



# Exploring the Spiritual Heritage of Lincoln University

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# *Legacy* The Architecture & Art Forms

Exploring the Spiritual Heritage of Lincoln University

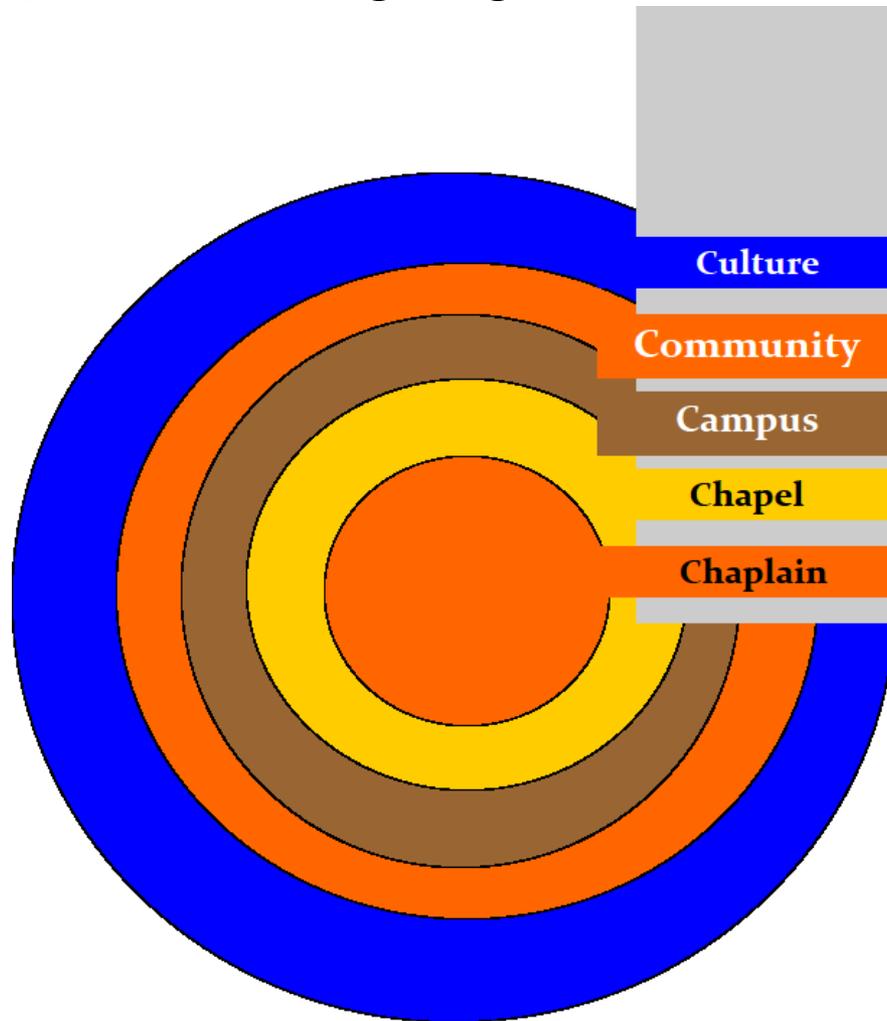




## *Legacy* **The Architecture & Art Forms**

- Exploring the Spiritual Heritage of Lincoln University

# The LU Chapel's 5 Circles of Influence



## Ideologies in Black Higher Education

**1900** In 1900's formal education was out of reach for most African Americans. However, as the twentieth century progressed, academics became an increasing fixture in our culture. This meant that more African Americans began to develop the cognitive side of our intelligence.

Thus the influence of the academic institutions increased theological influence of the church tended to decrease. To reverse this trend a cognitive theology was needed. In response to changing times new models of African American churches emerged. Three of these models were the evangelical, the charismatic and the prosperity.

