As secretary for the first meeting of National Black Methodists for Church Renewal, Dr. Melvin G. Talbert forwarded his notes to Dr. Negail Riley at the General Board of Global Ministries who was responsible for the first publications of *Findings*. (Dr. Negail Riley, deceased, also wrote the foundational document leading to the creation of the Community Developers’ program.) *Findings* has been reproduced many times but has not been distributed in a National Meeting for a number of years. Bishop Melvin G. Talbert, now serving as Executive Director of National BMCR, commissioned this commemorative edition.

From this day forward our dedication must be deep, our commitment sure and our action certain. God’s work and way are contemporary in every age. There is no waiting for tomorrow — it is blasphemous to shunt the expectations from our time to another—it is cowardly and without faith to cry that the situation will adjust itself. Our time under God is Now!

Dr. Earnest A. Smith

FINDINGS OF BLACK METHODISTS FOR CHURCH RENEWAL
TABLE OF CONTENTS

FOREWORD 1

PART 1 THE BLACK PAPER 3

PART 2 THE ROLE OF THE LOCAL CHURCH 7

PART 3 WHAT ANNUAL CONFERENCES AND DISTRICTS MUST DO TO FREE BLACK METHODIST CHURCHES FOR MINISTRY TO BLACK COMMUNITIES 10

PART 4 INFORMATION AND RECOMMENDATIONS REGARDING AGENCIES ANDBoards in OUR METHODIST CHURCH 13

PART 5 GENERAL CONFERENCE: RELEVANT LEGISLATION AND STRATEGY 15

PART 6 ONGOING AD HOC STRUCTURE 20

BIBLIOGRAPHY AND RESOURCES 23

FINDINGS OF BLACK METHODISTS FOR CHURCH RENEWAL

FOREWORD

On February 6 to 9, 1968, in Cincinnati, Ohio, the National Conference of Negro Methodists convened with 259 registered delegates from every geographical jurisdiction in Methodism.

This Conference, called by an ad hoc committee of more than 100 members, was attended by persons who responded to an invitation to participate in developing "a life of power and unity in the new United Methodist Church."

We came, as did participants in the 1962 Central Jurisdiction Study Conference, "against a background of more than 175 years of continuous effort on the part of Negroes to achieve full, free and unrestricted participation in the total life of The Methodist Church in America." 1

We came together to look at the new situation before us in The Methodist Church; to explore strategies for helping The United Methodist Church to really become effective on the local level, through annual conferences, boards, and agencies, jurisdictional conferences, and the General Conference; to consider the recruitment and itinerancy of Negro pastors; to lift up the distinctive mission that the black church can and must carry into the "new" church; to propose urgent priority missions for the cities where we live; to suggest new forms for the life of the local congregation; and to precipitate creative motives for the kind of unity among Negro Methodists that can mean a vigorous, faithful Methodism.

We came at a time when we were seriously prepared to discuss our lives before God and man. We became conscious of the need to develop a stance from which to speak to The Methodist Church as a people of God apart from the official structures in which we would continue to function.

In the critical moments of our search for meaning, we were boldly confronted by our identity as black men and women, dis-

---

1 The Central Jurisdiction Study Committee, Central Jurisdiction Speaks: published by the Central Jurisdiction Study Committee, September, 1962.
illusioned, pretentious and judged by the scandal of our own separateness. We were brought face to face with a need to affirm who we are through an alliance with the major issues of this Conference in 17 work groups. The reports from these groups were compiled, by the Conference Findings Committee, into the body of this document. Free and open debate characterized the plenary session which adopted the Findings with an overwhelming consensus.

It is important to note that these Findings of the National Conference of Negro Methodists will be implemented by the on-going ad hoc structure, Black Methodists for Church Renewal. The work of this organization will be a response to the serious and sensitive concerns of the delegates of the Conference.

Let those who will read this document be guided by conscience and conviction to respond to the mood of the Conference as it was set by the keynote speaker, Dr. Earnest A. Smith, in these words: "Our Time Under God is Now!"

THE BLACK PAPER

1. OUR CONFESSION

We, a group of black Methodists in America, are deeply disturbed about the crisis of racism in America. We are equally concerned about the failure of a number of black people, including black Methodists to respond appropriately to the roots and forces of racism and the current Black Revolution.

