



SELMA UNIVERSITY

The Chronicle



November 2016

1501 Lapsley Street, Selma, AL 36701

Fall/Winter



The Selma University Chronicle

Our mission is to prepare men and women to be servant leaders throughout the world. As a Christian College, Selma University seeks to stimulate students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.



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The Blessings and Struggles of Historically Black College and University Presidents

Dr. Alvin A. Cleveland, Sr.
Selma University President
Professor of Religion



[Bachelor of Arts, Selma University; Master of Divinity, Virginia Union University; Doctorate of Ministry, Howard University; further studies, Alabama State University and Trenton State University, also completed the Basic and Advanced Army Chaplain courses and the Army Command and General Staff College.]

There are still more than 100 historically black colleges and universities in the United States. These schools are so called because they came into being to serve the interest of Black people when they were not permitted to go to White institutions. These schools have special recognition and receive some benefits from the government because of their designation. There are other colleges such as Chicago State University and American Baptist College that are called Predominantly Black Colleges, because they serve mostly Black students.

The presidents at these types of schools are usually Black. However, in the early days of many of these schools the presidents were White or had some White features. Many Black schools have had presidents who served long tenures, like Dr. Benjamin E. Mays of Morehouse College, who served for 27 years; Dr. William Harvey of Hampton University, who has served almost 40 years; and Dr. Norman Francis of Xavier University, who served for 47 years.

These men and women have been special people, who have turned their work into a “ministry to the least of these.” Most of the historically black colleges and universities are located in the South where the economic climate for Black people in the past was much lower than in other parts of the country. Also, Black families were large, which meant that sometimes a family would have two or three children in college at the same time, and many times at the same school. Many times the school would look for scholarship money to help the family meet its financial obligations.

The blessing of presidents at these schools is that they took men and women who did not have the funds or the academic ability to go to other colleges, (when they were finally allowed to do so), and developed them into very productive citizens. The influence of Benjamin Mays at Morehouse, who lead Chapel every week, had a profound effect on a young Martin Luther King, Jr. who went on to become a great Civil Rights leader.

The Reverend Jesse Jackson enrolled at North Carolina A & T University because the White school that had recruited him for football wanted to move him from his natural position of quarterback and he refused to play for them. Reverend Jackson went on to become an outstanding leader of this nation. John Lewis left a farm in Pike County, Alabama to go to American Baptist College and ended up being involved in the Civil Rights Movement conducting “sit-ins.” He even served as Chairman of the Student Nonviolent Coordinating Committee. Lewis has been serving in the United States House of Representatives since 1986. These are just a few examples that presidents of historical black Colleges and universities can point to as blessings. They have taken students from rural places of the

South and ghettos of northern cities and have been successful in developing them into great leaders of this nation. But the successes have not been without many struggles. Black college presidents have to labor month after month to pay salaries and meet other financial obligations. Most Black schools are tuition-driven, which means that they survive by the number of students they enroll. At Black schools, one or two low-enrollment semesters can cause financial difficulties. Most Black schools do not have big endowments that provide a safety net for their survival. The financial aid program at Black colleges is the “lifeblood” for their operation.

Another burden that Black schools carry is that of receiving little support from former graduates. No matter how much presidents try to sell the vision of support to alumni, it never seems to catch on. If we could get our alumni involved in giving each year to our schools, it would help tremendously. However, so many of our alumni never think about giving back, even those who have become very successful.

Beyond the successes and the struggles, Black colleges have made their mark and Black college and university presidents have been a great part of it.

Vice President for Academic Affairs

Dr. Stanford E. Angion



A Glance...

My Major Goals are to build on and enhance the quality of our students' academic experiences so that Selma University is viewed by students, faculty and staff members as the **school of choice**. Some of our major goals are to:

- ◆ Increase student academic achievement as measured by grade point averages and graduation rates.
- ◆ Increase and sustain student enrollment and retention rates.
- ◆ Publish the Selma University Chronicle semi-annually to help tell our story and solicit support.
- ◆ Implement an ongoing academic scholarship capital campaign that focuses on raising dollars to support recruitment and retention efforts as well as reward high academically performing students.
- ◆ Implement online classes that will help to meet the needs of an increasingly diverse student body.
- ◆ Pursue accreditation through the Southern Association of Colleges and Schools (SACS) – Although Selma University is fully accredited through ABHE, a SACS accreditation provides greater options for our students among regional schools.

Educational Qualifications:

- ◆ Doctor of Education Alabama State University
- ◆ Master of Education The University of West Alabama
- ◆ Master of Journalism Marshall University, WV
- ◆ Bachelor of Soil Science Alabama A&M University
- ◆ Graduate of the Army Command and General Staff College
- ◆ Theological course work at Jacksonville Theological Seminary, Jacksonville, FL

Professional and Personal Experiences/Achievements:

- ◆ Pastor of Mt. Gilead Missionary Baptist Church, Coy, Alabama, since May 2003
- ◆ President of MGS&A Institute, Coy, AL, since May 2012
- ◆ Moderator of the Star of Hope District Association, since Nov. 2012
- ◆ Army Major, served as an officer for 13 years, honorable discharge
- ◆ Vice President for Student Services at Concordia College, nearly 3 years
- ◆ Middle and High School teacher for 9 years
- ◆ Presenter in professional education conferences
- ◆ Author of three books; *Unleashing the Strength of Youth*, *Invigorating Hope*, and *An Implementation Guide for Transformational Education*.

Family

Stan Angion has been married to Athenia M. Angion for the past 21 years. She is a teacher at Edgewood Elementary School in Selma. Athenia holds a Bachelor of Arts in Elementary Education from Marshall University in West Virginia; a Master of Arts in Education and an Educational Specialists degree from Alabama State University. She received her Instructional Leadership Certification from the University of West Alabama. Doctor and Mrs. Angion have two daughters, Ivana and Kendra. Ivana is a Freshman at Alabama State University and Kendra is a Junior at Dallas County High School.

Student Life

Reverend Frankie Hutchins Vice President for Student Affairs

[Bachelor of Science, Faulkner University; and two Master of Arts degrees from Selma University.]

It has been my pleasure for the past six years to serve as Vice President for Student Affairs and to welcome students to our amazing Bible institution. As a graduate of this lovely University, with a Master's degree in Bible and Pastoral Ministry; and a Master's degree in Bible and Christian Education. It is by the grace of God that I am now teaching and helping students in their Christian walk.

Selma University is the ideal home away from home for students who decide to live on campus and a great place for off-campus students to come and enjoy their learning experience. It is a place where students can find themselves by asking questions, interacting with other students from other cities, and faculty; and becoming a part of the Student Government Association, Business Club, Drama Club, Debate Team, Ministerial Union, and Women Helping Women to Prosper Ministry. It is a great place for off-campus students as well, to enjoy those same social, recreational, and educational experiences.

It is here, where students learn who they are and what God has in store for them by hearing his word and standing on the promises of Jesus Christ. Selma University is equipping students to become better citizens and better contributors to their communities. Many alumni have received their degrees in Bible and Pastoral Ministry and are now pastoring churches throughout the United States of America. Selma University has continued to grow as one of the most well-known colleges in the city of Selma.

Student life can be as much fun as students would like for it to be. We strive to let students know that we are eager to hear their suggestions and see into fruition all feasible activities. We are here to give them a wonderful, wonderful experience and to then pass them along to the world as great alumni. Financial support is always welcome to aid students in their journey to achieve their goals and become a success.

It has been a pleasure working under the administration of Dr. Alvin A. Cleveland, Sr., who has worked endless hours to turn our school into a four-year accredited University through the Association for Biblical Higher Education. By achieving such status, the University has moved to a higher level of educating students.



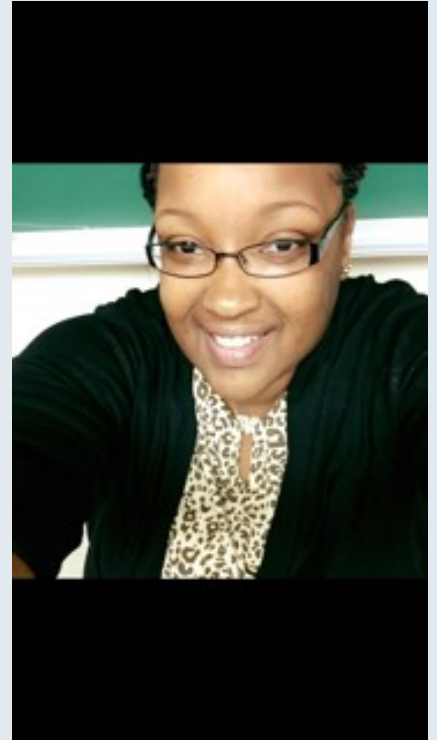
Portrait of Division Chairpersons

Division of Biology, Physical Education and Mathematics

Tiffany Reeves

**"I can do all things through Christ which strengthens me."
(Philippians 4:13)**

Greetings, I am Tiffany L. Reeves from Selma, Alabama. I am a 2003 graduate of Southside High School, 2007 graduate of Stillman College, and a 2011 graduate of The University of West Alabama. I hold a Bachelor of Arts in Biology, as well as a Master of Arts in Biology and a Master of Education in Biology. Teaching is my passion, and I have been doing what I love for seven years. One of those years was with the city of Selma, another year for a private institution here in Selma, and five marvelous years at Selma University.