- Around 1900 W.E.B. Dubois proposed Black solidarity through education. He saw the need for African Americans to pull together as a cultural nation and deal with their situation with education and strength. However in the 1900's, formal education was beyond the reach of most African Americans.
- **"The New Negro Movement**, also known as the **Harlem Renaissance** which lasted from about 1910-1940. It consisted of expressions against racism and social injustice through arts.
- **1965 Black Nationalism** was espoused by Malcolm X. At the time Malcolm proposed this, two years after the death in 1967. after the death of Malcolm, the Black Consciousness movement hint the scene and quiet influential.

# *Lincoln Chapel Time Line*

## *1854- 1869*



- 1853      October Founding Sermon By John Miller Dickey.  
First Board of the Ashmun Institute was constituted, a year before its charter was granted by the state legislature. John Miller Dickey obtained the sponsorship of the Presbytery of New Castle.
- 1854      April 29, Ashmun Institute founded.
- 1856      Ashmun Hall was condemned and torn down in 1954. Lincoln Hall, attached to the front of the building in 1866 is still in use today.
- 1860
- 1866      The First Commencement had no graduates to display, but it was, nevertheless an example of the “Grand Exhibition” a future newspaper reporter was to call these occasions. (Bond, Education for Freedom, page, 418).
- 1868      The 1868 Commencement was the first one at which the new University granted degrees. The exercises were reported by the J. W. Phelps, for the New York Evangelist.
- 1869      **New Chapel in Hall completed with no seats. Need \$500 to purchase seats.**

# Religious Life & Programming

Since 1854, the Chapel has been a historic campus oasis featuring a pulpit of distinguished preachers and outstanding local, national, and world leaders as a part of empowering programs and services.

While providing for the education of black students, the institution also hosted lectures and groups dedicated to the abolition of slavery in the United States.

The college attracted highly talented students from numerous states, especially during the long decades of legal segregation in the South and students from around the world.

In 1952, Lincoln University admitted female students. Over the course of time, these changes would necessitate changes in religious life program and services to meet the need of LU students.

Since 1955, in the throes of great transitions, Lincoln University Chaplaincy program has been playing a pivotal role in preserving the spiritual ethos during those changes.

It has been a source of hope to university students and the larger university community because of the many distinguished preachers and outstanding local, national and world leaders who have graced the Mary Dod Brown Chapel pulpit.

# 1868- The First Commencement

## 54 African American Male Graduates, 27 Civil War Veterans



*Reflections by J. W. Phelps for the New York Evangelist*

*The 1868 Commencement was the first one at which the new university granted degrees. The exercises were reported by J. W. Phelps for the New York Evangelist. He found a pleasant climate, the white teachers, he thought were happier teaching the “docile, earnest sincere, single-purposed, patient, long-suffering “ Negro students, than the students with the “rough qualities of the Saxon race: stubborn pride, ambition, jealous of authority, cunning to subvert and obduracy in resisting it, malignant wit, detraction, double purpose, complex,ect. He was ushered into the chapel where the an audience were assembled, ready to commence their exercises.*

*The Chapel was still located in Ashmun Hall and was a long narrow hall, with a raised platform and both ends, on which sat the President and the officers of the Philomathean Society (Philosphiade) and the other corps of singers with a melodeon.”*  
***As African can alone excuse them... the African nation... begins its career with a song through with music that has been rendered deep and plaintive in the gloomy fields of the land of bondage.”***

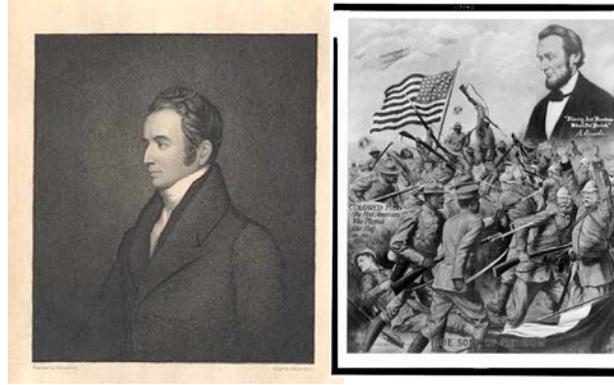
*Of the fifty four graduates, twenty seven were veterans of the Civil War. The sight of these recently emancipated ex-slaves enrolled in university, reminded the visitor of the tremendous impression made by look at a Negro regiment.*

