make way for a faithful partner in his/ her own destiny!” Do you Boo-Boo and don’t let being you become an obstacle to him/ her and history will provide you with your own challenges in turn. When you step up to the First Chariot, you will gain new respect for your former leader as you begin to appreciate the weight he/ she bore before you. You do not want a guilty conscience to assault you at that point.

Every negro Baptist preacher who has pastored in America since April 4, 1968, has struggled with next Martin“ness,” the next Jasper Williams“ness,” the next Caesar Clark“ness,” the next Al Patterson“ness,” etc. The question is, who are you and what is the next challenge that your Moses“less” people face? Be Joshua and the challenges of the Jordan, Jericho and a land that still must be subdued and portioned out will be yours. And you will have your own book in the Book as did Joshua. Joshua was Moses’ partner, and he was wise enough to recognize the unique peerless“ness” of Moses. That was no insult to Joshua because it was a platform for Joshua’s own eternity and yours. More on this issue next time.

LIVING IN A TOXIC WORLD

Shirley A. Crum

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Master of Education, Alabama State University; and Master of Arts in Bible and
Christian Education, Selma University*



Jonah and Nineveh (Jonah 1) ; Ezekiel (Ezekiel 2 & 3); Lot in Sodom and Gomorrah (Genesis 18: 20-33; Genesis 19); Isaiah (Isaiah 6:5).

It takes strength and courage that is obtained through faith, prayer, and the holy spirit to live in a toxic society. What are we to do amongst this corruption? Are we as Christians to adopt the ways of the world or maintain our position of serving God in the midst of a storm? Paul says I have fought a great fight, I have finished my course (2 Timothy 4:7 KJV). Evil and immorality is present with us everyday, and it is a Christian's duty to go out and evangelize the world (Matthew 28:19-20). Such Biblical examples are Jonah, Ezekiel, and Isaiah. Sometimes God sends us away from corruption such as Lot in Sodom and Gomorrah (Genesis 18:20-33;19). Sometimes he sends us in the midst of corruption. Ezekiel was commissioned to minister in the house of Israel and warn the people of their unrighteousness and for the shepherds to feed the sheep who are scattered and without guidance (Ezekiel 34). God says have no fear (Deuteronomy 31:8). Sometimes we as Christians fear speaking those things against the ways of the world due to retaliation or ostracism. Noah was seen as crazy when he was building the ark on dry ground stating that it would rain forty days and forty nights with water covering the earth. Jonah was sent to preach to the people in Nineveh, but because of fear of the wicked city, he took a ship to flee to Tarshish. Isaiah was commissioned to warn the people in Judah and Jerusalem of their wickedness (Isaiah 6:5; Isaiah 1; Isaiah 61:1-6; Isaiah 9&10). He preached under the power of four kings, Uzziah, Jotham, Ahaz, and Hezekiah. We as Christians can't refuse the mandate of God. What he has for us to do, we must do it.

The stories of Nineveh, and Sodom and Gomorrah send a powerful message of God's tolerance, compassion, and mercy. God will do all he can to save a sinner. Sometimes when there is so much evil in the environment, people become confused and forget what is right or wrong. Jonah was sent to preach among the people of Nineveh to remind them of God's word and repent. Jonah feared what the people could and would do to him for preaching the gospel of Jesus. How many times we fear of evangelizing in our workplaces, in our neighborhoods of friends and family members, or on the streets of bad areas in the city where crime abounds. Although Jonah was successful in his preaching, he was discouraged at the fact that God had compassion on such wicked people whom some later repented of their sins. We as Christians should welcome those persons who come out of the world and into the church and not mistreat them. Furthermore, we should ensure they gain strength in the Lord through our leadership and guidance.

Sodom and Gomorrah was such a wicked city that God had to destroy it. Abraham's nephew, Lot, lived in this city. Abraham kept changing his numbers of the righteous people living within Sodom and Gomorrah until at last he pleaded for the Lord not to destroy the city if there were ten righteous people. The Lord would have had mercy on the people and saved the city if he found ten righteous people. None were to be found. This story shows how much God loves the sinner as well as the righteous. He loved us so much that he died on the cross for our sins.