Division of General Studies

Darlene Rudolph

Darlene holds a Bachelor of Arts in Human Resource Management, a Master of Business Management and a Master of Science in Community Counseling from Faulkner University, Montgomery. She is a member of Leadership Selma and Alpha Kappa Alpha Sorority, Inc. She received extensive leadership training through the National League of Cities annual training conferences. Darlene is a native of Selma, Alabama, wife of Gregory Rudolph, and the proud mother of four daughters and one son. At her church, Mount Ararat Missionary Baptist, she is a deaconess and youth director.



Portrait of Division Chairpersons

Division of Religion

Otis Dion Culliver

Reverend Otis Dion Culliver presently serves as the Chairperson of the Religion and Philosophy Division of Selma University. He received an Associate of Science degree in General Business in 2005. In 2007, he earned Bachelor of Science degrees in Psychology, and Business Administration from Troy University. In May 2012, he earned the Master of Divinity (M. Div.) degree from Beeson Divinity School at Samford University in Birmingham, Alabama. In 2017 he plans to pursue doctoral studies in Homiletics and Spiritual Formation. Reverend Culliver currently serves as the Senior Pastor of the Historic Tabernacle Baptist Church in Selma, AL.



Division of Business

Ms. Wanda Salone

Ms. Wanda Salone is currently the Chairperson of the Division of Business. She comes to Selma University with five years chairperson experience and over 30 years of business and education experience. She began her teaching career in 1994 in Dayton, OH.

Prior to joining the Selma University family, Ms. Salone worked for the State of Alabama, in the area of Medicaid eligibility; Central Alabama Head Start, as a family advocate; and Concordia College Selma, as the Chair of the Division of Business.

Ms. Salone is a native of Selma, AL and the proud mother of three children, which she attributes to her dedication to the service of children. She attended Troy State University and received her Bachelor of Science in Management and Master of Science in Business Administration from Faulkner University in Montgomery. She is currently in the dissertation phase of her doctorate degree from North Central University.



Portrait of Division Chairpersons

Allied Healthcare Program

Dr. Marchina Harrell

Dr. Marchina Harrell has worked for over twenty-eight years in the health education and services profession. She worked at Selma University from 1992 to 1996 as a Health Education Instructor. Dr. Harrell returned in 2011 as the Allied Healthcare Program Director. Initially the program was geared for women who needed empowering such that they could gain a demanding skill in the workforce, and be able to contribute in a greater way to the quality of life for their children, homes, and churches. Now the program attracts both men and women of all ages.



Education:

LPN Diploma, BS in Health Science, MEd in Education, MPH (Masters in Public Health)
D.H.Sc. (Doctorate in Health Science)

Portrait of Extension Coordinators

Mobile Extension

Dr. Michael E. Jackson

Dr. Michael Jackson currently resides in Mobile, Alabama. He is married to Barbara Thomas Jackson, B.S.N., M.S./Counseling. They have four children: Michael E., Jr., James A., Timothy A., and Barbara Alicia.

Employment:

Pastor, Aimwell Missionary Baptist Church – Mobile, AL (1976 – present)
Associate Professor, Selma University – Mobile, AL (2004- present)
Associate Professor, Bishop State Jr. College – Mobile, AL (1996 – present)

Education:

Doctor of Ministry, Virginia Union University School of Theology, Richmond, Virginia
Master of Divinity, New Orleans Baptist Theological Seminary, New Orleans, Louisiana
Bachelor of Arts, University of Mobile, Mobile, Alabama

Organizations and Affiliations:

Leadership Mobile Class of 1997 – 1998
National Baptist Convention, USA, Inc. – An at-large member of the Home Mission Board
Member of Trustee Board of the Mobile Baptist Sunlight District Association
Certified Parenting Instructor (Effective Black Parenting): Center for the Improvement of Childcaring
Member of Alpha Phi Alpha – Beta Omicron Lambda
Member of the Inter – Baptist Fellowship Committee
CEO for the Orange Grove Community Development Corporation
Member of Sigma Pi Phi Fraternity – Grand Boule



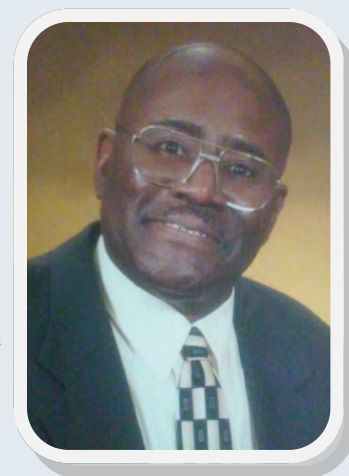
Portrait of Extension Coordinators

Tuscaloosa Extension

Rev. Gregory Tippins

I am a native Alabamian, born and raised in Anniston, Alabama. My parents were devout Christians. However, no one in my immediate family preached or practiced professional ministry, so ministry was nowhere on my radar as a professional calling. That changed when I was a sophomore in college. I accepted the call to preach. I have a B. A. degree from Freed-Hardeman University, MDiv, and MRE from The New Orleans Baptist Theological Seminary, and I am currently a DMin student at Beeson Divinity School.

My wife, Wanda, and I have four adult children and seven grandchildren. I have been a religious instructor for Selma University for over ten years. I am also the pastor of The Rising Star Baptist Church in Tuscaloosa, Alabama. I love gardening and being a granddad. Recently, I started rock collecting and knapping.



Tallahassee Extension

Dr. Michael J. Johnson

Reverend Dr. Michael J. Johnson is the pastor of the Sixth Avenue Baptist Church in Pensacola, Florida since 1988. He is a 1981 graduate of Booker T. Washington High School. He completed his general studies at Florida State University. He received the Bachelor of Arts degree, Magna Cum Laude, from Morehouse College in Atlanta, Georgia, and the Master of Divinity, Magna Cum Laude, and Doctor of Ministry degrees from The School of Theology, Virginia Union University in Richmond, Virginia.



His denominational and professional affiliations are numerous. His civic responsibilities reflect a widespread interest in a community ministry that is congregationally based. He has served as President of: the local NAACP, the Baptist Ministers Union, State Board of Directors of One Church One Child, President of the District Congress of Christian Education, Dean of the Florida Baptist State Congress of Christian Education, President of the Florida General Baptist Congress of Christian Education, Director of the Florida Baptist STVU Center For Continuing Education, Director of the Spirit of Timothy, Young Pastors and Ministers Ministry of the National Baptist Convention and a member of many other local boards.

Dr. Johnson has received numerous awards and honors, including Outstanding Young Men of America, The D.C. Rice Scholar, The Omega's Citizen of the Year, The Chappie James Award in Community Service, and G. Jackson Award in Religion. He has received Keys to the City of Pensacola and Tampa. The Pensacola Community honored him by naming the Michael J. Johnson Sr. Housing Development after him. He is currently an Associate Professor at The Selma University, Pensacola Extension. He is the current Dean of the First West Florida District Association.

He is the author of several articles in various denominational publications, a devotion in the African American Devotional Bible, and Two books: *From Membership To Ministry* and *The Great Spiritual Awakening*. Dr. Johnson is a native of Pensacola, the son of Vernetta Johnson Stokes and is married to the former Pamela Michele Robinson. They are parents of three sons, Michael, Matthew and Micah and one daughter, Mischel.

Portrait of Extension Coordinators

Lanett Extension

Rev. Michael T. Stiggers

Reverend Michael T. Stiggers is married to Cheryl Hoggs Stiggers. They have two sons, Michael Jr. and Brayland, and two daughters, Chelby and Shymia. He is the pastor of the Mt. Pisgah Baptist Church, Lafayette, AL, where he has served for the past 23 years. He is also moderator of the Bowen East District Missionary Baptist Association.



Education

B.B.A., Management	West Georgia College, Carrollton, GA
B.S. in Health Science	Columbus College, Columbus, GA
Master of Divinity	Emory University, Atlanta, GA
Board Certified Clinical Chaplain	College of Pastoral Supervision & Psychotherapy

Community and Faith Organizations;

Moderator of the Bowen East District Missionary Baptist Association
Senior Pastor of the Eastside Missionary Baptist Church of LaGrange, GA
Chaplain for Serenity Hospice Care of Columbus, GA
Instructor of Religious Studies for Selma University Extension in Lanett, AL
Community Relations Manager and Clinical Pastoral Education Supervisor, Hospice Advant. of East AL Med. Ctr.
President and Founder of the New Horizons Foundation
Chaplain for the Chambers County Sheriff's Department
Trustee with George H. Lanier Memorial Hospital
Instructor for Alabama Community Healthy Marriage Initiative, and Certified Mediator for Families and Conflict Resolution.

