



The ILIFF Reporter

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Jameson Jones Is New President

Dr. Jameson Jones is turning a corner in his career with the church—now as the president of the Iliff School of Theology—just as the seminary he joins wrestles with important decisions of direction.

Dr. Jones was appointed president effective Sept. 10, filling the vacancy left by the death last January of Dr. Lowell B. Swan. Interim president for eight months was Dr. Walter G. Williams. Dr. Jones' inauguration will be Feb. 3.

Dr. Jones was called to the position from the pastorate of Gobin Memorial United Methodist Church, the campus church of DePauw University, Greencastle, Ind., where he had served for three years.

There, as in previous jobs in his varied career, Dr. Jones introduced no pre-set solutions to the job but adjusted his style and approach to the particular needs of the time and place.

In the Gobin church—a congregation with a broad variety of members, ranging from PhD's to families with low educational levels—his style was primarily pastoral. "It was a challenge to see whether the local church can be a Christian community," he said in an interview after coming to Iliff.

"The goal was to bridge these social, economic and education gaps. We set up house church groups to discuss the issues. It produced a face-to-face encounter with the disenchanted."

He met crisis by "talking it through for individuals and the life of the church."

Gobin Church had reached a crossroads, however, and was ready for new programming. And Dr. Jones believed it would be easier for a new minister in a new process. Thus he accepted the offer for an interview and subsequently the appointment as the president of Iliff.

He's still in the defining stage at Iliff, but three priorities he has pinpointed thus far are student recruitment, public relations and continuing education.

Dr. Jones sees in the presidency the role of an enabler who helps make possible the tasks that faculty, students and trustees of the school do together.

Primary among his longrange goals is to resume his writing. First project: a book to help prepare high school students for their venture to college—"something on the vocation of the student."

While still a collegian not yet finished with a major in journalism, Dr. Jones was attracted to his first professional job with the church. That was

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Dr. Jameson Jones

Summer Enrollment Nearly Doubles

A strengthened summer school schedule that featured many short-term but intensive workshop offerings resulted in an enrollment nearly double the previous summer and the highest for many years.

The increase was 85 per cent, 190 as compared with 104 the year before.

Perhaps most impressive was the number of new students the program and faculty attracted—108 compared with 44 new students during the summer of 1968.

Indications are that the two-week workshop format—although it has its limitations—attracted students who previously have found it difficult to schedule a longer summer-school term.

There were increases in all cate-

gories, according to the summer school director, Dr. H. E. Everding, assistant professor of New Testament, and Iliff business manager Donald Kester.

Most of the new students came to Iliff for continuing education, 93 compared with 34 in the same category last year. There were 61 degree candidates enrolled, compared with 48 a year ago, and 36 laymen, compared with 22 during the summer of 1968.

Dr. Everding wrote in his report of the summer sessions that, although most students felt the two-week workshops didn't allow them to become thoroughly involved in the subject matter, they acknowledged that they couldn't come to Iliff for a longer period of time.

Greetings from New President . . .

Greetings to alumni and friends of Iliff!

Already I know it is a privilege to be a part of this fellowship. I have become the heir of a great tradition and trustee of even greater dreams. Already my family knows the joy of living in the magnificent geographical setting that is Denver.

Our regrets at leaving the pastorate were many. We bring to this new work a deep concern for the local church — its vitality, its mission, its ministry and its pastors. In coming to Iliff, we see certain major priorities: the recruitment of students (a concern of every theological seminary today), communicating the story of Iliff — past, present, and future (Iliff is a far better seminary than much of the world has known); and developing a meaningful and constructive program of continuing education (obviously an urgent concern of the whole church).

I rejoice over the excellent and creative work that has been done here. I am particularly appreciative of the work of Walter G. Williams as interim president, of R. S. Doenges as president of the Board of Trustees, and Richard H. Simon and members of the Presidential Search Committee who took their task so seriously and worked so diligently. Faculty, staff and students have been open, warm and generous in their reception of the Jones family.

Sitting at this desk, I am often reminded of the greatness to which an Iliff president is called. We express gratitude to God for the devoted and faithful service that Lowell B. Swan rendered. I ask your prayers and your support as I attempt to follow in the Iliff tradition and to devote myself to its continuing development.