Ezekiel was sent to redeem the house of Israel in Judah. He says they have eyes to see and ears to hear, but are a rebellious nation (Ezekiel 12:1). We as a people hear and see the terrible things that are happening in the city, but don't realize these things are happening because of the sins of the people. God needs workers who are praying, preaching, teaching, leading, and guiding the people to increase the spirit of God in a community, city, state, or nation. In Judah the prophets are prophesying from their own hearts and not that which comes from the Lord (Ezekiel 13:1). The elders are refusing to see what is happening in the city as sin. They have left the word of God and accepted the sins of the world as right (Ezekiel 14:1-3). The leadership has oppressed

the people with poverty (Ezekiel 22:30). The question was asked can these bones live. Yes they can if the spirit of the Lord is present (Ezekiel 37:1-14). Nothing is impossible with God (Luke 1:37). Finally, God doesn't tolerate the sins of his people forever. Isaiah was called to preach to Judah and surrounding nations giving warnings and judgments if the people failed to repent. He saw himself as a man of unclean lips living amongst people of unclean lips. God prepares us for ministry and makes us holy to deliver the word of God. A seraphim takes a live coal from the altar and purges Isaiah of his sins (Isaiah 6:1-8). As all humans have sinned and come short of the glory of God, we should focus more on the message rather than scrutinizing the messenger. God will judge the messenger of his justice and righteousness.

God sent prophets to warn and redeem the people in Nineveh, Sodom and Gomorrah, and Judah of their sins. Some of the people in Nineveh repented. Sodom and Gomorrah were destroyed, and people in Judah were sent into exile. Today our young and old people are faced with tremendous evil and corruption such as drugs, lying, sexual perversion and immorality. Instead of saying "no" to drugs, people are accepting it as being right and saying "yes". They're psychologically blinded. Satan has infested the body, mind, and soul. The body, a temple of God, has become traumatized and the mind distorted. We can't fill our hearts and minds with spiritual things with a distorted mind.

Furthermore, the youth are influenced by what they see, hear, and experience. Every day people watch and observe the lying, cheating, and cover-up scams through the news, Facebook, twitter, in the neighborhoods, and other sources. The truth is continuously distorted. People will believe a lie quicker than the truth. Lying and scams have become a way of life. In the Bible Stephen, a devout deacon full of faith and power performed many wonders and miracles, but false witnesses arose against him saying he spoke blasphemous words against the holy place and law (Acts 6: 11). How many times we as Christians face false accusations against our character and motives of our work. There must be a revival of spiritual Godliness to end backbiting, lying, cheating and scams. The church appears to no longer be effective in remedying this problem in the community. Maybe the church isn't focusing on the root cause of the problems and doing less work evangelizing those within and outside the church to exemplify Christian attributes. Maybe there is too much pacifism within the church and acceptance of secular behavior like those persons on the outside world. When secular ideas crept into the affairs of the church, confusion begins. Therefore, the leaders and members have to continuously pray to keep Satan out. In Ezekiel's day, the governmental and spiritual leaders were feeding themselves and not taking care of the people who were scattered and without guidance. Has the leadership of today given up on the ministry of God, "Go ye therefore and teach all nations?" (Matthew 28:19-20). Has the preaching and teaching become just lip service or emotionalism and not action?

Thirdly, our laws are being changed to accept sexual perversion. People are seeking marriage licenses (aka civil union now) which is ordained by God, and some have adopted children. We see it on the TV and news media, as well as other places unnamed. Our children are confused. In Sodom and Gomorrah men of the city were trying to break down Lot's door for the men he had taken into his house. Lot saw it as such a defamed sin that he offered his virgin daughters to them. We can say it is culture, but what are we doing about it? What is the plan to rectify the situation? We say come ye that are heavy laden and there is nothing for them to rest upon (Matt 11:28-30). Nothing to give a sense of hope. The poor, weak, and lame are out in the world just drifting, with no sense of direction for guidance of their lives. They're seeking happiness in ungodly places and things and can't find peace and rest. There must be power in the preaching, teaching, and behavior of the membership to entice others to come and receive the word in their spirit. When the storms blow in the midst of a storm, true Christians know there is a God that they can take their burdens to and lean on him for support and hope. There is a song that reverberates leaning on the everlasting arms of God.