Enterprise Extension

Rev. Willie Peterson

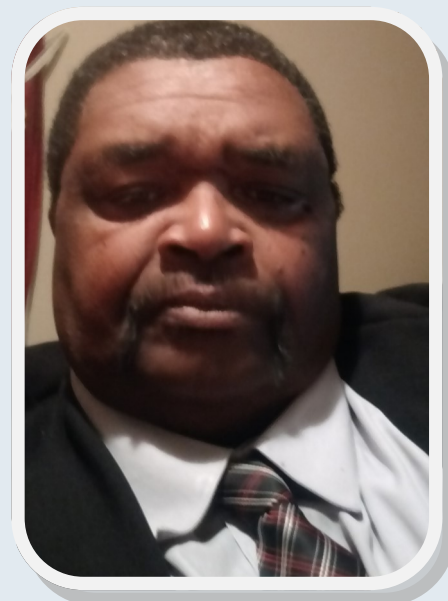
Reverend Willie Peterson has been married to Mrs. Ollie R. Peterson for 42 years. They have four children and seven grandchildren. He is the pastor of The Greater New Zion Missionary Baptist Church, Elba, AL. Also Rev. Peterson is the Moderator of the Mulberry Missionary Baptist District Association.

Education:

Bachelor of Arts in Bible and Pastoral Ministry	Selma University
Master of Arts in Bible and Pastoral Ministry	Selma University

Christian Leadership

Pastor, The Greater New Zion Missionary Baptist Church, Elba, AL
Moderator, Mulberry Missionary Baptist District Association
Chairman of the Moderators Division of the Southwest District Convention
Dean of the Department of Christian Education



Portrait of the Director of Extensions and Christian Services

Reverend Stevenson Tullis

Reverend Stevenson Tullis has maintained a working relationship with Selma University for about 35 years. Currently he serves as the University's Director of Extensions and Christian Services. Also he is the Pastor of the Mount Olive II Baptist Church, Jackson, Alabama, where he has served since 2009. He has two daughters, Stephanie and Ara, and four grandchildren.



As Director of Extensions, Rev. Tullis serves as a liaison between Selma University's five extension sites and the main campus. He visits each site at least once a semester and ensures that student needs are properly addressed via the appropriate main campus department. In terms of Christian service he ensures that students actively participate in activities that promote Christian values and help to develop well rounded servant leaders.

Education

Bachelor of Arts in History, 1976
Master of Divinity, 1980

Diploma, 1983

Honorary Doctor of Divinity, 2013

Alabama A. & M. University

Interdenominational Theological Center, Morehouse School of Religion

United States Air Force Military Chaplain and Officers School

Virginia University, Lynchburg, Virginia

Professional Experiences

President, National Baptist Student Union Retreat, 1975-1976

Unit Director, Hawk Huston Boys and Girls Club, Dothan, Alabama, 1998-2000

Director of Christian Education, Rural District Baptist Association

Dean, New Pine Grove District Congress of Christian Education

Vice Moderator, St. Mary District Baptist Association, 1980-1984

Vice Moderator, Free Mission District Association, currently serving

Teaching Experiences

Chaplain and Instructor of History and Religion, Southern Normal School, Brewton, Alabama, 1989-1996

Assistant Dean, Alabama State Congress of Christian Education, currently serving

Former Dean of Theology, Selma University, Selma, Alabama, 2002-2007

Former Vice President Academic Affairs, Selma University, Selma, Alabama, 2004-2007

Instructor, Division of Religion, Selma University, Selma, Alabama, currently serving

Director of Christian Service and Extensions, Selma University, Selma, AL, currently serving

Portrait of Our Students

Student Government President

James Matthew Lewis, Jr.

Major: Phlebotomy

Goals: I am going to further my education at another school to become an Advanced Practice Nurse Prescriber (APNP). Also I would like to go to school for mortuary science, become a funeral director, and open a couple of funeral homes. This career would help me to maintain a stable life style and provide for the needs of my future wife and children.

Why I chose Selma University: I chose Selma University to pretty much take a bite out of history and to learn more about the school and about the forefathers, who helped paved the way so that the school would be open today. Although the school has experienced ups and downs in the past, it is still here. Just as Jeremiah 29:11 states that there is hope for a prosperous end for God's people. Selma University has a lot of potential and is destined to do great and mighty things with the proper support. Am I sad or upset that I chose Selma University? "No." I now have the chance to tell my children that I went to a world renowned HBCU (Historically Black College and University) and I will forever and always be a Bulldog.



Miss Selma University

Mieka Callines

Mieka Callines, Miss Selma University, is a college senior with a 3.6 grade point average. She is a native of Selma, Alabama, but has big plans. She hopes to complete graduation requirements during the fall semester 2016 and pursue educational opportunities at the graduate level. Mieka plans to work on Wall Street one day.

Why I chose to come to Selma University?

"I did not choose Selma University, it chose me. I was out of school during nothing, and decided to apply for Selma University. My life changed once I got here, and I have been able to do some amazing things while here. "

Portrait of Our Students

Tatyana Griffin
Sophomore
Columbus, Georgia

My plans are to earn a degree in Physical Education, and become a certified English teacher. I would like to teach English and coach basketball.

Why I chose to come to Selma University?

It feels like family here. I can manage my work and basketball without any problems; and if I need help, there's always someone willing to help.



Don Person, Sr.
Senior
Eufaula, Alabama

My plans are to be a life-long learner and to one day obtain a doctorate degree in ministry. When I graduate, I want to be equipped and trained to pastor a church.

Why I chose to come to Selma University? "I chose Selma University to further my educational studies and broaden my knowledge to understand God's word. Hopefully, with me studying and my instructors help, I will meet all curriculum requirements and develop into a great servant leader. I plan to be an excellent student."



Christin Garner
Freshman
Huntsville, Alabama

My plans are to graduate with honors in business, then work for a major company. After a few years in the workforce, I intend to pursue a degree in volcanology.

Why I chose to come to Selma University? "Selma University offers the business courses I want along with the smaller more personal feel of (camaraderie) among students and staff."



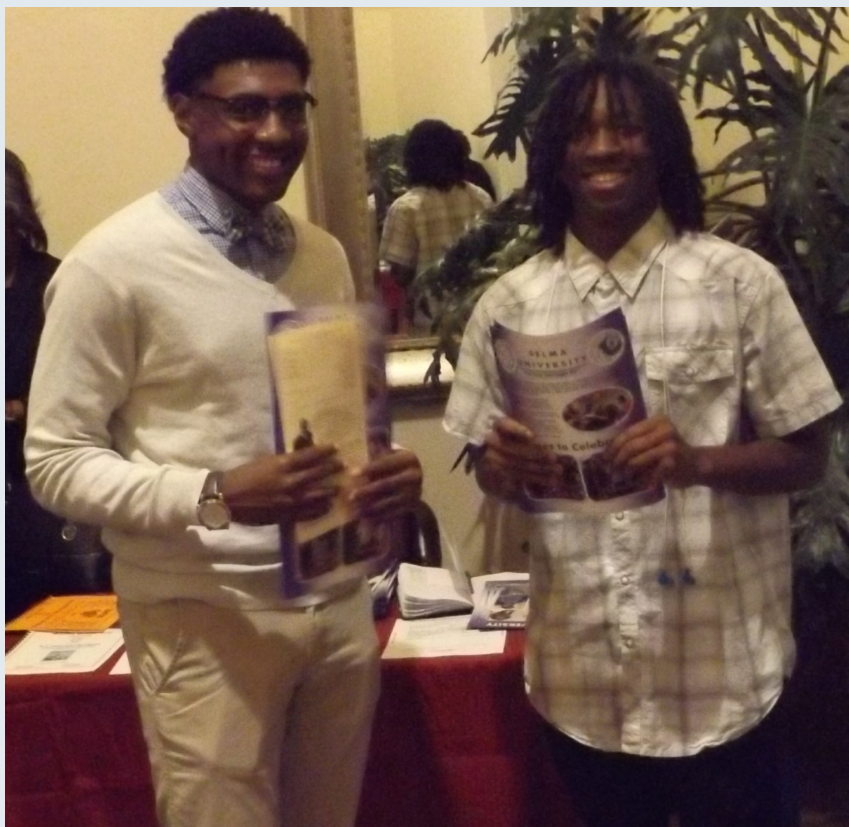
Portrait of Our Students

Mariah Caldbeck
Freshman
Italy

“I want to become a geriatric nurse someday. My passion and heart is people and helping them feel better. Also, through this ministry, I hope to further God’s kingdom by leading lost souls to Christ.”

Why I chose to come to Selma University?

“My last school didn’t offer the opportunities that Selma University has. The nursing program at my last school was not working out for me, and I needed to look at other options for school. Through research and hard prayer, I felt a peace from the Lord about coming here to Selma University to pursue my dreams of one day becoming a nurse.”



(above, l-r) SU Freshmen: Andrew Dobyne and Darryl Saulsberry distribute recruitment brochures during the 2016 Pensacola City-wide Revival.