We, as black Methodists, must first respond in a state of confession because it is only as we confront ourselves that we are able to deal with the evils and forces which seek to deny our humanity.

We confess our failure to be reconciled with ourselves as black men. We have too often denied our blackness (hair texture, color and other God-given physical characteristics) rather than embrace it in all its black beauty.

We confess that we have not always been relevant in service and ministry to our black brothers, and in so doing we have alienated ourselves from many of them.

We confess that we have not always been honest with ourselves and with our white brothers. We have not encountered them with truth but often with deception. We have not said in bold language and forceful action that, "You have used 'white power' in and outside of the church to keep us in a subordinate position." We have failed to tell our white brothers "like it is!". Instead, we have told our white brothers what they thought they would like to hear.

We confess that we have not become significantly involved in the Black Revolution because, for the most part, white men have defined it as "bad," for the other part, we have been too comfortable in our "little world," and too pleased with our lot as second-class citizens and second-class members of The Methodist Church.
We confess that we have accepted too long the philosophy of racism. This has created a relationship in which white people have always defined the "terms," and, in fact, defined when and how black people would exist.

We confess that we have accepted a "false kind of integration" in which all power remained in the hands of white men.

II. THE BLACK REVOLUTION

"The Black Revolution is a fact! It is a call for black people throughout the nation and the world to stand on their feet and declare their independence from white domination and exploitation. The mood of the day is for black people to throw off the crippling myths of white superiority and black inferiority. The old myths are being replaced by black pride, self-development, self-awareness, self-respect, self-determination and black solidarity." 1

We are new men — the old man, "nigger," is dead! The "boy" is now a man!

We now stand as proud black men prepared to embrace our blackness and committed to address ourselves unequivocally and forcefully to racism wherever we find it, in and outside the church.

III. BLACK POWER

How then do we respond forcefully and responsibly to racism in America and racism in The United Methodist Church? We unashamedly reply — Black Power!

"It is abundantly clear to many Americans that power is basic to all human dynamics. The fundamental distortion facing us in a controversy about 'black power' is rooted in a gross imbalance of power and conscience between Negroes and white Americans. It is this distortion, mainly, which is responsible for the widespread, though, often inarticulate, assumption that white people are justified in getting what they want through the use of power, but that Negro Americans must, either by nature or by circumstance, make their appeal only through conscience. As a result, the power of white men and the conscience of black men have both been corrupted." 1

Black power provides the means by which black people do for themselves that which no other group can do for them.

"... Black power speaks to the need for black people to move from the stands of humble, dependent and impotent beggars to the stature of men who will take again into their own hands, as all men must, the fashioning of their own destiny for their own growth into self-development and self-respect." 2

Black power is a call for black people in this country to unite, to recognize their heritage, and to build a sense of community. It is a call for us to take the initiative, to build the kind of community which crosses all class lines and geographical lines, in order that the resources and leadership of all black people may be used.

Black power means the development and utilization of the gifts of black men for the good of black men and the whole nation.

Finally, it is a call for us to respond to God's action in history which is to make and keep human life human.

IV. BLACK POWER AND THE UNITED METHODIST CHURCH

We, as black Methodists, affirm the search for black identity. When we affirm and embrace our blackness we are acknowledging what God has done and we no longer wear our blackness as a stigma, but as a blessing.

"In religious terms, a God of power, of majesty and of might, who has made man to be in His own image and likeness, must will that His creation reflect in the immediacies of life His power, His majesty and His might. Black power raises, for the healing of humanity and for the renewal of commitment to the creative religious purpose of growth, the far too long overlooked need for power, if life is to become what in the mind of its Creator it is destined to be." 3

Therefore, as black Methodists, if we are obedient to God's

---


3 Ibid., p. 136.
creation, we have a responsibility to ourselves, the white community and to white Methodists to relate from a position of power.

The Methodist church has failed institutionally and spiritually to be the church. It has refused to take seriously its mission to redeem all mankind. It has denied the black man’s right to self-determination because it has frustrated his quest for self-realization. It has failed in every respect to see the black man as a child of God. The reality has been that the black man is denied full membership in the institutional church.