*There was a moral power in the Negro regiment, derived from a nation’s confession of its worn, and making an effort to correct its faults, which was never conveyed by an armed boy of white men.*

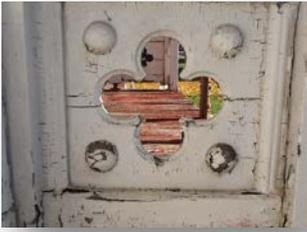
*But the grand as the spectacle of the Negro regiment, the sight of this Negro college was grander still. Here the New was recognized not as a many only but as a leading man, preparing and arming himself to carry on the great warfare against our common adversaries of ignorance, untruth, crime and oppression. The Negro regiment was but an instrument for the redemption of a single country, white the college aims at the redemption of an entire continent of Africa with its hundred millions of barbarians and of the human race.*

That pattern set, the Lincoln Commencements constructed throughout the years aimed to “exhibit” through the polished oratory of its graduates and achievements of the institution. By 1870 the crowd had reached an estimated 2, 500 with notable visitors and dignitaries. **(Bond, Education for Freedom, page 419-420)**

# 1900 -1934



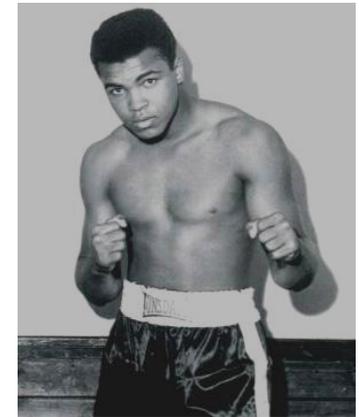
- 1910 - The organ put in place in the sanctuary which cost \$2,000 Andrew Carnegie paid one-half of the cost. The rest was paid by special subscription (LU Herald, page 16, 1930).
- 1911 - US President Taft and Governor Stuart at the College Commencement in, June 18, 1910.
- 1917-18 Commencement exercise canceled because of World War I.**
- 1923 Horace Man Bond graduates from Lincoln University.
- 1930- **The Ashum Church** was founded by the Presbytery of Chester as a home for students during their college life. While it was organized as a Presbyterian church members of all evangelical denominations are received and letters of admission to church's of denominations and were given when they leave the University (LU Herald page 19, 1930).
- 1934- Livingston Hall which was destroyed by fire in 1934, and the building that later replace it on that site was specifically built as a gymnasium with bleachers and a basketball courts. (Unfailing Legacy, Susan Pevar. Memories of the LU Chapel)



# Chapel Life in 1900 - 1930

- All students are required to attend daily prayer in the Prayer Hall (the room adjoin the sanctuary itself), and public services in the Chapel on the Lords Day (e.g. 1908-09 Catalogue, Page 11).
- Seminary students had required coursed in sacred rhetoric, culmination in the senior year.
- “Each Senior student preaches at a public service in Chapel, and is afterwards criticized in private by the Seminary Professor) (e.g. 1904-05, page 59)
- The annual university calendars in the catalogues in 1913/14 through 1928/29 all show the month of March as the time when Saturday mornings were devoted to Junior and senior Oration in Chapel.

# 1934-67



## 1934 – 66 The Chapel Little Theater program.

When the Ware Center for the Arts was built, including a modern Little Theater, the Chapel's Little Theater provided the sole venue for campus theatrical productions. Dramatic productions were an important co-curricular activity at Lincoln University in the time period. English professor Joseph Newton Hill, Lincoln University Class 1920.

## 1930's- 1960's Performances

Soprano, Dorothy Maynor, pianist Claude Frank and classical guitarist, Alierio Diaz. **Clearly Dod Brown Chapel highly utilized and valued space for university events at least from the 1930-1960's.**

1929 - 1967 Langston Hughes

1967 - Muhammad Ali (born Cassius Clay) a recent convert to the Nation of Islam visited the campus and delivered a fiery anti white address in Chapel.