In our society immorality is prevalent. There are broken family relationships. There is lack of commitment as divorce and "living-in" has increased. With the use of birth control, sexual promiscuity has also increased. Many may scrupulously view those individuals who birth a child out of wedlock, but the act itself is immoral which one can't see. One may also look upon those who are divorced, but not those who performed the act for a minute, hour, or more and with how many individuals with no commitment (whoredom). The woman accused of adultery in the Bible was set free from the stoning. Nobody knows what Jesus wrote on the ground, but I believe he began to write the sins of the accusers; they were convicted of their own sins. We as humans can't justly judge spiritual things because God can see the heart and judges in ways we can't understand (Isaiah 55:7-9).

In the midst of all this confusion, the children are suffering which leads to disobedience and mental problems or even prison for selling drugs, thievery, or murder. Many feel their lives are worthless. Lack of guidance and love in the home can cause one to be more influenced by peer pressure such as joining gangs or acceptance of unholy things the world offers for fear of ostracism.

The church must develop an effective plan to remedy these problems. It must empower Christians to evangelize within the community preaching and teaching that God is the answer to our problems. It must not accept the ways of the world to pacify the people. We as Christians are the light of the world with Jesus as the head light ((Matthew 5:14-16; John 8:12). We ourselves were once sinners (Titus 3:1-8), but now nothing can take us out of God's hands (Romans 8:37-39). We should abhor evil and cleave to that which is good (Romans 12:9). Woe to them that call evil good (Isaiah 5:20) and are wise in their own eyes and prudent in their own sight (Isaiah 5:21). We need more Christians in high places of authority who are willing to deal with issues of abortion rights, same sex marriage, and pleasurable drug usage from a spiritual perspective.

I say hold to the faith, and be a light in darkness. Always view the world with a spiritual eye. Let the word of God be your guide, accepting nothing that the world has to offer. Have no fear in evangelizing, and don't try to be a friend of the world (Jude 1: 15-25). It has nothing for you. Trust in God who has all power. We as Christians must work to redeem the world back to God. Job in all his adversities never let God go. What about you?

Additional Readings:

Ancient Sodom and Gomorrah-bible history.com , www.bible-history.com/.../sodom-and-gomorrah.html.

Ezekiel 22 - The bloody City and the Judgment to Come Upon it, <https://www.Enduringword.com/bible-commentary/Ezekiel-22>.

Sodom and Gomorrah: old Testament – Britannica.com , <https://www.britannica.com/place/sodom-and-gomorrah>.

Sodom and Gomorrah-Bible story verses and meaning , <https://www.biblestudytools.com/.../Sodom-and-gomorrah.html>.

High School Senior Day at Selma University

About 150 high school seniors from four local high schools participated in Selma University's Annual High School Senior Day on campus, April 5, 2019. During the event students engaged with faculty, staff and students from the University, who provided the visiting students with information about academics and campus life. The participating high schools were Keith, Selma High, Southside, and Wilcox Central.



Combating Internalized Oppression

—Reversing Self-Hatred

Dr. Stanford E. Angion

Vice President for Academic Affairs at Selma University, Pastor of Mt. Gilead Missionary Baptist Church, Coy, AL; President of MGS&A Institute, Coy, AL; former Army Major; Bachelor of Science, Alabama A&M University; Master of Journalism and Mass Communications, Marshall University; Masters of Education, University of West, Alabama; and Doctor of Education, Alabama State University