We, as black Methodists, reaffirm our belief in God and His church. We believe that all men are brothers and that God is our Father. However, we see the possibility that “white” Christians in general, and white Methodists in particular, may not be seriously committed to the church or the concept of the brotherhood of man under the fatherhood of God. We therefore have a responsibility under God to bring about renewal in the church at all levels of its existence. The thrust of “black power” in this context is to awaken black and white Methodists so they might come to see and carry out the mission of the church as it relates to all men. The United Methodist Church ought to be sensitive to every segment of society. It should minister realistically and effectively to the total needs of men — especially those who have been dispossessed by society and the church. Black power seeks to be the moving force behind the black man’s effort to get the church to see and recognize him. A second aim of black power in The United Methodist Church is to help the dispossessed, especially the black man, to establish his selfhood in society and in the church.

To do this we propose that black and white Methodists across the country mobilize their spiritual, intellectual, economic, social and political resources in order to exert the necessary influence and/or pressure upon the power structures of The United Methodist Church on all levels to bring about change and renewal in order that it might unconditionally include all Methodists in its total life. At the same time we propose to preach the Gospel of the “somebodiness” of the black man so that those who have not “identified” themselves as men might find that identity and exert their manhood.

We hope that this can be done within the new framework of The United Methodist Church. As for black Methodists, we are determined to serve God by redeeming our brothers, which in turn redeems us.

THE ROLE OF THE LOCAL CHURCH

The local church in the black community must immediately redefine its own structure and life in terms of its ability to minister to the black community. If necessary, the local church should not hesitate to restructure itself in order to minister to its community, whether or not the restructuring reflects existing Methodist policy. In order that the totality of man’s existence (for which the local church is concerned) may be seen as the arena for local church involvement, any redefinition plans should include an examination of all current movements and organizations such as those related to civil rights, social and economic justice, peace and general welfare.

I. Principles Regarding Local Church Staff Financing

A. It is necessary to have more direct “benevolent” giving from the black church to salaries of church staffs in order to compete effectively with agencies in and outside of the church for the best black leadership available.

B. Churches in a given area (parish, district, conference) should develop salary equalization plans, thus making it possible for church staffs to be assigned and utilized where need is apparent without undergoing financial jeopardy.

II. Local Church and Black Culture

The local church should undertake a program of creative teaching about the black man’s contributions to the building of America, and nations throughout the world. This effort would include the collection of books and periodicals, contemporary and otherwise, written about African and Afro-American accomplishments; thus, making the local church a resource and surveyor of black culture.

III. The Local Church Community

The local church must look upon its task in the black community to be so crucial that the church initiates plans to establish team ministries in every congregation in the community. Such teams
composed of clergy and laity, should be organized on the task force basis, providing special functions as legal services, employment counseling, cooperative buying, extra-educational programs, and community organization.

IV. Effective Educational Programming

A. The following educational styles should be introduced to local congregations:
   1. establish courses of study on the black church to be used in schools of mission and other educational settings (e.g., E. Franklin Frazier, The Negro Church in America, Joseph R. Washington, Black Religion: The Negro and Christianity in the United States.)
   2. educate churchmen relative to the role of the church in the midst of violence.
   3. educate for the redefinition of ministry in the black community to include concern for the totality of man's existence and the community's needs.
   4. establish programs of political action using pertinent community issues, such as inadequate schools, sanitation problems, election, etc.

B. Educational innovations for local church staffs should include:
   1. establishing training programs for effective staff efforts in the black community.
   2. establishing courses in urban and rural sociology, each in its appropriate setting; and courses in administration for mission.
   3. establishing programs linking pastors and laymen of different churches ("partners in learning") to utilize a variety of experiences and resources.
   4. supporting mandatory "refresher-educational" opportunities for all local church staff, no less than one opportunity each quadrennium.

V. The Local Church — Creative Power

A. Programs and policies of all general boards and agencies of The United Methodist Church must be designed and/or implemented to insure the placement of black men at all levels of involvement in those agencies. Local churches can indicate this concern to the Methodist Publishing House and its affiliates, for example, through their support and purchases of church school materials, hymnals, clerical vestments, etc.