(top right, l-r) SU Freshmen: Jasmine Johnson and Jessica Taylor relax during a pep rally cook-out.

(bottom right) SU Junior, Garrett Price, warms up for an exhibition game.

Why Sisters Chose Selma University!



Verlonda Hopson
Sophomore
Autaugaville, AL

Porschez Jackson
Sophomore
Autaugaville, AL

Verlonda

I am in the Allied Healthcare Program. I plan to become a certified nursing assistant. My ultimate goal is to become a pediatric nurse, so that I can help my nephew, who has seizures and cannot talk. Also, I want to help others.

Why I chose to come to Selma University? “I chose to come to Selma University because it is closer to my home. It is a small college and reminds me of my high school and the town where I live. Selma University is a very diverse institution. I love Selma University. It’s a Christian school, and I feel safe here. I love the students, staff and etc. I have learned a lot since I’ve been here, and I hope to receive more knowledge.”

Porschez

“My career plans are to become an RN. Since I’ve been here at Selma University I’ve changed my mind and decided to become an ECG Technician.”

Why I chose to come to Selma University? “I chose Selma University because the recruiter, Reverend [Raymond] Brown, convinced me to become a bulldog by his amazing personality. When I got here the teachers were nice and very helpful. Some would even go the extra mile if I didn’t understand. The campus is quiet but beautiful. You can come here and really focus on your work and studies. I am happy that I chose Selma University, because I feel like I fit, and I’m comfortable here. Everybody is like a big family, and they show a lot of love.”

Are We Still Relevant?

Fiat Lux - "Let Light Be"

Dr. Stanford E. Angion

[Pastor of Mt. Gilead Missionary Baptist Church, Coy, AL; President of MGS&A Institute, Coy, AL; former Army Major; Doctor of Education, Alabama State University; Master of Education, University of West AL; Master of Journalism, Marshall University; Bachelor of Soil Science, Alabama A&M; and graduate of the Army Command and General's Staff College.]



A reflection...

In a nation where African Americans had little wealth, few school trained professionals, and widespread illiteracy among its people, yet a group of Black Baptist preachers and congregants saw the need to pool and invest their meager resources to start a school. They thought that the best way to advance their race was to train preachers and teachers. So about 13 years from the legal end of slavery in the United States, the Alabama Missionary Baptist Convention purchased land and started a school for that purpose. Though largely uneducated and living by the sweat of their brows, they were men and women of faith. Choosing to exercise their mustard seed like faith, they invested much of their time, talents, and resources in favor of the idea that well educated preachers and teachers were the best assurance of hope for a better life for their posterity. Many who believed in and supported Selma University's mission knew that they would never attend a class themselves, yet for the hope set before them, they eagerly supported the school. Our forefathers strongly believed that a good education was one that combined the transforming power of the gospel of Christ with the innovative and substantive power of a good liberal arts education. Therefore, establishing an institution would enable African Americans to prosper and live peaceably among one another; thereby, breaking the cycle of pain and poverty that slavery had brought upon them.

Not only did the former slaves invest their time, talents, and resources in building and advancing Selma University, but they believed in and ascribed to the doctrinal teachings espoused by the instructors and leaders at the School. It was looked to as an authority for discussing and affirming biblical principles and for training preachers and lay ministers. The education provided to preachers was not just that of interpreting the scriptures, but they were provided sound knowledge in academic subjects such as literature, philosophy, mathematics, and social and physical sciences. In addition to training preachers, Selma University's founders and leaders also embraced the idea that substantive and lasting change required transformative preaching and teaching.

Hugely successful, by 1881 more than eighty (80) Selma University trained pupils were teachers in schools around the State. The school's logo bares the first directive and command of God in establishing order out of chaos, Fiat Lux -- "Let Light Be." Since its inception and for many years, Selma University has served as a great beacon light for many preachers and teachers throughout the state of Alabama. However, in light of its latter year struggles **some may wonder is Selma University's mission and presence still relevant?** Perhaps some may suggest that the use of technology and the abundance of educational institutions vying for the enrollment of African American students have replaced the need for a small, underfunded, private, predominately black, Baptist University in Selma. So let us briefly examine the question is Selma University still relevant?

The Essential Question: Are We Still Relevant?

We shall begin our brief examination by asking you to reflect on the following questions.

Is there a need to produce Christian servant leaders who value integrity, honesty, and respect for the others?

Is there a need for ministers and lay leaders to have a solid grasp of the Holy Scriptures from a theological perspective?

Is there a need to have an institution that provides an open door to a higher education for prior academic failures?

Is there a need to maintain a Christian institution that is not controlled and unduly influenced by political and agnostic groups?

Is there a need for an institution to serve as a beacon light of hope to the City of Selma and the Nation?

If you answered yes to any of those questions, then I ask you, why not Selma University? Let's briefly consider why **Selma University is the institution of Choice** for addressing the above enumerated needs.

It is an accredited four-year Bible College. The school's accreditation is by the Commission on Accreditation of the Association for Higher Biblical Education, which is recognized by the federal government and is therefore qualified to receive limited federal services such as Federal Financial Aid for students. Accreditation is important because it assures a standard of educational services from the institution, which includes: providing academically qualified instructors, access to resources necessary for academic inquiry, safe and acceptable campus life, course objectives and learning outcomes that assure students are career ready, and policies that governs and ensures the successful operation of the school. Although maintaining an accredited status is costly for an institution, it is vital to the mission of the school.

It serves the vital role of producing servant leaders who are well-prepared in the areas of Christian ministry by well-prepared and academically qualified instructors. In the world today, there are an increasing number of congregations who are operating autonomous of a parent body that has a rich heritage and culture of interpreting and applying the word of God from a doctrinally sound perspective. Unfortunately, the Bible and other historical sources warn us to watch and guard diligently against unlearned and false teachers, because the lack of knowledge will lead to the demise and destruction of communities and nations. Whether intentional or out of ignorance, the results of false information are destructive.

It offers an alternative to young men and women who desire to study in an environment that embraces Christianity. Not only do we need preachers who are committed to Christian living, but we need saved businesspersons, medical personnel, scientists, coaches, and people in various capacities who are trained and committed to Christian living as they carry out their daily job and social responsibilities. At Selma University we prepare servant leaders in the following areas: Bible and Theology, Health Science in Patient Care Technology, business administration, biology, physical education, and general studies.

It stands as a great beacon for interpreting and advancing the cause of Christ without bowing to the pressure of politics and capitalism. Seemingly every single day men, women, boys, and girls are faced with numerous social and ethical dilemmas that seek to marginalize Christian values, weaken the believer's self-esteem, and erode the strength of the Christian family. Seemingly, our nation's government and non-Christian organizations are enacting laws and advancing a non-Godly agenda at record pace via the use of mass and social media. Additionally, governmental influence on public institutions constrains and restrains their ability to act independently of the norms of what is socially acceptable.

It helps our students to transform into strong believers who are good citizens. We believe that good citizenship is taught and reinforced by practice. All majors are required to take at least 30 semester hours of religious courses. They are taught to be moral agents of change as a well-equipped Christians.

It is an open door for many who faced failure early in life. Many underprepared students are not ready or able to attend other four year institutions. If we turn them away, where will they go? Who cares? We must reach and teach those who will...We must keep our doors open and serve diligently.

Selma University's mission is not only relevant for the 21st Century, but the need for servant leaders in our churches, schools, local businesses, public offices, and community organizations are in high demand. We must once again rise up and produce large numbers of graduates who are well educated and have a great respect for God and humanity. The only way to lift our people out of the dark dungeons of police brutality and the daily, insane, violence committed in black on black crime is through the ministry of preaching and teaching. There is no better suited institution to take on the 21st Century task of creating and sustaining light in the midst of darkness than Selma University. We did it before. We must do it now!

“Reflections–Africa!”

Elder Edward T. Hayes, Doctor of Ministry

[Morehouse School of Religion-2014,
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Matthew 28:19-20

I am sitting in the OR Tambo International Airport awaiting our flight to Accra, Ghana and on to Washington, D.C., USA. After spending five days in Johannesburg, South Africa, I take time to reflect on the journey that has been taken. It is important that I begin with the purpose of the journey in light of the Great Commission. Wherever we travel as ambassadors of Christ, our influence for good cannot be diminished. Therefore, our experiences will be discussed briefly and finally I will share what we have learned.

Learning is one attribute of the human that cannot be separated from his/her being. Since I am considered a public theologian and professor of religion at Selma University [Selma, Alabama], it is pertinent to this reflection to state that Africa played a vital role in the development of Christianity. As the Faith developed in the 1st Century of this era, Africa was fertile ground for its growth and nurture. Throughout Africa the Christian church won converts to the Faith. Even in Darfur, South Sudan, the church's imprint is still visible in churches established by St. Mark in the late 1st Century. Throughout Sudan, Egypt, and Ethiopia, St. Mark's influence is still visible in those communities amid the persecution of Islamic governmental structures.