A few days ago, I drove deep into the rural Alabama Black belt. As I turned into the parking lot of a small town county courthouse, I saw two tall middle age gentlemen waving excitedly toward me. Recognizing them, I quickly found a nearby parking spot, and then walked back across the street to greet them with hardy handshakes. Shortly after exchanging greetings, we began to talk about life and community happenings. Topping the chat list were recent shootings, funerals and drug use among Black males in the area. “It’s out of control, Pastor,” said one of the men. So I said to these rather distinguished successful blue-collar workers and community leaders —“we have to do something to reach our young men, it has to be a one on one mentoring approach.” One of them said, “I agree, it has to be one by one and it has to involve putting down the guns.” Unfortunately, they said, all of them (young men) carry guns and if you try to talk to them, especially in a group, they don’t want to hear it, and won’t hear it. These reasonably successful Black community male leaders seem to suggest that their clean-cut, successful appearance does not command respect from many of the young black brothers. They went on to explain to me that they were not willing to meet with groups of them for fear that even “peace talks” may result in violence. At that point, I thought sadly to myself, these men have given up and circled their wagons to protect their own homes and personal interest. Surprised at their response, I wondered that if these men, symbols of homegrown success, seem to feel rather powerless to connect with and influence our self-loathing local young black men, who else can we turn to?

This is just one scene of self-hatred that plays out daily in many African American communities throughout the Alabama Black belt and in many heavily Black populated cities across America. It is a problem of internalized oppression or self-hatred among our people. The question is how do we effectively combat internalized oppression?

How can we reverse this rising hatred that is prevalent in so many African American communities? How can we return to love? Who can effectively teach us to love ourselves, love one another, put down the guns, work together in council and board meetings, respect one another in classrooms, and support “our own” leadership? Who will open our eyes to see that the damning, degrading, demeaning speech and songs all in the name of self-expression and entertainment is fueling self-hatred?

Isn’t it hard to believe that people who have so much in common can have so much self-hatred? Since we have virtually the same struggles and oppressors, hurts and pains, talents and tastes, hopes and dreams, goals and ambitions, heritage and culture, why can’t we love one another with a heart to help and not harm? Why can’t we recognize and together combat and defeat internalized oppression? The answer is simple, yet so elusive. We must learn to love ourselves and others. For sure it is a simple answer, but the challenge is effectively doing it and passing it along?

Self-love is the greatest tool for combating self-hatred. “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres,” I Corinthians 13:4-7.

Since we know that love is the antithesis of hate and that it actively drives away hate, what does our love or lack of love for ourselves and others say about us? We (Christians) are commanded in Scripture to love our neighbors as we love ourselves. What does it say for Christian communities that seem to be embattled with high crime and dysfunctional local governments? How much do we love ourselves?

So, where do we begin, who will lead us, and how do we maintain? Here are some suggestions for reversing the process. First we can begin with understanding some key principles of the process for reversing internalized oppression. Secondly, oppressed individuals and their institutions must play key roles in reversing the process and maintaining success. Finally, oppressed individuals and their institutions must systematically and seamlessly infuse love for self and others into their lives pervasively.

Principles of the process: Here are some guiding principles for understanding the power of love to eradicate self-hate.

1. Love drives out hatred, therefore love must be the primary liberating tool. (1 Corinthians 13:4-7).
2. Love can be taught and learned --Learning to love is methodical and grows with practice. (John 13:34-35).
3. Self-love is the measure by which we are expected to love others. (Matthew 22:39).
4. The love of the oppressed holds the key for liberating themselves, their posterity, and their oppressors. Oppressed leaders have included Jesus, David, Moses, Martin Luther King, Jr. and many others.
5. Love moves us to be actionable. It provides a valid reason and motivation to take decisive and measurable steps to eradicate hatred among humanity. (1 John 4:11-12).

Individuals and Institutions of the Process: Oppressed individuals and their institutions must raise awareness and take decisive actions to liberate themselves and others.

1. Individuals — Internalized oppression may manifest in individuals or groups. Internalized oppression (also called “self-hate”) is when an individual or a member of an oppressed group believes and acts out the stereotypes created about them or their group. Often the oppressor neither sees the enormity of error in his ways nor have the will to fully liberate and restore the oppressed to equal status. Therefore, the oppressed must necessarily initiate and work determinately for self-liberation. In turn, the oppressed must actively help to liberate the oppressor in order to experience full liberation.
2. Institutions — Internalized oppressed institutions are those organizations whose members are largely comprised from internalized oppressed individuals or groups. These institutions must implement and systematically infuse a strategy to combat internalized oppression and teach its members to be leaders of the process. Like the many years of systematic and institutionalized oppression that created widespread internalized oppression among African Americans, the process must now be reversed. Internalized oppressed Institutions may include:
 - families
 - churches
 - schools
 - colleges
 - clubs and organizations

System of the Process:

The system for transforming individuals and families into loving communities is demonstrated in the life and ministry of Jesus, who called twelve oppressed men, of which eleven were liberated by his teaching and mentoring, and as a result took on the mission to liberate the world. Now, just more than 2,000 years later, Christianity is the world’s largest religion.