B. Utilizing this purchasing power, local churches must also insist that Methodist literature present a more composite account of black people, especially of their participation in The United Methodist Church.

VI. The Local Church and Economic Independence — "Action Toward the Transformation of the System" — Recommendations for black Methodists

A. Pooling of financial resources for specific tasks which take priority in the black community. Such action might involve the following methods:
   1. channelling a percentage of, or all of, the benevolence apportionment of a local church to local communal projects undertaken in alliance with other black congregations in a local community.
   2. establishing a national fund (a portion of the above to be channeled to a national fund) in order to assist in those communities where personal involvement in situations has been threatened; and in order to aid communal projects in any part of the nation deemed in need of national support.

B. Establish the means of initiating and responding to measures employed by "the system." Insure communal responsibility by seeing that:
   1. each local church assess its own situation and undertake such action as suggested in VI, A, only after having communicated a declaration of intention to appropriate representatives of "the system," and to the continuing body, Black Methodists for Church Renewal.
   2. each church agrees upon a means of accountability. When action suggested in VI, A and B is undertaken, each church should consent to answer for those actions in the name of the local black community.
   3. responses to measures employed by the system be developed out of the black community's self-interest and strength. It is in the black community's self-interest to survive in and for its chosen purposes; to realize its own peace and order; to protect itself.

Therefore, let all responses of the system be assessed by the black brothers in the community. Let him whose individual actions jeopardize the community, and whose actions were without the consensus of the brothers, be liable to the judgment of the brothers.
WHAT ANNUAL CONFERENCES AND DISTRICTS MUST DO TO FREE BLACK METHODIST CHURCHES FOR MINISTRY TO BLACK COMMUNITIES

I. Annual conferences and districts of The United Methodist Church must become informed about the following facts:

A. That black communities are ours to claim as black Methodists; if we cannot and do not claim them, no other community or people can.

B. That presently black Methodist churches are not free to minister to the black communities because:
   1. The institutional church drains too much of the financial and professional resources from black churches to insure viable alternatives for creative service to black communities.
   2. The available staff persons in local black churches are too involved in institutional "housekeeping" to lend themselves to developing creative programs of service for black people who need them.

C. That financial resources of Methodism are not properly channeled to aid local black churches in ministering to black communities. The following accepted practices verify this finding:
   1. Present rules regarding church extension monies limit this fund's use to new suburban communities and not to newly-occupied communities resulting from change.
   2. Present experimental ministries are largely detached from local black churches and are controlled, in most instances, by white leadership.

II. Annual conferences and districts must make the following changes to relevantly serve the black communities:

A. Re-define principles of church extension regarding new churches, so as to include financial support of churches in changing communities.

B. Change the strategy of the Urban Departments so that funds for experimental ministries can be made available and channeled through bona fide black churches in order to strengthen their outreach and ministry to the black communities surrounding them.

C. Urban Departments should discontinue and discourage the present policy of support to floating detached, white-controlled organizations providing resources designated for black communities, while such resources are not related to bona fide black churches. Black leadership is top priority for urban ministries.

D. Black churchmen in all black communities should develop programs of ministry to the black communities and suggest means by which resources may be secured from local and connectional funding agencies.

E. A more equitable procedure should be developed to adequately apportion benevolences to churches.

III. The following are positive actions from black churchmen which should be anticipated by annual conferences and districts:

A. Black participation on all conference and district commissions, committees or agencies.

B. Black ongoing organization to insure that needs of black people are met.

C. A demand for the voices of black people to be heard.

IV. Funds from annual conference sources should be secured to develop new and improved ministries for the black church. This means:

A. Strengthen present parish ministries:
   1. By employing business manager for cluster churches which would make for better stewardship. Through better record-keeping, buying collectively, and utilizing fundraising resources, excessive overhead payments could be rechanneled to program emphasis.
   2. By developing a counseling ministry which would make available professional help for families and for other situations needing such services.
3. by employing qualified and sensitive persons who would minister to youth, especially in crisis periods.
4. by planning in-service training to prepare laymen for work in poverty areas, and for tasks not reserved for the ordained clergy.
5. by developing cooperative, ecumenical ministries to obtain maximum use of existing church facilities, and maximum coverage of parish area, thus enabling a significantly strengthened leadership to emerge.