Islamic governmental structures were no more abusive to the movement, which began in 1st Century Palestine by Christ, than the Roman Church under the papacy. It was Africa who developed church doctrines through such men as Tertullian, Clement of Alexandria, Polycarp, and other ante-Nicene church fathers. It was only after the rise of Constantine and the development of the Nicene Creed that the church left the primacy of local leadership and established the papacy in Rome. It was the error of scriptural interpretation that established a national church controlled by the Roman State that nurtured the error, found in Africa, which facilitated the teachings that the native African was inferior to the European settler.

Their doctrine allowed them to subject the Native African to the worst types of abuse in order to steal their lands and natural resources. An African guide by the name of Charles said that the adage “the European had the Bible while the African had the land. Now the European has the land and the African has the Bible.” There was no need to explain to Charles that the **true Word of God** cannot be negated because of the error and trickery employed by those who use the **Word** for their own selfish goals.

Sometimes the wiles of evil men [be they African, European, or some other people who seek the total domination of another (hegemony)] operate covertly for a long period, but eventually **truth** always triumphs. This is what is evident in the populations of South Africa as well as neighboring nations. The enemy is not the Dutch or any other European who has taken advantage of the masses. The enemy is the greed that resides in the heart of all men/women. South Africa is crying out for leadership that is concerned about the nation rather than the self. Nelson Mandela was an example of this type of unselfish leadership. He had the power to oppress the European settler, but rather chose the instrument of reconciliation to birth a nation that left the principles of an eye for an eye.

The selfish motives of leadership have caused younger Africans to question the motives of President Mugabe of Zimbabwe and his peers who achieved freedom from the Dutch rulers of the former Rhodesia—named for its founder Cecil Rhodes. They had ruled Rhodesia for over a century. The same disenchantment is found in the young persons of South Africa whom are now disillusioned by the African National Congress, which produced South Africa's first native African President—Nelson Mandela.

While young people question these structures of oppression in Africa and America, the question most asked of me and my wife was, "what is going to happen after November 8, 2016—Election Day in America." The South African still respects the leadership of America in addressing the oppressive structures that arise in communities and nations. In Johannesburg, South Africa there is a flight from the city's central business district. The more recent development of the Sandton area has drawn the European African to its businesses and real properties. The CBD is suffering for a lack of commerce and has become the haven of squatters and immigrants from all over Africa. Their concern for the survival of South Africa is evident. They are aware that we now live in a global society/community.

The cities of South Africa are as modern as any city in America. For five days my wife and I observed how well the infrastructure of Johannesburg and the neighboring township of Soweto operated. The uniqueness of Johannesburg and Soweto was that the homeless were not abused. Some way all of them had a place to rest from the elements. They had come to the richest city on the African continent in search of employment and a better life for their families. They included families from West Africa, North Africa, East Africa, neighboring South African nations, Indians, and Europeans.

The people found, as we did, sufficient food, land, and resources in order to subsist. The only thing in short supply is job creation to meet the needs of the rapidly rising population. There exists an abundance of natural resources and a demand for them. South Africa is rich in platinum, diamonds, and gold—three of the most precious commodities in the world. Besides the minerals, sufficient land is available for those who immigrate to the region. Able governmental leaders who have the spirit of Madiba, which concerns itself with the success of the people rather than the individual, are needed for the successful growth of the nation. It will take such men and women who are the products of the infancy of the new South Africa.

This new South Africa so impressed us that we are planning for a return trip next year. Nowhere can be seen the forgiveness of one people for the injustices done to them as was seen for five days in the nation. It is my belief that faith is essential for any nation or people to survive. It was found in abundance in Johannesburg. The food was seasoned differently, but it was in abundance. Our spending power was greater because of the exchange rate from U.S.A. dollar to the South African Rand. The art found in and around Johannesburg was an expression of the many cultures that inhabit the region. It was abundant.

It is certain that South Africa is a region that every American should have an opportunity to experience—more, especially the cleric. Going into all the world is not only an act of obedience, it helps one to set right the errors of humankind. We are light and salt. Therefore, we were challenged to reflect upon our journey and what we experienced for five wonderful days. It was truly a learning experience that will bring fruit to our community here in the United States of America. Hopefully, this reflection will give you the same joy that was given to Mary and me as we experienced it.

African American Preaching: Liberation and Reclamation of the God-given Self

Dr. Kurt Clark



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African American preaching has long been a source of liberation and reclamation of the *imago dei* or the God-given self. Birthed in the pangs of slavery and cultural emasculation, the Society for the Propagation of the Gospel (S.P.G.) initially preached to slaves as a way to ensure their docility and civility. However shrouded such motives or intentions might have been, slaves usually rejected such preaching as self-serving and unreasonable: “Some slaves resented the message of docility preached by the missionaries and rejected it out of hand as ‘white man’s religion’” (Raboteau 176). Due to sheer “barbarianism”—to use a term that was used by Cheikh Anta Diop, a Senegalese historian and anthropologist—and to greed and an unwillingness to understand and respect culture, Europeans viewed Africans both on the continent and in the “new world” as subhuman “...as creatures of another species” (Raboteau 100). As a result of such a condescending view of Africans both on the continent and in the new world, a new kind of preaching would emerge, namely, one of manipulation and domination. Dissenting with such treatment or preachment of texts that have sought to subjugate, dominate, and distort our sense the God-given self (*imago dei*), African Americans have embraced an emancipatory gospel that heals and addresses demonic distortions of our God-given self.

Accordant with David James Randolph’s declaration in his article, “Toward A New Homiletic The Renewal Of Preaching,” that “preaching is being rejected as a habit and affirmed as a happening,” is this active phenomenon of preaching in the African American context that seeks liberation and reclamation of the God-given self. As an African American pastor and preacher I affirm this notion of rejection and affirmation of preaching, especially in an African American community and context. Beset by a barrage of societal ills and injustices, African American communities require a prophetic voice that will, “heal the broken-hearted” and “set the captives free.” The locus of this service has always been the African American church, and the source of this service has invariably been the African American sermon. Pioneered by such stalwarts as “AME Bishop Henry McNeal Turner, the AME Zion Bishop James Varick, the Episcopalian Alexander Crummell, the Congregationalist Charles Bennett Ray, the Presbyterian Henry Highland Gamet, the Baptist Leonard A. Grimes, the first Black Episcopalian Bishop, James T. Holly, and James Healy, the first Black Catholic Bishop” (Felder 83) and other clandestine exhorters and preachers in slavery; African American preaching has without exception been a happening that has sought liberation and reclamation of the God-given self. In the words of Dwight Hopkins, professor of theology at the divinity school at the University of Chicago, African American preaching in some way demands “the right to be full spiritual and material human beings” (6). With this recapturing or reclamation of the God-given self and this demand to be full, spiritual, and material human beings has come an interfacing with such theologies as those of Karl Barth, Rudolph Bultmann, Paul Tillich, Edward Schillebeeckx, and others who have contributed to our vast library of theological literature.

Anthropology

Impassioned with fervor and focus, African American pastors and preachers have had to contend with and to some degree champion traditions that have been the reason for a homiletic of liberation and reclamation of the God-given self. Coupled with centuries of injuries to our ego and self-esteem, African Americans have long accepted and are now contending with a psychosis of inferiority. In the words of Katie Geneva Cannon, an African American professor of Christian ethics at Union Presbyterian School of Christian Education Richmond Virginia, “The principle of chattelhood—mere property—enabled the inner dynamics of racial slavery to expand until it penetrated the basic institutional and ideological underpinnings of the entire normative order of society” (28). Cannon also stated, “The institution of slavery and its corollaries, White supremacy and racial bigotry, excluded Black people from every normal human consideration” (29). This kind of treatment of slaves as chattel and as “other” fixed into their (slaves) psyche a sense of inferiority that would take decades and even centuries to undo. Cannon’s observation of the pervasiveness of racial slavery and its inner dynamics did not stop short of the church’s involvement in the perpetuation of such distortions and domination of enslaved blacks.

In naming the disgrace of chattel slavery, Cannon revealed, “Non-Blacks on the American scene portrayed Black slaves to be dumb, stupid, or contented, capable of doglike devotion, wanting in basic human qualities. They used such caricatures to convince themselves that the human beings whom they violated, degraded, and humiliated or whose well-being they did not protect were unworthy of anything better” (29). This view of Africans both on the continent and in the “new world” warrants a new homiletic—preaching that is a happening and a source of liberation and reclamation of the God-given self.