JAMESON JONES

Jones —

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his first career corner. He was in Detroit at a national convocation of Methodist youth when an executive from Nashville asked him to join the staff of youth newspaper **Concern**.

And so it was that he finished his bachelor's degree in Nashville at Vanderbilt University (1950) instead of the University of Kentucky, majoring in English instead of journalism. But he continued writing and during one two-year period supported himself and his family by writing church-school lesson material — at a rate of 7,500 words a month.

After being managing editor of both **Power** and **Concern**, and later editor of **Concern**, Dr. Jones joined the staff of the Department of College and University Religious Life, Division of Higher Education, General Board of Education.

Four years later, in 1958, he was asked to be editor of the student magazine **motive**. He succeeded Roger Ort-mayer and, after a three-year stint, resigned and was succeeded by B. J. Stiles.

The next turning point in his career was joining Garrett Theological Seminary in 1961 as an assistant professor and director of admissions. Dr. Jones taught American church history, religion in higher education and two courses in creative writing.

Dr. Jones had earned his Bachelor of Divinity Degree at Vanderbilt in 1955 and in 1965, while still on the faculty at Garrett, finished work for his PhD. And it was at this time he got his first good glimpse of the tradition he has inherited as an Iliff president. Harris Franklin Rall, Iliff president from 1910

to 1915, was one of three representative leaders Dr. Jones chose for his doctoral study of contemporary Methodist theology.

Dr. Jones was considering new alternatives in theological education when Bishop Richard C. Raines prevailed upon him to accept his first church pastorate, that of Gobin Church.

It was Dr. Jones' varied background and high recommendations of his success in each of his previous vocations that drew Iliff's presidential search committee to him.

It was his sensitivity to youth that earned the interest of Iliff students.

It was his sound academic standing and record at Garrett that won the support of the Iliff faculty.

And, in the words of the chairman of the search committee, it was Dr. Jones' indication of strong leadership that attracted the respect of trustees.

Also making the change from Indiana's water skiing to Colorado's snow are Dr. Jones' wife, Bonnie, and their three children—Scott, 15, Shelley, 13, and Gregory, 8. Scott worked for six weeks with a Youth and Mission Team in Tampa, Fla., dealing with life in an inner-city ghetto this past summer.

Mrs. Jones, an accomplished vocalist and teacher, sang the role of Carmen in a production in English by the De-Pauw Opera Workshop this past year. She attended Northwestern University and was graduated from Peabody College with a degree in music education.

Mrs. Jones is the daughter of the Rev. Arthur F. Schuldt, a retired member of the North Iowa Conference.

The board of trustees recently purchased a larger home for the presidential family. The residence address is 2716 S. St. Paul St., Denver, 80210.

Ecumenics and Inauguration on Iliff Week Agenda

Ecumenical activities and the relation of science and religion will be among the key topics of the Iliff Week of Graduate Lectures, Feb. 2-6.

The inauguration of Dr. Jameson Jones as Iliff president will be on Feb. 3.

Dr. Robert W. Houston, general secretary of the General Commission on Ecumenical Affairs of the United Methodist Church, will lead the evening discussion groups throughout the week.

Dr. Walter G. Williams, speaking for the planning group, said Dr. Houston will seek to engage ministers and laymen in discussion concerning cooperative ventures in the church. His special emphasis will be on the importance of laymen in programs of church unity.

Prof. Harold K. Schilling, physicist at Pennsylvania State University, will lecture on science and religion. He is chairman of the Physics Department, Dean of the Graduate School and holds the rank of university professor.

Prof. Allen D. Breck, esteemed head of the History Department at the University of Denver, will be the Martin Rist Lecturer and will discuss church history in Colorado.

Schedules and details concerning registration and accommodations will be published in December.

Nine Degrees Given To Summer Grads

Nine degrees were granted by the Iliff School of Theology at its summer commencement exercises Aug. 15.

Receiving the Master of Religious Education Degree was E. J. Martin.