The system that Jesus implemented for spreading the gospel message of love and hope is a model for reversing internalized oppression. For conceptualization purposes I will call it the Five “S” Strategy: seeing, saying, sealing, suffusing and safeguarding the phenomenon of self-love. Jesus used this strategy to impress upon his followers an unconditional love for themselves and others.

See it — Self-love refers to seeing ourselves and valuing who we are as much as Jesus does. When we see ourselves as Jesus does, we realize that we are precious and so highly valued that Jesus voluntarily gave his life for us. No greater love can a person show for another, than to willingly lay down his life for him. And so, Jesus did just that. Our task is to help the internalized oppressed see and understand just how precious they are. We must help them to see that their lives matter dearly; subsequently, we must help them to see that the lives of other oppressed people matter, and yes the lives of even our oppressors matter.

Say it — Say who you are and who you hope to become. Speak your relationship and your love for self and others. The one thing that Jesus pressed upon and pressed out of Peter was a confession of love. Jesus had forgiven Peter for denying and forsaking Him, but He needed Peter to say verbally that He loved Jesus. Peter's confession of his love for Jesus was important for Peter, not for Jesus. It was important for Peter to confess his love because it was part of the internalizing process. Peter needed to value himself as much as Jesus valued him. We must say it—I Love You!!!

Seal it –Love must become our official duty to us and others. So throughout the Scriptures we are commanded to love ourselves and others. One day a teacher of the law asked Jesus, which is the most important commandment of all, “The most important one,” answered Jesus, is... “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.” (Mark 12:28-31). We must make it official that love of self and others is what we must do in order to please God.

Suffuse it – Make it pervasive-widespread, permeate our environments and pass it on intentionally. Love must fill our spaces: homes, cars, offices, social life, work life, and conversation. Not just in words, but actions. Love must be an actionable word where our examples say “I love you,” “I love my home and family,” “I love humanity.”

Safeguard it – We must protect and defend it, the love “phenomenon.”

In 1991, as a young infantry lieutenant in the United States Army, I volunteered to deploy to Saudi Arabia to help defend my country and the ideas of freedom. The day that we moved forward into Iraq, it did not matter who was President or what was the color of the people on my left and right. As long as they were American forces, I trusted them and loved them enough to defend and fight for and with them. We were willing to lay down our lives for the cause. When we returned to the United States, the spirit of patriot was high throughout America. During that period it was common to hear the words of Lee Greenwood's ... “there ain't no doubt I love this land God Bless the U.S.A.” Love for God and Country will arouse men to volunteer their lives in service.

Similarly, self-love is ground-zero for all love and is the key to breaking the chains of internalized oppression and reversing its demoralizing and destructive effects on our people.

Allied Healthcare Students get hands on training!



Monesha Edwards

Destiny Hatcher

**Tierra Wright,
SU Graduate,
Instructor**

**Iyonna Smith
Spr. 2019
SU Graduate**

SUBVERSIVE PRESENCE WITHIN EMPIRE/Gabriel Prosser

Dr. Kurt Clark

Bachelor of Arts degree in English Literature from Northwestern State University in Natchitoches, Louisiana. Master of Divinity degree from the Samuel DeWitt Proctor School of Theology at Virginia Union University in Richmond, Virginia. Doctor of Ministry degree from Colgate Rochester Crozer Divinity School in Rochester, New York in Transformative Leadership with a concentration in Prophetic Preaching.



In 1776 in Tidewater, Virginia, Gabriel Prosser, son of slave parents, was born into American duplicity—born into a lie. “To be born in a free society,” says James Baldwin, “and not be born free is to be born into a lie.” Prosser was born into American imperium, a culture of oppression and exploitation. Prosser’s parents, like many other things African, have been lost to history. Despite their anonymity Prosser’s life bespeaks a rearing of Christian parentage. The harrowing reality of slavery and American duplicity was the fomenting context out of which Gabriel emerged as subversive presence within America as empire.