Anthropologically, African Americans have been doubly poisoned by a sense of wretchedness, both racially and as members of the human race. Not only were we so long made to think that we were “nothing”—we also accepted this view of ourselves, in keeping with what had been taught, catechized, and even sermonized. When writing of the obstacles we have had to overcome, the prominent sociologist and scholar W. E. B. Du Bois in his classic literary work, *The Souls of Black Folk*, noted “... the sincere and passionate belief that somewhere between men and cattle, God created a *tertium quid*, and called it a Negro—a clownish, simple creature, at times even lovable within its limitations, but straitly foreordained to walk within the veil . . . [W]e build about them walls so high, and hang between them and the light a veil so thick, that they shall not even think of breaking through” (63). Despite such treatment and our acceptance of the “fallenness of humanity,” we soon realized our potential and abilities to be equal with those who had formerly attempted to poison us mentally. David A. Seamands, in *Healing for Damaged Emotions*, uses an analogy of a tree’s cross section to show what and how outside factors and conditions have contributed to the tree’s life: “In the rings of our thoughts and emotions, the record is there; the memories are recorded, and all are alive. And they directly and deeply affect our concepts, our feelings, and our relationships. They affect the way we look at life, and God, at others and [ourselves]” (12). As a progeny or offspring of this kind of tradition, preaching for me became a practice of many prongs: I have sought to liberate and reclaim the God-given self (*imago dei*) in African Americans, and I have sought to raise the *anthropological* view of those within the African American community—which has involved for me an intense level of critique of a skewed Euro-American anthropology. Albert J. Raboteau records an instance of a plantation missionary whose sermon was received until he ventured to preach something in which he and other whites failed to do, “I have known whole platoons to arise, and leave their seats and not return to the place of worship, when stealing was touched upon in the mildest manner” (299). Slaves did not wish to hear about stealing and lying as being an offense or crime when they had learned of such behavior from their masters who had stolen entire families from Africa.

Slaves, despite not having been taught methods of critique, were smart enough to understand something of a critique of “see-judge-act.” After formulating or framing an operative theology of critique, most slaves considered their anthropology to be that of a superior quality than that of their enslavers. Slaves were sure that whites were unable to appease/atone for their sins: “White folk’s got a heap to answer for the way they’ve done to colored folks! So much they won’t never *pray* it away” (Raboteau 289). This type of knowledge of our past and certain questionable practices in our world today has bequeathed to me and to many African Americans an idea or belief that our anthropology is of a more noble quality than that of our former enslaver and than the larger majority.

Fiat Lux: Selma University; Its Formation and Reformation - Eternity to 1901

John Henry Williams, Jr.

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Prolegomena

Selma University is the child, rather than the parent, of a dynamic community organized by freedmen who emerged from the bloody womb of American slavery in the spring of 1865. That community devised a definitive paradigm for its determined pursuit of happiness. In 2016 the child must become the parent and apply that same paradigm in reverse in order to rescue and resuscitate that same community before it is too late. History is not the mummified remains of a dead civilization - it is rather a spirit filled strategy for resurrection orchestrated by the One Who may not come when you call Him but Who is ON time even when He is not IN time.

Formation: Eternity - 1901

The Parent

What we know today as the “Black Missionary Baptist Church” is the parent of Selma University. That parent herself was formed by the following linear lines of parentage: “In the beginning” of that lineage there is a creative God who declared, “Let there be light” (*The Holy Bible*, Gen. 1.3). *Then there was* a nation called Israel. *And then there was* a “Church” called into being by the person pre-eminence, birth, life, teachings, betrayal, suffering, death, burial, resurrection, ascension, lordship, an eminent return of the Son of God. *And then there was* a Spirit who walked with Apostles of that Son of God—Apostles who were seekers of the Church’s word (in the Gospels), stewards of the Church’s power (in Acts), sowers of the Church’s ministry (in the Epistles), and revealers of the Church’s harvest (in the Revelation). *And then there were* Church Fathers who validated the Trinity, verified the scriptures and were victorious against heresy which threatened the life of that Church. *And then there was* a “catholic” (with a small “c”) church whose mission was to conquer the world for Christ. That church crawled out of the catacombs of Rome, conquered its persecutors and later as the Roman Catholic church partnered with emerging European nation-states to Christianize, colonize, explore and exploit the brown, black, red and yellow world. Then there were Reformers who sought to revive a church which had become prosecutorial itself of those saints who sought to revive the church that they loved and sought to rescue it from its own corruption. Then there were European Christians who fled to find and found a new nation in a “new” world.

These American Christians, with the help of European slave traders and African slave traitors, stole the sons and daughters of that African civilization. They stripped the African of his knowledge of himself and then offered him, in a land of freedom, the legacy of perpetual bondage. In return for the black slaves’ unrequited labor, white American Christians shared with them a truncated version of the Gospel of Jesus Christ in order to salve their own uneasy souls and to condition the slaves to be docile and effective partners in the creation of an American Empire. Until the Civil War myriads of white slave master families and black slave saint families worshipped Jesus in biracial, but unintegrated, spaces (Williams, pp. 25-45).

When the Civil War "ended" in 1865, Black Baptists came out from hidden cotton catacombs of the South. They brought with them an aggressive, forged-in-tribulation, African-rooted, American-themed version of the Church of Jesus Christ. Many of their former masters with whom they had previously worshipped before the war wished them to remain after the War, for the black members were often the majority of those churches (Bethlehem District Association, n.d.). But the blacks were voting now as citizens—one man, one vote in the public square and they insisted on that same right according to Baptist polity in the churches. Their former masters, fearful that such a democratic parity might eventually give black former slaves control over local churches, breathed sighs of relief when their black brethren ultimately chose an independent fellowship over a bi-racial, but unintegrated one (Fleming, 1978). The new black independent congregations acknowledged the contributions of their White Southern Baptist parentage. But they also reached back to African Spirituality which included the knowledge of God and His sons, Adam, Abraham, Moses, David, Solomon, and Jesus. That African Spirituality was also informed by African Empire—the memory of great west African kingdoms wherein developed a sophisticated culture of wealth, government, education, science, mathematics, architecture, religion, morals, family values and community (Carty, 2006).

As slave saints they had intuited the theological gaps in Massas' preaching, and assisted by their grapevine grasp of American idealism, created an American dream of their own (Carty, 2006). They too (as did the Founding Fathers), issued an "Appeal to Heaven." In their opinion, that appeal had been heard and an Army of "Killer Angels" (which included 200,000 black angels in blue) descended upon the good southern Baptists, Methodists, Presbyterians, cruel and kind-hearted masters alike, and scattered the sheepfold of the "Peculiar Institution" (Shaara, 1974). Thomas Jefferson's prescient prophecy in which he "tremble[d] for my country when I know that God is just" (Forbes, 2016) came true for the black members of the "Hidden Church." That "Revealed Church" in 1865 was the descendent of its linear parent, the Church of Rome, which fourteen hundred years before had come out of the catacombs to help shape an Empire. Now these former slave saints were an independent majority Baptist congregation of emancipated American citizens with a community of four hundred thousand souls to save in Alabama in the spring of 1865 (Speirs, 1991).

Reformation: 1865-1901

The Child

The "Hidden Church" in slavery was a reformation of American Christianity. What Luther attempted three hundred years before was continued by his Black American sisters and brothers in chains during slavery and amidst their emancipation after 1865. Fresh from the "horrors" of slavery (their own assessment of the "Benevolent Institution") they sought both to model the true church to their former masters, and to minister through it to their own community. Black Christians found themselves citizens of a dynamic and increasingly thriving environment. By 1901, the Black community in which they worshipped was bursting with moral values, intact families, landowners, a gainfully employed labor class, adroit intellectuals and newspapers, political action groups, self-defense groups, banks and businesses, schools of both lower and higher learning, medical services, fashion consciousness, and patriotic civic pride. Into this vibrant world Selma University was born in 1878 (Selma, 1972).

Black Baptists reformed American Christianity during slavery, inspiring the antislavery movement and demonstrating the true tenets of both the Gospel and the American dream. Black Baptists reformed again in Emancipation from a "leaving Egypt" posture before the War to a "crossing Jordan" posture during the War to a "receiving their portion" posture after the War. Black Baptist churches and their pastors devised a denominational administrative paradigm that helped under gird their emancipated community. These churches and pastors focused their ministry on maintaining spiritual freedom, equal standing before the law, legitimizing marriage and families, educational opportunity, land ownership and control of their own labor (with the right to negotiate wages and contracts), and political activism (Williams, n.d.). Selma University was and is a child of that Age. Black Baptists in this age were however, fighting a two-front war. Even as the black church and her community were enjoying

freedom, prosperity and the possibilities of the American Dream, racist and reactionary forces were at work, seeking to reverse these gains even as that community was celebrating. After 1865, blinded by civil prejudice against blacks in society and by religious paternalism in denominational equality, White Baptists busied themselves with denominational exclusivity and with providing spiritual aid and comfort to the original concept of political correctness—White Supremacy (Hamilton, 1977). Black Baptists increasingly turned towards tending their own communities in order to fortify their people against a Christianity which continued to deny their humanity; while the civil culture sought to return them to slavery by any means necessary. The light was dimmed until the end of World War II.