The Master of Divinity Degree was granted to: Riley S. Grant, Ralph G. Kallweit, Julian R. McConnell, Robert F. Miller and Lewis P. Samuelson.

The Master of Sacred Theology Degree was awarded to Reuben H. Green and Lee D. Preston.

Receiving the Doctor of Theology Degree was Joong-Tai Kim.

Several visiting faculty members at Iliff for the summer session participated in the service.

Dr. Mark Gibbs, director of the Audenshaw Foundation in Manchester, England, delivered the commencement address on the subject "Christian Revolutionaries."

The scripture was read by Sister Andre Becker, O. S. U., lecturer in scripture for the New Orleans Archdiocese. The Rev. Frederick Moriarty, S.J., professor of Old Testament at Weston College in Massachusetts and Gregorian University in Rome, offered the pastoral prayer.

Normative Faith Statement Not Likely for United Methodists

Most of the members of the Theological Study Commission on Doctrine and Doctrinal Standards believe that this is not a time to establish orthodoxies or neat formulas of faith, Dr. Harvey H. Potthoff believes.

He is a member of the commission, which held its September meeting in Denver and will make its first official reports in January.

"At this point of history," he said, "what we need is not so much a formal statement of doctrine, but a statement of what the Christian faith means in our time, a statement of 20th-century man's world view, and a statement that brings these two together."

A few members of the commission seek some simple statement of faith, but the group was instructed to study the theological problems and to produce a contemporary formulation only "if the commission deems it advisable . . ." The General Conference wants it in the Wesleyan tradition.

Dr. Potthoff said the commission's initial report in 1970 tentatively is planned in three parts:

—An historical study of the three mainstays of Wesleyan tradition—his sermons, his notes on the New Testament and the Articles of Religion. "All these statements must be seen in their historical context, and they don't necessarily apply to contemporary faith," Dr. Potthoff said.

—An attempt to assess the Methodist and Evangelical United Brethren traditions, their similarities and their differences.

—An attempt to describe the world to which the church must speak in the next few years, noting the different world views which have been the basis for theologizing in the past.

After reporting to a special session of the General Conference in April, the commission will suggest a two-year discussion of the issues to be carried on throughout the church—by laymen, at pastors' schools, in the seminaries, "by any groups, to get some feedback."

Then in 1972, the commission might be prepared to take before the General Conference a statement of a United Methodist theological stance—not as a norm or literal formula, but as a tool to help individuals look at problems of their world in theological perspective.

Even if the commission is continued beyond 1972, Dr. Potthoff doubts that it could produce a statement of faith that would be normative for such a large and pluralistic denomination as United Methodists.

Although the formulas are elusive, the process is intriguing and Dr. Potthoff plans to teach a course during winter quarter dealing with the commission's problem: How does a large church do theology in the 20th century?

John Wesley's standards were scrip-

ture, tradition, experience and reason. What does new knowledge of scripture do to Wesley's understanding of it?

One of the annual problems for bishops who must ask the questions and new ministers who must answer them before ordination is the translation of old meanings into contemporary understandings. Bishop R. Marvin Stuart of the Denver Area asked Dr. Potthoff to prepare such an explanatory statement, and the bishop read it at the Rocky Mountain Annual Conference.

It is published here for the interest of United Methodist ministers who wrestle with Wesley's questions each year as they witness a new group of elders preparing for ordination:

"The questions which are asked in this examination were formulated by John Wesley and have been little changed throughout the years since. Every Methodist preacher from the beginning has been asked these questions.

"It is appropriate that we should endeavor to understand the historical setting out of which these questions came, their theological significance, and their meaning for us in our own time.

"Wesley's theology was grounded in the conviction that man is justified in faith and perfected in love. Through God's grace in Christ man is accepted, forgiven, and brought into a new relationship with God. The Christian life is also a life of growth in grace, according to Wesley. This growth bears continuing witness to God's continuing work in the soul and the relationships of the believer. Growth in grace is growth in love of God and man.

"The basic meaning and intent of these teachings is quite clear. Man lives and finds his true fulfillment through the grace of God. Man is born for a high and holy destiny—marked by a love ever being perfected in response to God's perfect love.