B. Outreach beyond local parish:
1. development of store-front ministry which would:
   a) Encourage involvement and outreach on the part of the local congregation.
   b) Enable people in the store-front area to participate in determining their own destiny.
   c) Serve as a liaison between the middle-class Negro and the poor Negro.
2. development of a housing task force to secure funds to build federally-financed housing for senior citizens and low-income persons.
3. establishment of child care for working parents, and Headstart Centers.
4. development of direct action ministry to employ staff person to serve as liaison between churches and community organizations, city hall, and/or penal institutions. His function will be that of channeling information to local churches, suggesting involvement and action.
5. development of special ministries to serve the particular needs, such as ministries to alcoholics, prostitutes, addicts, broken families, divorcees, delinquents, potential suicides, and rural immigrants to the city.

C. Strategy for implementing the concerns mentioned above:
1. careful study of local church to determine its specific needs for a stronger parish ministry, and for a stronger ministry to the poor.
2. petition proper conference agency for funds. Go through all the proper channels.
3. withhold payment of benevolence funds to achieve these goals when all other approaches to secure assistance fail.

PART 4

INFORMATION AND RECOMMENDATIONS REGARDING AGENCIES AND BOARDS IN OUR METHODIST CHURCH

We black Methodists call to the attention of The United Methodist Church her lack of faithfulness to policies and practices which are fair and moral relative to the acquisition of black personnel for the boards and agencies of the church. There are black Methodists who are able, committed and ready to serve their church in all areas of its life. It is with regret for the failure of the past, and hope that the church will move immediately to remedy this condition which make this report necessary and its concerns real.

The following are the concerns by the great majority of the work groups at the National Conference of Negro Methodists:

1) With the dissolution of the Central Jurisdiction, Negro Methodists must be assured that there will be a methodology whereby this significant minority will be represented on all boards and agencies of the church, including appointed, elected, or voluntary positions.

2) We recommend a Discipline provision for Negro representation on all boards and agencies on a percentage basis, at least commensurate with the percentage of Negro representation prior to the dissolution of the Central Jurisdiction.

3) We recommend that procedures be established or implemented in all boards and agencies of the church to upgrade qualified Negro employees. This would be a strong incentive to Negro employees to "stay in and work up," rather than to look for greater opportunities elsewhere.

4) There are certain prerequisite experiences which are essential for certain promotions and appointments in the
boards and agencies of the church. Negroes are largely excluded from these by incident of economic problems or by present occupational status. We recommend that special provisions should be made to furnish Negroes with those necessary experiences.

5) We recommend that more resources of the church’s boards and agencies be directed to serve the urgent needs of the black community.

6) We recommend that all hospitals, homes, community centers, residences and agencies under the auspices of the church cease all forms of racial segregation and discrimination in their admission policies and practices.

7) To support our concern for discontinuing hiring practices of hypocritical "tokenism" and/or racial insensitivity, we cite the following statistics. The following agencies are listed with the number of Negroes with professional status employed on their staffs:

<table>
<thead>
<tr>
<th>Agency</th>
<th>Number of Negroes employed with professional staff status</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board of Christian Social Concerns</td>
<td>1</td>
</tr>
<tr>
<td>Board of Education</td>
<td>3</td>
</tr>
<tr>
<td>Board of Evangelism</td>
<td>3</td>
</tr>
<tr>
<td>Board of Hospitals &amp; Homes</td>
<td>0</td>
</tr>
<tr>
<td>Board of Lay Activities</td>
<td>1</td>
</tr>
<tr>
<td>Board of Missions</td>
<td>14</td>
</tr>
<tr>
<td>Board of Pensions</td>
<td>1</td>
</tr>
<tr>
<td>Board of Publications</td>
<td>0</td>
</tr>
<tr>
<td>Commission on Chaplains</td>
<td>0</td>
</tr>
<tr>
<td>Commission on Ecumenical Affairs</td>
<td>0</td>
</tr>
<tr>
<td>Commission on Promotion &amp; Cultivation</td>
<td>0</td>
</tr>
<tr>
<td>Interboard Committee on Christian Vocation</td>
<td>0</td>
</tr>
<tr>
<td>Interboard Committee on Missionary Education</td>
<td>0</td>
</tr>
<tr>
<td>Interboard Committee on Research</td>
<td>0</td>
</tr>
<tr>
<td>Commission on Public Relations and Methodist Information</td>
<td>1*</td>
</tr>
<tr>
<td>Television, Radio &amp; Film Commission</td>
<td>0</td>
</tr>
<tr>
<td>Council on World Service and Finance</td>
<td>0</td>
</tr>
</tbody>
</table>