# Chapel Services in 1937

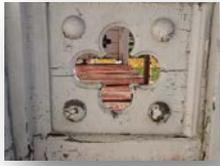


## Chapel Services

Tuesday, Wednesday, Thursday and Friday mornings.

Sunday Morning “Divine Worship” was conducted in the University Chapel and on Wednesday evening a weekly prayer meeting.

Sunday Evenings The YMCA also conducted open forum for discussion on current problems and social interests.



# About the Worship Service

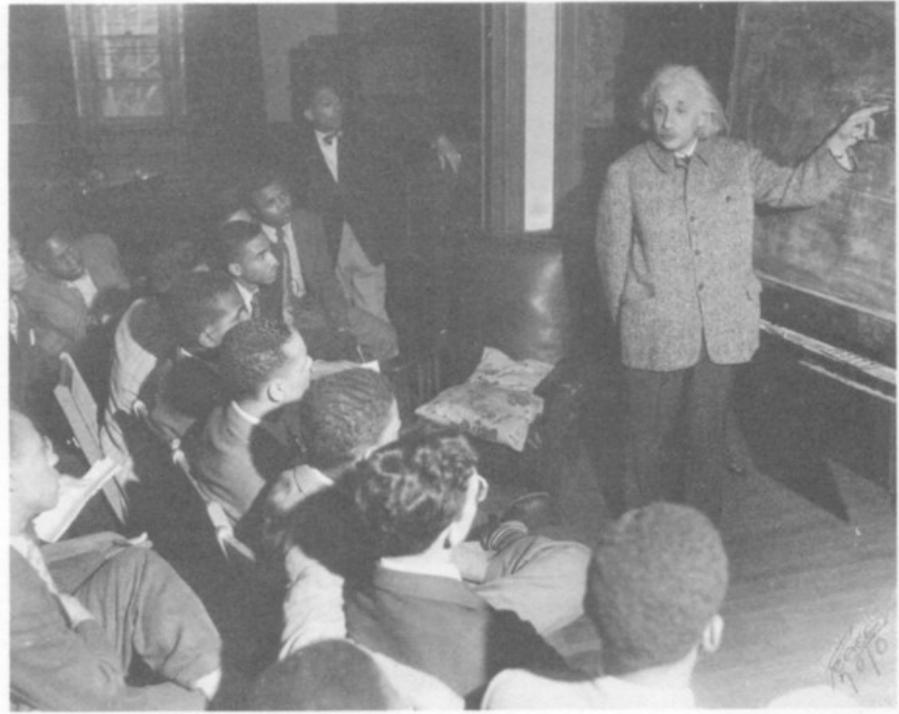
- *Assembly & Chapel University assemblies are held Tuesday to Friday inclusive from 10:-- to 10:30 am. The exercises are for the most part devotion in character. One meeting a wee may be devoted to the discussion of University problems.*
- ***Sunday “Divine” Worship Chapel Service.** Every Sunday morning at 11:00 divine worship is in the Chapel. The officiated clergymen are members of the Faculty or guest-preachers invited for the occasion. The music is lead by the university choir under direction of the Musical Director.*
- ***Upperclassmen and Freshman Attendance Requirements to Sunday “Divine” Worship Chapel Service.** Lower classmen are required to attend three-fourths of these services; upperclassmen one half. The university withdrawals its cooperation from those who persistently and without adequate excuse fail to conform with this rule. (The LU Bulletin, 1937, pg. 38).*