By the turn of a new century Gabriel Prosser, a twenty-four-year-old-blacksmith, had grown weary of his life in Virginian slavery and had determined that he and his family would either cease to live as a slaves or they would cease to live. The extent to which Prosser would go to subvert slavery [American as empire] and to gain his freedom would be the ultimate price of paying for freedom—his life. Perhaps like a deliverer in the Bible, Prosser was willing to give his life for the freedom of his people as he led them out of the bondage of slavery. As a blacksmith in Virginia, Prosser enjoyed freedoms that were accorded his trade and not at all his person. Because of his trade Prosser was allowed to travel from place to place in Henrico County, between the twilight of slavery and freedom, performing tasks that were a part of his trade. As he traveled vocationally he quickly acquired a reputation among Africans and whites as “a fellow of courage and intellect above his rank in life.” Prosser’s reputation as a fellow of courage and intelligence bore itself out in misfortune as he was jailed and branded for the petty crime of hog stealing and assault on a white gentleman (Thomas Prosser, Gabriel’s owner). The assault of a white man was considered severe; however, some crimes did not carry the same interpretation across racial and cultural lines. For instance, “Slaves did not regard the raiding of a pen as theft. Stealing was defined as theft from other slaves, but [Thomas] Prosser demanded for a portion of Gabriel’s cash earnings. In return, taking food from a planter was merely the transference of property, the payment for labor performed.” After Gabriel Prosser was jailed and publically humiliated by being branded in his hand—punishment for his petty crime—he was determined to do more than talk and dream of his freedom. He planned by stealth a rebellion against “slavocracy” (America as a slaveholding empire). Egerton writes, “His jailing and the public humiliation of his branding reminded him that whatever his status . . . neighboring whites and the machinery of the state were determined to hold him down.”

Gabriel’s blacksmith shop assumed a dual function as a workplace and a meeting place where he would share his plan of rebellion and subversion. Egerton writes, “At a conference in the blacksmith shop . . . , Gabriel revealed the now precise plan to Solomon and to Ben, another of [Thomas] Prosser’s servants.” Like the African American church serves the dual function of worship of God and witness against the oppressions of empire, Gabriel was resolved to also fight against the oppressive structures of America as empire. He knew that the system of slavery was systemic and not merely one to be resolved by the concessions of a few well-intended white folks. For him, as well as for the African American church as subversive presence, the solving of such problems is possible only when those problems are addressed at their roots. Egerton expounds, “Gabriel understood that simple liberation [emphasis mine] was not sufficient. He wanted the fully acknowledged position of equality with the master class—political, social, and economic—that was the antithesis of human bondage.”

Despite Gabriel’s bravery and stealth with which he prepared to subvert America as a slaveholding empire, others within the ranks of slavery were content and less emboldened to act on behalf of freedom. Upon learning of Gabriel’s planned rebellion, two slaves named Pharaoh and Tom revealed the plot to their master, perhaps as a way to ensure their protection if the rebellion were to fail. As subversive presence, the African

American church has long sought the interest of its greater community, while others like Pharaoh and Tom would cower in contentment and sell out greater causes of liberation and freedom for personal gratification of political and social expediency. Perhaps they believed their enslavers would grant them special privileges or freedoms for betrayal of Gabriel's plot. Whatever their motivation, the consequences were grave. Gabriel was executed with a host of conspirators. Egerton says, "Pharaoh's decision [however] was not an easy one. . . . As Pharaoh pondered his future and that of his young family, it must have occurred to him that he was in a position to grant his owners an extraordinary favor that could win him—and perhaps his wife and son—his freedom, . . . and it would come at no risk to his life—only his soul." Although Gabriel and his co-conspirators were executed and his rebellion (act of subversion) did not succeed in attaining its immediate goals, there is irrefutable evidence, unto this day, that his dream did not die:

Virginia authorities hoped that would be the end of it. Many slaves believed otherwise. Black Baptists retained enough of the West African worldview to believe that a restless soul who died unnaturally would not pass into the spirit world but instead would find a home in the body of a newborn child. Eight days before, on the Southampton County plantation of Benjamin Turner, a boy had been born to slave parents. The couple called their son Nathaniel, an Old Testament name meaning "gift of God." The Henrico magistrates had only hanged the man. They could not kill the dream.