* (footnote: number 0)

To further magnify the conditions represented by these statistics, the Council of Secretaries with no Negroes in membership must be mentioned. This Council encompasses the chief executives of all Methodist agencies (see 1964 Discipline of Methodist Church, para. 1593).

With these concerns in mind, it is imperative that Negroes be employed at all levels in the boards and agencies of the church as a symbol of the church’s commitment to fair employment practices and as a fulfillment of the calling to be the Church of Jesus Christ.

The critical financial plight of colleges historically related to education for Negroes is of deep concern to black Methodists. These Negro colleges have not received in the past — nor are they presently receiving — adequate financial support from boards, agencies, and annual conferences. Blatant inequity is exposed when Methodist financial contribution to the several predominantly white Methodist colleges is compared to the support given to predominantly Negro Methodist colleges. New and creative plans to finance these colleges should be developed immediately to guarantee more adequate financial support for these institutions. These plans must be developed out of a serious consideration of the historical inequities and conditions which sustained these colleges since their humble beginnings. Moreover, provision must be made for securing significant black representation on boards of trustees of the various Methodist colleges.

* Board of Missions has at least one Negro in each major division, and in some sections.
GENERAL CONFERENCE: RELEVANT LEGISLATION AND STRATEGY

All Disciples of Jesus the Christ (both black and white) are urged to unite around these matters.

1. Specific Legislative Proposals

1. RESOLVED: That the Plan of Union be amended by adding to Part IV (Organization and Administration), Chapter IV (Administrative Order), Section VII (Council on World Service and Finance), a new sub-paragraph to #761, to read as follows:

14. It shall withhold approval of the entire budget of any agency for inclusion in the budget or budgets receiving general church funds until such agency certifies to the Council in writing that it has established and follows a policy of (a) recruiting, employing, utilizing, and promoting its professional staff and other agency personnel without regard to race or color, and (b) fulfilling its duties and responsibilities in a manner which does not involve racial segregation or discrimination.

2. RESOLVED: That the Plan of Union be amended in Part IV (Organization and Administration), Chapter IV (Administrative Order), Section VIII, (The Publishing House), by adding another sentence at #878, to read as follows:

It shall ensure that The United Methodist Publishing House and each of the corporations subject to its direction (#871.3) recruit, employ, utilize and promote their professional staff, skilled workers, and other agency personnel without regard to race or color.1

3. RESOLVED: That the Plan of Union be amended by adding to Part IV (Organization and Administration), Chapter IV (Administrative Order), Section XI (Board of Education), by adding another sentence at the end of subparagraph #1094.1, to read as follows:

It is the policy of The United Methodist Church that all educational institutions related to or affiliated with The United Methodist Church, or any of its connectional units, shall refrain from racial discrimination in their admissions and employment policies.

4. RESOLVED: That the Plan of Union be amended by adding to Part IV (Organization and Administration), Chapter IV (Administrative Order), Section XV (Board of Hospitals and Homes), a new sentence at the end of subparagraph #1408.2, to read as follows:

The standards formulated by the board shall contain a provision incorporating the following statement: It is the policy of The United Methodist Church that all hospitals and homes operated by, or under the auspices of, or related to any connectional unit of The United Methodist Church shall refrain from practicing racial discrimination in its programs and services.