# 1945-1957



- 1945      **Horace Man Bond returns to be President of Lincoln**
- 1950      Korean War, started in 1950. A consideration of coeducation as a way of mitigating its vulnerability to adverse effects of the male draft would have been logether, yet there is no evidence in the record that show coeducation would be employed. The University is concerned with another matter, national desegregation. (Unfailing Legacy, Page 266)
- 1952      Lincoln graduated its first woman, Ruth Fales.
- 1953      Lincoln's officially began to change with the charter change during Horace Man Bond's presidency.
- 1953      **Increased enrollment to 1,000 students (Unfailing Legacy, page 271)**
- 1954      Ashmun Hall was condemned and torn down in 1954. Lincoln Hall, attached to the front of the building in 1866 is still in use.  
**Albert Einstein guest speaker for Chapel Convocation**  
Assembly exercises are held every Tuesday and Thursday noon. Every Sunday morning a religious service is conduction in the University Chapel. On Wednesday evening prayer meetings are held LU Bulletin, (1955-56).
- 1957      **Horace Man Bond resigns as President.**
- 1956-      International student increase during exceeded 10 percent, reaching 11 percent in
- 1956/57      and 14 percent in 1957/58.

# 1954



*“As for the Negroes this country still has a heavy debt to discharge for all the troubles and disabilities it has laid on the Negro's shoulders; for all that his fellow-citizens have done and to some extent are still doing to him. To the Negro and his wonderful songs and choirs we owe the finest contribution in the realm of art which America has so far given to the world. And this great gift we owe, not to those whose names are engraved on this ‘Wall of Fame’ but to children of the people, blossoming namelessly as the lilies of the field.”*

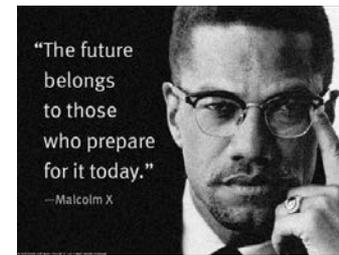
*“There is ... a somber point in the social outlook of Americans ... Their sense of equality and human dignity is mainly limited to men of white skins. Even among these there are prejudices of which I as a Jew am dearly conscious; but they are unimportant in comparison with the attitude of ‘Whites’ toward their fellow-citizens of darker complexion, particularly toward Negroes. ... The more I feel an American, the more this situation pains me. I can escape the feeling of complicity in it only by speaking out.”*

# 1958- 1961 - The Seminary Closes

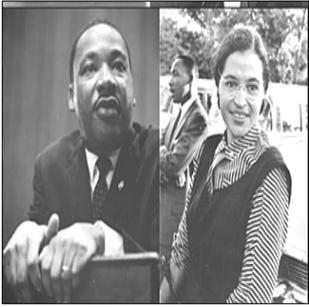


- **1958 - The Board of Trustees voted to close the seminary in June 1959. (Lincolnian, May 15, 1958.)**
- **1959-** By the mid twentieth century, however, dwindling enrollment and gradual reduction of support from the Presbyterian Church severely changed the viability of the Seminary, and in 1958 the Board of Trustees voted to close it in June 1959. (May 15, 1958, p.1)
- **1959-** Even after the closing of the seminary in 1959, the ties between Lincoln University and the Presbyterian Church remained, exemplified by continuing existence of Ashmun Church under the local Presbytery of Donegal.
- **1960 -** Lincoln University had an enrollment of only 427 students and 50 Faculty members. The Mary Dod Brown Memorial Chapel could accommodate the enter faculty and student body, as the sanctuary holds up to 400 people its curved wooden pews. The adjoining social hall/auditorium with its movable walls could hold an additional 200 folding chairs. (Pevar, Susan, Unfailing Legacy, 106)
- **1962-** During the Wachman administrator that followed Bond's departure, international enrollment peaked in the 1962/62 and 1963 academic years, at 23 percent.
- **1960's, Lincoln University was aiming to become a magnet for students seeking an "international" focus as well as fully coeducation. The new mission had actually been adopted in the 1950's during the presidency of Lincoln University African American president, Horace Mann Bond, the father of Julian Bond.**
- **1961- Marvin Wahman elected as 9<sup>th</sup> President.**  
Doubtful that a black president would be able to attract the with students that their new mission envision, the trustees found as a successor to Dr. Bond, the white (and Jewish Marvin Wachman, a profess at Colgate University with international experience and strong leadership credentials.