Epilogue

Selma University was blessed to spend her childhood in a progressive and advancing community. But her young dreams of reaching full maturity as a catalyst in that community were ambushed by the tragic and murderous rollback of Reconstruction by the forces of the Lost Cause—Southern Redemption and White supremacy. By 1901, the new Alabama constitution had cemented the political, economic and social segregation of Blacks and poor Whites in the state. But legions of brave Black Alabama pastors—some as well known and urban as AJ Stokes of First Baptist Church of Montgomery and others as unknown and rural as Anderson Stallworth of tiny Bethany Baptist Church of Burnt Corn in Monroe County, Alabama (the writer's great-great grandfather) had banded together and were mobilizing to ensure that the infant School did not perish under Pharaoh's fearsome edict. In the next Century Selma University would continue seeking her full maturity in order to reclaim the community which had given her life.

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The Miraculous Power of God

Shirley A. Crum

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I Kings 17:1-16; Mark 9:14-29

Think of the time when you had little money, yet you had sufficient food and shelter to survive. Think of the time when you were lonely and in despair, when someone reached out to you to indicate they cared. Think of the sorrows and tears you have shed and how God has said, “I’ll wipe away all your tears if only you will trust, serve, and obey me.” A kind word, a warm handshake, a smile can make a brighter day for someone. These insignificant gestures have power in reflecting the indwelling spirit of God in the act of sharing love and compassion for one another. Having this spirit requires faith in God. It is visible action that radiates a light that can be seen.

Desist from begging God in anguish for what we want and inquiring as to why he hasn’t fulfilled that want. We cry out, “Lord where is my blessing?” As I look around, I see others are blessed, but where is my blessing?” God told the Israelites, “Worship the Lord your God, and He will bless your bread and your water. I will remove illness from you. No woman will miscarrriage or be childless in your land. I will give you the full number of your days.” (Exodus 23:25-26). God gives the increase and the land will not be barren. God provides and assesses our needs and determines our blessings. (Philippians 4:19). Be grateful and thank God for what he has already done for you. If you’re faithful over a few things, God will make you ruler over many. The miraculous power of God uses small things that will grow into great things. All power is in God’s hands. He enables us to subdue enemies, to sustain ourselves in times of tribulation, and to heal our bodies and the nation through faith.

God is still working miracles in our lives as he did in biblical times. Many biblical stories attest to God’s power in using small, insignificant things. David killed the giant Goliath with a sling and five smooth stones. (I Samuel 17). Through faith the Israelites were victorious over the enemies in Canaan. Moses’ staff had great power (Exodus 4:1-9) in turning the Nile water into blood, (Exodus 7:38-39), dividing the Red Sea, etc. There are other stories such as Jesus feeding five thousand out of two fish and five loaves of bread (Matthew 14:13-21;John 6:1-15;Luke 9:10-17;Mark 63-44). God gives power to those who trust him.

Not only does he give us power to subdue enemies, but God gives us power to overcome adversities in life and receive a blessing. A biblical story that shows how God intervenes in our lives is that of Elijah and a widow woman (I Kings 17:1-16). Elijah had prophesied to Ahab, the wicked king of Israel, a famine in the land of Gilead. Elijah received a revelation to go to Zarephath for survival. He was told that a widow woman would provide for his sustenance. When he got there, he saw a woman gathering wood and requested some water. As she went to fetch the water, he hollered to her to also bring some bread. The woman replied, “As the Lord your God lives, I don’t have anything baked –only a handful of flour in a jar and a bit of oil in the jug. But now I’m gathering a couple of

sticks in order to go prepare it for myself and my son so we can eat it and die.” Then Elijah said to her, “don’t be afraid, go and do as you have said. But first make a small loaf from it and bring it out to me. Afterward, you may make some for yourself and your son, for this is what the Lord God of Israel says. The flour jar will not become empty and the oil jug will not run dry until the day the Lord sends rain on the surface of the land. So she preceded to do according to the word of Elijah.” God protects and provides for those who love and obey him. Elijah was blessed with life and sustenance in a time of famine. He heard God’s voice talking to him and obeyed. It’s important as a Christian to keep that line of communication open to God. This was a poor widow woman providing for herself and a son. In her barrel was bread and oil only for one more meal. She couldn’t see where her next meal was coming from, but yet she trusted a stranger to eat first while she and her son hoped to survive one more day. She had faith in Elijah’s word. The woman didn’t hesitate in preparing the meal for Elijah nor did she make any other comments. Many times we complain to God in times of distress why he doesn’t come and help us when help is already on its way. We only have to believe, take action, and wait patiently.

It appears that this was a praying woman who had survived for a long time after her husband’s death. Now she is requested to feed someone else out of her meager bread. How many people would put others first when it comes to survival? Would selfishness prevent one from helping someone else? God uses insignificant things and people to let the world experience and learn of his great power. It proves that this woman was living on faith. From that day, her barrel never went dry. She was able to sustain herself and son during the famine. This woman served Elijah with bread and was blessed. How often do you show kindness or share a spiritual word with someone? Blessings are in store when you serve others. Scripture states, if we have the faith as a grain of mustard seed, we can move mountains (Mark 11:23). This woman was moved by faith. Now faith is the substance of things hoped for, the evidence of things to come (Hebrews 11:1).

With faith, all things are possible with God (Mark 10:27). God empowered the disciples with healing power and authority over all devils (Luke 9:1-6). However, there is a story of a boy with an evil spirit which the disciples were unsuccessful in healing. The boy teareth himself, foamed at the mouth, and gnashed with his teeth. The father of the child requested that the disciples drive it out of him. However, the disciples couldn’t relieve the boy. Jesus came and rebuked the evil spirit within the boy, and he was healed. Afterwards, the disciples privately inquired of Jesus as to why they couldn’t heal the boy as the father had requested of them. Jesus replied, “This kind can come out by nothing but by prayer and fasting. (Mark 9:14-29). Jesus healed certain persons to demonstrate his power and how faith in God can accomplish miracles. He empowered the disciples to do likewise. God says he will heal the nation if we only repent. (Isaiah 40). There are many other biblical stories in which faith resulted in healing. We as Christians obtain power from God through our faith to do anything by prayer and fasting. The stories of the widow woman and demonic child demonstrates how God uses insignificant people to teach a lesson. There wasn’t any greatness in either the widow woman or the child, but the woman’s faith and the child’s father’s faith resulted in a blessing for both of them. The widow woman’s food was magnified and the boy’s health was restored.

God throughout the ages has blessed Historically Black Colleges and Universities (HBCU) that were opened around the 1870’s by a people who had a vision to fund schools to train black leaders. They took action with very little money. They prayed about their goals being fulfilled, and God blessed their efforts. Today many HBCU’s are experiencing financial problems. Selma University, a HBCU, has a history of training Christian educators and ministers. It has been able to sustain itself in dire times progressing toward the goal of promoting academic Christian leaders. However, to sustain a highly quality institution to meet the demands of the day, there is a need for more resources and technology to upgrade students’ learning experiences. We not only want to exist, but to keep our doors open for generations to come. God has provided the resources and the personnel who are working tirelessly toward this goal. Many of them believe that God sent them to this institution for a purpose. For Selma University (SU) to continue to be a light as an institution, its

stakeholders must take an interest in the institution by giving to enhance its curriculum and ensure a quality education for its students. HBCU's through the power of God have done so much with so little. Become involved and don't let the light go out. Pray for the institution, encourage students to attend SU, and give toward its financial endeavors. Let the light of Jesus shine through you by giving and praying for the institution. Let the light continue to shine in the students as it has done in the past to create a better universe. Give out of gratitude for what SU has done for you or your family members. Give knowing that SU can help a student receive a quality Christian education. Remember the poor widow woman in the Bible provided sustenance for a stranger, the Prophet Elijah. She was not selfish and was blessed. Remember the young boy whom the disciples were not able to heal due to lack of faith through prayer and fasting. Your small gift through God can have miraculous power to help this institution grow. One who knows God and acts within his will, reflects the light of the world. Help Selma University to develop and empower leaders to go out and heal the land with the word of God. Don't let the lights (God's spirit in people) go out at Selma University.

The Marriage of Word and Worship

Otis Dion Culliver

[M. Div., Beeson Divinity School of Samford University; Chair of Religion and Philosophy at Selma University; Senior Pastor of the Historic Tabernacle Baptist Church in Selma, AL]



“What God has joined together, let not man put asunder!” In the nineteenth chapter of Matthew’s gospel, Jesus was confronted by Pharisees who were trying to test Him concerning his stand on divorce. In response to this inquiry Jesus recites the words spoken in Genesis 2:24 – 25, “Therefore a man shall leave his father and his mother and cleave unto his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed.” Then Jesus goes on to add this commentary on marriage, “So they are no longer two but one flesh. What therefore God has joined together, let not man put asunder.”