5. RESOLVED: That the Plan of Union be amended by adding to Part IV (Organization and Administration), Chapter IV (Administrative Order), Section XI (Board of Education), a new sentence at the end of subparagraph #1134.4, to read as follows:

The standards prepared by the division shall contain a provision incorporating the following statement: It is the policy of The United Methodist Church that all

1 Note: In order to publicize its compliance with ecclesiastical and public laws, the executive staff of The United Methodist Publishing House should be asked to submit a report on the number of Afro-Americans employed in Nashville and elsewhere, such as Executives, Editors, Assistant Book Editors, Copy Editors, Store Managers, Proofreaders, Salesmen, Attorneys, Purchasing Agents, Foremen, Book Binders, Printing Press Operators, as well as the number of black persons employed in menial jobs. See John L. Bryan, "Is Cokesbury with It?", Zion's Herald, February, 1968.
II. General Legislative Proposals

That the General Conference adopt legislation so that:

1. Annual Conferences will not be allowed to veto merger, which preservers racial conferences; thus, the terminal date (1972) would become mandatory rather than voluntary.

2. Before planning union with any other denominations, The United Methodist Church would aggressively pursue union with the following members of the Methodist tradition: the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. (The General Conference should declare its intent to unite with these denominations; and then it must create the necessary agency to consummate a plan.)

3. All boards and agencies, including The United Methodist Publishing House, join, support and assist in the implementation of the programs and policies of Project Equality.¹

4. The United Methodist Church effectively respond to the Urban Crisis. It is a fact that the most serious need and mission challenging the church is the American city. The General Conference must respond to the crisis by re-ordering the present mission priorities and by instituting new structures.

The General Conference delegates are, therefore, urged to support legislation to establish a Commission on Urban Life and Mission which would be an expansion of the present Department of City Work of the National Division of The Board of Missions. The Commission, functioning as a "task force," would focus the total resources of The United Methodist Church on urban life. In order to pull together present urban programs into a concentrated assault upon this Mission priority, the Commission would co- opt at least one staff person for each of the other boards and agencies.

5. The United Methodist Church is enabled to initiate union of certain programs with programs of the other members of the Commission on Church Union (COCU). (e.g., the Methodist Boards of Christian Social Concerns could be united now with similar boards of other denominations so that some forms of our basic structure in mission would be ecumenical.)

6. Negro representation on all boards and agencies is guaranteed (e.g., Methodist women and members of the Evangelical United Brethren Church) on a percentage basis of at least commensurate with the percentage of Negro representation prior to the dissolution of the Central Jurisdiction.

7. The colleges historically related to education for Negroes receive substantial financial support from the Conferences. It is recommended that the Plan of Union be amended by adding to Part IV (Organization and Administration), Chapter IV (Administrative Order), Section XI (Board of Education) by adding a new subparagraph to #1181.4d, to read as follows:

The Committee or Commission shall also recommend to the board, for presentation to the Annual Conference, a minimum goal (to be not less than $1.00 per member) for the support of colleges historically related to education of Negroes.

III. Implementation

The continuing body from this Conference (Black Methodists for Church Renewal) is asked to plan the strategy for moving the above matters into the life of the church. Such strategy should be developed with black delegates, Methodists for Church Renewal, and others who will unite around these goals. We call for a coalition of delegates and non-delegates to accomplish a prophetic General Conference.

¹Ibid. "Project Equality is a long overdue inventory on the part of religious corporations sensitive of their internal practice of Hebrew-Christian Stewardship. Action in concert, they determine whether ecclesiastical funds are being spent or invested in ways that defeat or advance Social Justice."
IV. That regional convenors from the following jurisdictions be elected for the purpose of convening the initial regional meeting:

Western — Douglass Fitch
North Central — Woodie White
Northeastern — Randolph Nugent
South Central — William J. Washington
Southeastern — C. Jasper Smith

V. That each region shall select a regional advisory committee and elect a coordinator at its initial convening.

VI. There shall be an executive director whose job functions shall be to:

1. Develop program
2. Raise funds
3. Develop lines of communication
   a. newsletter
   b. journal
   c. national hot-line (telephone, telegraph)
   d. interagency relationships

VII. That the budget for Black Methodists for Church Renewal consist of the following items:

1. Executive director salary $15,000
2. Housing for director 3,000
3. Travel 5,000
4. Office costs 5,000
5. Secretarial 6,000
6. Supplies, miscellaneous, contingent 4,000
Total $38,000

VIII. That funds be pursued from the following sources:

1. The United Methodist Church, boards, agencies, annual conferences, and other church structures.
2. Foundations
3. Other denominations
4. Councils of Churches
5. Membership fees