# 1961 -66

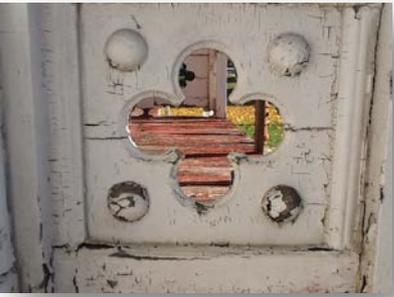


- Despite increased enrollment, even in the mid-late 1960's, a midweek program known as "Chapel" was built into the weekly schedule. This was not a religious service but all university convocation to hear guest lectures.
- Evening programs, mostly musical lectures, dramatic programs that enriched the cultural life of the campus. Lincoln University Players and Lincoln Community Players
- **1961-** The Mary Dod Brown Memorial Chapel was renovated at least twice.
- In 1961-62 it was part of a campus renewal program funded by the General State Authority of Pennsylvania and had work done to make sure it conformed to the state fire and safety regulations )Lincoln University Bulletin, Vol. 65, No., Fall 1961, P.8)
- **1961-** Enrollment rose to a 1000 students under the new president who arrived in the spring in 1961, brought by the Board of Trustees intent on reinvigorating the university with a new mission, following the landmark Brown v.s. Board of Education Supreme Court decisions and the winds of change that portended.
- **1964-** **Malcolm X speaks at Lincoln (Unfailing Legacy. 139)**
- **1965-** **Feb.1, 1965 Malcolm X assassinated.**
- **1966-** **Until the Ware Center Performing Arts Center opened, the social hall/auditorium in the Chapel hosted all the campus dramatic productions.**
- **1966** **Gil Scott Heron would come to Lincoln in the Fall of 1966.**



## The 1970's

- 1977 - The Class of 1977 dedicated the year book to Reverend Samuel Govans Stevens, who has been the Lincoln Chaplain since 1951. Reverend Govans is now in retirement (Lion Yearbook, 1977).



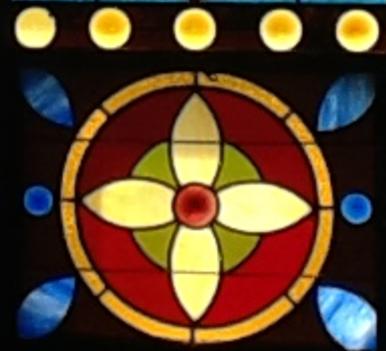
# A New Century & Chapel

- **2000-** The stain glass windows were removed and painstakingly restored at a cost of over \$200,000 (Lincoln 2002, p.10. This was following by extensive work in the 100 year old chapel building (repairing the wooden pews, carpeting the floor and other renovations (Lincoln Lion, Autumn 2002, p.2)



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# Lincoln University's Chaplains 1953 - 2012

- 1945 Horace Man Bond became the first African American Lincoln University President
- 1953 – 1976** Samuel Govan Stevens- Lincoln University's first and longest-serving chaplain was a Lincoln University alumnus, Samuel Govan Stevens, a graduate of both the College and the Seminary. Hired as a faculty member in the Seminary in 1953/54 (with the rank of associate professor), the title of Chaplain was added to his faculty position in 1956/57.
- When the Seminary closed in 1959 Dr. Stevens remained on the faculty of the College and continued to serve as chaplain and faculty member until his retirement in 1976.
- 1952-** **Lincoln University admitted female students.**
- 1959-** **Lincoln University Theological Seminary Closed**
- 1976-1977** Reverend Warner H. Sanford, Jr. (1976-77); Lincoln University alumnus of both the college and the seminary.
- 1978-79** Frank T. Wilson (1978-79)
- 1980-1993** Lincoln University alumnus John H. West III (1980-1993);
- 1993- ?** Dr. Frank Gordon (Interim, 1993-?);
- 1997-1998** Rev. Clarence James, Sr. (1997-1998);
- 2000-2002** Dr. C. Matthew Hudson (Sept. 2000-2002);
- 2002-2009** The first and only woman chaplain to date, Dr. Valerie Tate Green, who served from 2002-2009;
- 2010-** **Current** - Rev. Frederick T. Faison, who has served since February 2010.