God has inextricably linked the word and worship together and the two should never be separated. There is, if you would, a marriage between the proclamation of the word and the community of worship. However, many of our modern churches have unconsciously created a schism between preaching and worship. Many individuals who gather in sanctuaries throughout the country believe worship is lead by the worship leader, the praise team, and the choir but not the preacher. Some congregations have matured to recognize giving as an act of worship but do not acknowledge preaching as such. We have treated preaching as if it is something that occurs after we worship, as if it is a footnote to the worship experience, or a spiritual addendum. We correct this misguided mindset by asserting that preaching is worship! There is worship in the pulpit. Preaching is not an afterthought; it is the crescendo of worship, the pinnacle of our service! In fact, no Christian worship experience is complete without the preaching of the word. It is at this moment that we hear from God and our hearts sing, “Bread of heaven, bread of heaven feed me till I want no more.” When we mount the pulpit to stand behind that sacred desk, we bow in worship proclaiming that Jesus is Lord: glory, honor, dominion, and power to the One who was, who is, and who is to come!!

The preaching of the word enlightens the worshipper’s heart and mind which enables them to worship with the proper perspective of the triune God. Worship without the word leads to ignorance. Moreover, worship that is not based on the word is void and empty. Knowledge of God is a prerequisite to worship God. Jesus reveals this to the Samaritan woman at the well. After perceiving that Jesus was a prophet she attempts to instruct the one who deserves true worship on liturgical beliefs of the Samaritan people. Jesus turns to her and exposes the emptiness of their worship saying, “You worship what you do not know; we worship what we know” (John 4:22). While this is a strong, and possibly offensive, indictment by the Savior, it is an accurate one for several reasons: (1) Samaritans did not have the whole Old Testament witness. They did not accept the historical books, wisdom literature, or the books of prophecy. (2) The Samaritans’ version of the Torah differed from the Jewish Torah.

Jesus tells the woman at the well that she does not know the God of the word, whom she professes to worship, because she does not know the word of God. Then, He gives her a lecture on

ecclesiology and worship, “The hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth. God is a Spirit: and they that worship Him must worship Him in spirit and in truth” (John 4:23 – 24). Furthermore, Jesus defines what the “truth” is in the high priestly prayer He prays for us in the seventeenth chapter of John. Jesus prays, “Sanctify them in the truth; your word is truth” (John 17:17). Therefore, God must be worshipped in Spirit and with the truth of His word. God has married worship with His word, and what God has joined together let not man put asunder.

Today our pews are filled with biblically illiterate congregants. Subsequently, often the “worship” within the walls of our sanctuaries is based on emotions rather than the truth of who God is, as revealed in His word. This leads to people basing their worship on a “feeling” not adoration of the triune God. Worshippers often leave service with the sobering complaint, “I didn’t feel anything.” This has caused many who lead worship, as well as those who preach the gospel, to appeal to people’s emotions, subsequently pleasing the crowd rather than the God of the crowd. It swings the pendulum from worship to entertainment. While we attempt to work the crowd, arouse the crowd, and please the crowd; the crowd’s worship grows more vain and empty because “they worship what they do not know” (John 4:22). Furthermore, the crowd leaves with their “feeling” but no understanding of the feeling, no conviction of their sins, and no discernment of God’s will for their lives. I am not denying the emotional aspect of worship because worship should engage our hearts and touch our emotions. However, I question what is stimulating our emotions? Worship must engage our minds and hearts, which will touch our emotions and move our will toward His will. We attempt to enhance our “worship” with more musicians, a more contemporary song selection, technological advancement of media and sound but all these efforts, while well intentioned, does not prove to have a lasting effect upon the hearts of the people or lead to any spiritual growth. The only way to effectively enhance true worship is through sound biblical preaching which will improve the congregation’s biblical knowledge. Preaching is an act of worship, which leads to more worship because as we preach people hear the word, believe the word, are convicted by the word, and commit their lives to the WORD (Jesus – John 1:1 – 14). Paul asks, “How then will they call on him in whom they have not believed? And how are they to believe on him of whom they have never heard? And how are they to hear without someone preaching?” It is in light of what we know about God, first through biblical preaching, then personal experience that we are able to worship more intelligently. As the hymn writer penned, “Oh the world is hungry for the living bread.” The word must be preached in order for the church to properly worship God in Spirit and in Truth. Therefore, we must work diligently to strengthen this marriage, which will strengthen the church. Word and worship: what God has joined together let not man put asunder.

About Selma University

Selma University is a four-year bible college that offers ministerial degrees as well as general study degrees. It's mission is to prepare men and women to be servant leaders throughout the world. As a Christian College, Selma University seeks to stimulate students spiritually, intellectually and socially and to produce graduates who lead in the profession for which they were trained.

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 of Arts

Bible and Pastoral Ministry

General Studies

General Studies, with concentrations in

Business Administration

Biology

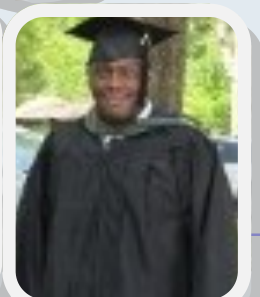
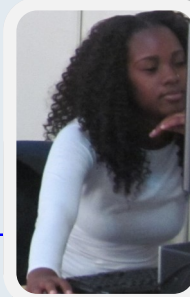
Physical Education

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: admissions@selmauniversity.edu

Note: All admissions requirements must be met before student's schedules are validated.

COST

Undergraduate Tuition: 1-11 credit hours (\$260.00 per hour; 12-18 credit hours, (\$3,510 per semester); 19+ credit hours, (\$215 per hour)

Graduate Tuition \$250.00 per credit hour or \$1500.00 per semester max hours (6). **NO OUT-OF-STATE FEES** (Subject to Change)

Room and Board: \$3,000 per semester

STUDENT FINANCIAL AID

Federal Pell Grants, Institutional Scholarships, Association Scholarships, and Veteran's Benefits

Complete FAFSA. Be sure to go on-line to www.fafsa.edu.gov and complete your Free Application for Federal Student Aid. Selma University's School Code is 040673. For more information, contact the Financial Aid Office, Yolanda Jackson, (334) 872-2533, Ext. 112 or 113



Academic Scholarship Capital Campaign

Selma University formally announces the kick-off of its 2016-2017 Academic Scholarship Capital Campaign to raise \$75,000 by July 2017.

Our main goals for raising funds for academic scholarships are to increase the caliber and number of students who enroll at Selma University, and to increase student retention and graduation rates among enrolled students.

Donors who contribute at least \$25 to the Academic Scholarship Capital Campaign will be listed in our next issue of the Selma University Chronicle.

Donors of \$500 or more names will be included on our 2017 sponsor board and listed in the Selma University Chronicle

Donors of \$1000 or more will receive a thank-you package, names will be posted on the 2017 sponsor board and will be listed in the Selma University Chronicle.

Donor Leagues

Patron	\$25—\$99
Patriot	\$100-\$199
Premier	\$200-\$499
Preferred	\$500-\$999
Paramount	\$1000-Higher

All donations will be processed through the University's Business Office, located at 1501 Lapsley St. Selma, AL 36701, and donors will be issued a receipt for their contributions.

Selma University

Selma, Alabama

Academic Calendar Spring Semester 2017

<u>DAYS</u>	<u>DATE</u>	<u>ACTIVITIES</u>
Monday	January 9	University Offices Open at 10:00 A.M. Faculty/Staff Conference
Tuesday	January 10	Students Return
Wednesday	January 11	New Freshman Student Testing
Wednesday –Thursday	January 11-12	Registration
Friday	January 13	Dr. Martin Luther King, Jr. Program
Saturday	January 14	Saturday Classes Begin
Saturday	January 14	Last Day of Registration and last day to ADD/DROP Classes
Monday	January 16	Dr. Martin Luther King, Jr. Holiday
Tuesday	January 17	Weekday Classes Begin
Tuesday	January 17	Remaining Extensions and Evening Registration
Wednesday	January 18	Opening Convocation, 11:00 A.M.
Wednesday	January 18	Alabama State Baptist Board Meeting
Wednesday-Saturday	February 15-18	ABHE Annual Meeting
Wednesday-Thursday	February 22 & 24	R.T. Pollard Retreat
Friday	March 10	Last Day to Remove an “I”
Friday	March 10	Last Day for Prospective Graduates to file for a Degree
Saturday	March 11	Last Day to Withdraw from a Course
Monday-Saturday	March 13-18	Mid-Semester Evaluation
Tuesday	March 21	Mid-Semester Grades Due by 4:00 P.M.
Thursday-Saturday	March 23-25	Undergraduate Comprehensive Examination
Monday-Saturday	March 27-April 1	Spring Break
Friday-Monday	April 14-17	Easter Break
Monday	April 17	Annual Trustee Board Meeting
Tuesday	April 18	Classes Resume at 8:00 A.M.
Tuesday	April 18	Founders’ Day Convocation
Tuesday	April 18	Master’s Student Comprehensive
Monday	April 24	Pre-Registration Begins
Tuesday	April 25	Honors and Awards Day
Monday-Saturday	April 24-29	Final Examination for Graduates
Saturday-Thursday	May 6-11	Final Examination
Friday	May 12	Semester Ends
Friday	May 12	COMMENCEMENT at 1:00 P.M.
Tuesday	May 16	Faculty Grades Due by 4:00 P.M.

SELMA UNIVERSITY

CREATING OUR FUTURE!