1 All funds should be submitted to Mr. Robert L. Palmer
304 South Main
Sumter, South Carolina 29150
individual — 1 percent of personal income
court — a portion of the church’s apportionments
and benevolence giving

6. Black churches ("free-will" offering to be submitted at
earliest date possible)

IX. Time Table
1. The National Board of Directors, in cooperation with
the five Regional Coordinators, shall function as the execu-
tive leadership. It shall be their task to implement the
decisions and recommendations of the Cincinnati Confer-
ence until monies are secured to hire a staff for "Black
Methodists for Church Renewal."

2. When sufficient monies are secured to hire an execu-
tive director and to set up a national office for three years,
the Board of Directors shall select and hire an Executive
Director.

3. At such time as it is deemed appropriate by the Na-
tional Board of Directors, the Board shall be expanded to
include delegates from the Christian Methodist Episcopal
Church, the African Methodist Episcopal Church, and the
African Methodist Episcopal Zion Church.

4. The National Board of Directors shall also be expanded
to include a broad representation from the black com-
nunity.

5. The National Board of Directors shall also employ an
assistant director which will be a woman, if the executive
director is a man.

6. The ad hoc structure (Black Methodists for Church Re-
newal) shall call a constitutional convention for February,
1969.

BIBLIOGRAPHY AND RESOURCES

Austin, Alan D. [ed.]. THE REVOLUTIONARY IMPERATIVE: ESSAYS TOWARD
a NEW HUMANITY. Board of Education, The Methodist Church, Nash-

Jewett, E. D. C. and Faulkner, Jr., Clyde W. ATTITUDES TOWARD IN-
CLUSIVENESS IN LOCAL METHODISM. Board of Missions, The Methodist
Church, New York, New York, 1967.


Campbell, Ernest Q., and Pettigrew, Thomas F. CHRISTIANS IN RACIAL
CRISIS: A STUDY OF LITTLE ROCK MINISTRY. Public Affairs Press,

Campbell, Will D. RACE AND RENEWAL OF THE CHURCH. Westminster

Carmichael, Stokely, and Hamilton, Charles. BLACK POWER. Random House,

Culver, Dwight. NEGRO SEGREGATION IN THE METHODIST CHURCH. Yale

"Central Jurisdiction Speaks." Published by the Central Jurisdiction Study
Committee, 1962. Service Center, 7820 Reading Road, Cincinnati, Ohio
45237.

"Creative Pursuit of an Inclusive Church." Memorials to the General Confer-
ence of The Methodist Church. Published by the Central Jurisdiction
Committee of Five, February, 1964.

David, James and Wilson, Robert. "Toward a Racially Inclusive Methodist
Church." (A mimeographed report of the Commission on Interjurisdictional
Relations of The Methodist Church, Department of Research and Survey,
The National Division of the Board of Missions of The Methodist Church,

Elliott, Willis. "Violence: No Resort or Last Resort or . . . ?" Printed paper
published by the United Ministries in Higher Education, Publications Office,
P. O. Box 7286, St. Louis, Missouri 63177.

Fanon, Frantz. THE WRETCHED OF THE EARTH. Grove Press, Inc., New York,


Franklin, John Hope. FROM SLAVERY TO FREEDOM: A HISTORY OF AMERI-
CAN NEGROES. revised ed., Alfred A. Knopf Inc., New York, New York,
1967.

Frazer, E. Franklin. THE NEGRO CHURCH IN AMERICA. Schocken Books Inc.,

Hammond, E. Clayton. "Black Power and Methodism." Christian Advocate,
August 24, 1967.

Harrington, Michael. "Taking the Great Society Seriously." Harper's Maga-
azine, December, 1966.

Hasselden, Kyle. THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE. Harper

Jacobs, Paul, et al. DIALOGUE ON POVERTY. The Bobbs-Merrill Company,

Kelsey, George D. RACISM AND THE CHRISTIAN UNDERSTANDING OF

King, Jr., Martin Luther. WHERE DO WE GO FROM HERE: CHAOS OR COM-


"The Urban Riots, the Church — and the Future." Concern, October 1, 1967.