"Through the years of Christian history there have been many debates over the doctrines of justification, sanctification and perfection. John Wesley himself was never really satisfied with any one systematic statement of these doctrines. He was aware of the misunderstandings and practical difficulties to which they gave rise. He sought to make it clear that the perfection of which he spoke had to do with one's personal relationship to God in Christ and not simply with the meeting of objective standards of justice and moral law. Even he who is 'going on to perfection,' hoping for and reaching after 'perfect love in this life,' is subject to error and ignorance. Perfection is a matter of aspiration and intent. It does not deliver one from the need for forgiveness. Perfection in

love brings increasing sensitivity to God's will, but it does not bring a perfection beyond which one is not called to go. Perfection, in Wesley's thought, was a relative matter. But always it was to be understood in relation to the love which is grounded in faith.

"John Wesley was a profoundly human man. He knew the tides of the spirit. Many years after Aldersgate he wrote of his own struggles of the soul. He made no great claims concerning his own 'growth in grace.' At the age of 63 years he wrote: 'I have told all the world I am not perfect . . . I have not attained the character I draw.' And yet, the picture is clear. Wesley bore eloquent testimony to the life to which God calls man. He set an ideal before the people called Methodists. He preached the doctrine, in season and out, that to be in Christ is to be growing in love.

"Today as we read the questions which Wesley asked of the early preachers, we may be troubled and confused by them. Taken literally, they seem to imply impossible demands. Understood in the context of Wesley's thought, their intent is more clear—but theological problems remain.

"To reply affirmatively to these questions now, is to affirm the spirit and the intent which motivated them. It is to affirm one's belief in, to commit one's life to the new life which God gives man through Christ. It is to say 'yes' to God's continuing call to grow in grace, and to participate in that love which is ever growing, ever widening, ever deepening.

"Some of the questions which Wesley asked obviously presupposed a world organized quite differently from our own. In many instances the intent of the questions is more significant than the literal content. But running throughout the questions—both theological and administrative—is the concern for authentic stewardship and excellence in ministry.

"To answer these questions affirmatively is to affirm one's commitment to ministry at its highest and best—reaching in love to all the world. It is to affirm one's commitment to a great historic tradition—seeking the increase of love of God and neighbor in the world God is ever giving us anew."

Faculty Notes

Dr. J. Alton Templin, assistant professor of church history and historical theology, read a paper on Afrikaner nationalism at the Rocky Mountain Social Science Association's annual meeting in Lubbock, Tex. He has finished the manuscript for his book on the theology underlying apartheid of South Africa and expects its publication within the next few months.

* * * * *

Dr. Harvey H. Potthoff, professor of Christian theology, has been participating in inter-disciplinary panel discussions of the questions raised by the rapid changes in medical technology. The topic for the Colorado Medical Society was "Who Shall Live?" and the Colorado Bar Association heard the discussion of "Legal, Medical and Theological Aspects of Human Transplants." Dr. Potthoff also has written a chapter on church mission for a new book published by the Board of the Laity, *Theological Perspectives of Stewardship*.

Credit Available on Sermon Seminars

The faculty has approved a proposal to offer post-graduate academic credit to ministers who began a study of the Sermon on the Mount at seminars held late in the summer.

Also, credit can be earned through correspondence by persons who could not attend the earlier seminars.

In addition to the payment of tuition, granting of credit will depend upon completion of a guided study and reading program and attendance at seminars planned during the Iliff Week of Graduate Lectures, Feb. 2-6.

An Iliff faculty team conducted two-day seminars at four district meetings in the Rocky Mountain United Methodist Conference during an eight-day period the first of September.

The immediate goal was to help ministers sharpen their educational, ethical and exegetical methodologies for leading parish studies on the Sermon.

A total of 141 persons attended the workshops and responded enthusiastically to both the content of the study and the concept of continuing education which the workshop represented. Seminar sites were LaForet Camp near Colorado Springs, Buckhorn Ranch near Fort Collins, Colo., and Moab, Utah.