In a sense, Gabriel's rebellion—act of subversion—within America as empire has succeeded as the African American church continues in the tradition of anti-imperial vigilance for the equality of all people.

Honors Day Convocation 2019



Dr. Andre P. Saulsberry,
Superintendent of Wilcox
County Schools was the
Honors Days speaker.



Honors Day Convocation

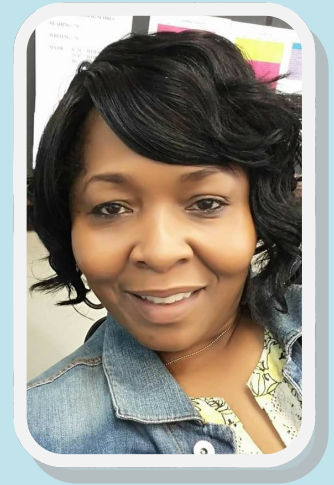


Thursday, April 25, 2019
10:00 a.m.

Jemison-Owens Gymnasium/
Auditorium

Director of Admissions *Selma University*

Felecia Gill



In efforts to seek out innovative ways for recruiting more students from the Selma/ Dallas County area, Selma University's Admissions Director is seeking opportunities to partner with organizations and agencies that are looking for ways to help area youth become productive citizens in their communities. One such organization is the Dallas County Children's Policy Council. The CPC is a system of services designed to address the specific needs of individuals coming into contact with the Dallas County District Court. The Children's Policy Council is the sponsor of the **SAAF-T (Strong African American Families —Teen)** Program. On June 17-19, 2019 three individuals from Selma University completed training to become certified facilitators of the SAAF-T Program. Pictured below from left to right, Felicia Gill, Director of Admissions in the center is student, Rev. Webster Hatcher and to the far right is Ms. Sherri Cook, the Academic Counselor at Selma University. Training was delivered by the Center for Family Research, The University of Georgia.



The goal of SAAF-T is to build on the strengths of African American families in order to promote positive development throughout the teenage years through a 5 session program, two hours each designed for teens aged 14-16 and their caregivers. In session three of the program, Job Choices, Pay and Education is the session where Selma University will make its biggest impact and recruitment efforts. This program will afford the admissions department to have a recruitment tool for recruiting teens and their caregivers in Dallas County, Alabama.

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About Selma University

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

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

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

DEGREE OFFERINGS

Associate of Arts

Associate of Arts in Bible and Theology
 Associate of Health Science in Patient Care
 Technology
 Nursing Care Concentration
 Phlebotomy Concentration
 EKG Technician

Bachelor's of Arts and Sciences

Bible and Pastoral Ministry
 General Studies
 General Studies
 Business Administration
 Biology
 Biology Health Science
 Biology Physical Education

Bible, Theology and Christian Education

Master of Arts

Bible and Pastoral Ministry
 Bible and Christian Education

ADMISSIONS PROCEDURES

- Complete and return an Official Application and Entry Essay to Selma University.
- Have all official transcripts from your previous high school(s) and college(s) sent to Selma University.
- Have Immunization Record, Physical Examination Form, & TB-skin test results.
- Three Character Reference Recommendations (Form online at www.selmauniversity.edu)
- Selma University has an "Open Door" policy ("ACT" & "SAT" scores are not required, but encouraged) For more information, contact the Admissions Office at (334) 872-2533, Ext. 116 or 117, Fax (334) 875-0002 E-mail: fdgill2020@hotmail.com

Application for admissions should be made on forms provided by the college. All application materials should be received by the Office of Admissions one month prior to applicant's desired enrollment. Selma University has an open door policy. All correspondences, transcripts, medical forms and other documents must be mailed to:

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



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

SU Graduation, Spring 2019



Selma University...creating our future!