"During each of the four evaluation periods several pastors raised the question of the relationship of the Iliff School of Theology to a program of continuing education within the annual conference," Dr. Clarence H. Snelling, chairman of the teaching team, reported. It was in answer to the suggestion for follow-up seminars, that the faculty asked planners of the Iliff Week of Lectures to include such a program during the annual pastors' school at the seminary.

Dr. Snelling reported that the feasibility of conducting continuing educa-

tion projects away from the campus was affirmed and the faculty looks forward to further testing of these and other programs.

The faculty's committee on continuing education and advanced degrees, with Dr. Harvey H. Potthoff as chairman, will recommend later this year some programs and procedures by which the seminary can better serve the interests and needs of ministers in this area.

Teaching with Dr. Snelling, associate professor of Christian education, were Dr. H. E. Everding, assistant professor of New Testament, and Dr. Dana Wilbanks, assistant professor of Christian ethics.

Alumni Notes

Jordan Detzer (ThM '51, ThD '53) has been appointed campus minister at Dakota Wesleyan University, Mitchell, S.D.

James C. Robinson (ThD '58) is author of a book on religious practices of Okinawa, titled *Okinawa: A People and Their Gods*. Robinson's study traces the Okinawans' own cultural heritage, which has undergone great influence from Japan and the United States during and since World War II.

Alford B. Chalk (ThM '43) died May 15 in Santa Ana, Calif. He had been ill for 10 years and was on disability retirement from the Southern California-Arizona Conference. His widow, Patricia, is teaching in Santa Ana and her address is 817 N. Parton, Apt. 11, 92701. Two daughters also survive — Mrs. Carolyn White, Polson, Mont., and Mrs. Janet Hagstrum, Riverside, Calif.

Marie and Dave Mundy (ThM '68) are parents of a daughter, Tanya Sue, born July 14. Dave is pastor of the United Methodist Church in Fruita, Colorado.

Theodore W. Schwartz (ThD '54) has been elected associate director of the Pastoral Counseling Commission of the United Presbyterian Church, Illinois Synod. For the past four years he was pastor of St. Paul's United Methodist Church, Stevens Point, Wisconsin.

Kristen and Richard Dearing (ThM '62) have adopted a son, Kevin Todd. Dearing is working at Fort Logan while finishing requirements at Iliff for the ThD.

Henry W. Gaylor Jr., (ThM '57) is serving as chaplain to an Air Force Reserve outfit at Norton Air Force Base, San Bernardino, Calif., as well as being pastor of St. Paul's United Methodist Church of the Voyager at Coronado, Calif. The five-year-old sanctuary is uniquely built to resemble a ship, an appropriate symbol in that navy town. In addition, Gaylor is working on a PhD in human behavior at United States International University.

Israel Viewed As Militant, Wealthy

"One cannot help but think that Egypt faces another defeat if she attempts to make war with Israel again," Prof. H. Gordon Van Sickle reported recently after a summer trip to the Middle East.

Prof. and Mrs. Van Sickle got a close look at the Egyptian-Israeli border—perhaps too close at one point. At Aswan Dam their plane, an old Russian transport, broke down in the middle of a vast military complex.

"We were surrounded by Arab soldiers until the plane could be repaired," he said. "We found, however, that Americans were welcomed in Egypt and there were no untoward incidents in any of the countries visited."

"In Cyprus we found ourselves on the edge of the demarcation line between Greeks and Turks, with Danish soldiers representing NATO, keeping the peace, and also keeping tourists out of the hot spots."

"We saw that in Egypt everything is being concentrated on the dispute with Israel, and all progress seems to have been brought to a halt as the national energies were thrown into the military effort. We saw no new construction, and many evidences of the deterioration of buildings, commerce, and industry. There were almost no tourists in Egypt. On the other hand, Lebanon seemed to be growing at an unbelievable rate, with new hotels, apartment houses, office buildings springing up on every available piece of soil."

"Israel also seemed to be in an extremely flourishing state. The people of Israel were quite militant, and seemed to be prepared to defend their recent acquisitions of Syrian, Jordanian and Egyptian territory at all cost."

"We had a delightful and profitable trip and were most pleased to be able to visit those places of historic and religious interest with which I have been concerned in my classes," Prof. Van Sickle said.

From

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