# We are Living The Legacy Life

At Lincoln University's Mary Dod Brown Memorial Chapel

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## *We Are Intentional About Being Relational*

*Through its contribution to Student Affairs and Enrollment, the Mary Dod Brown Memorial Chapel supports the educational mission of Lincoln University. A major goal of the Chapel is to serve as a moral compass at the institution. As much, the Chapel encourages in the student a desire to enter and contribute to the development of "community" on campus and in the larger world. The Chapel is also the spiritual resource for the administration, faculty and the staff of Lincoln University.*

*The Chapel positively supports the student's development of scholarship, leadership, character and civility through programming which fosters and sustains spiritual growth and expression. In addition, the Chapel encourages a respect for, and appreciation of a variety of worship experience and faith traditions, there encouraging a culture of religious tolerance.*



## *Participating in A Concert of Care*

*The Chapel is a learning laboratory complementing the student's intellectual development in the classroom with worship experiences that enable opportunity for the practical application of skills that are important to personal success. The student is actively involved in the conception and implementation of Chapel programs. This involvement facilitates development of the student's communication skills such as critical thinking, organization and presentation of projects and effective spoken and written English expressions. These transferable skills support the student's career and professional interests.*

*The Chapel recognizes and embraces the diverse and ever changing student population. Therefore, we are intentional in seeking to expose, teach and discuss subjects that deal with spiritual, physical and emotional aspects of the lives of college students facing the 21<sup>st</sup> century.*



*The University Chaplain, Chaplain Assistants, student leaders, Lincoln Administrators and various Faith Development National scholars and theologians teach and lead in both the Sunday morning worship experience as well as Bible Study, conferences and seminars.*

## *Advancing in Character, Leadership & Service*

*The Chapel is an anchor for Lincoln alumni. It is a focal point for alumni relations, encouraging fidelity to Lincoln Traditions, helping to provide a vital nexuses for present and past students and urging alumni support for future growth and development of the University. Finally, the chapel is ambassador for the university. Through its program on and off the campus, inclusive of enjoying Philadelphia's rich culture of plays, historical monuments and entertainment, the Chapel also sponsors a variety of joint ministries, concerts, revivals and leadership trainings. The chapel positively represents Lincoln University and generates support for the institution.*



**V**alues must not be “clarified,” they must be debated, judged, exemplified, demonstrated and tested before the young if they are to be embraced and inculcated in the young.

William H. Williamson - Duke University Chapel Dean





## LU Student Participation in Creatively Inspiring

**C**omposer, sculptor,

painter, poet, prophet, sage,  
these are the true architects  
of the world. The world is  
beautiful because they have  
lived.

James Allen, *As a Man Thinketh*

Wilson Yates shared the five roles the arts can play in our search for spiritual wholeness:

- **Art as liturgical art**, where our spiritual yearnings are engaged by the arts through images, religious symbols, stories, sounds, and movement within the context of worship.

**Art as visual theology**, providing symbolically rich sources that connect us to diverse historical and contemporary expressions of Christian spirituality and the larger history of our faith.

**Art as a tool for raising religious questions about the complex nature and meaning of human existence**— through symbol and image—pulling us onto spiritual turf and engaging us in recognizing and responding to matters of ultimate significance, of birth and death, order and chaos, love and hate, the demonic and the divine.

**Art as prophetic expression** that enlivens the lives of Lincoln University students our own spiritual consciousness by renouncing human idolatries and injustice and pointing toward new possibility.

**Art as a sacramental mediator**, a means through which we might know God's truth and grace and receive nurture and sustenance, assurance and wholeness, joy and hope.

# A Chaplain Called to Creatively Inspire in Changing Times



Today, in the 21<sup>st</sup> century, Lincoln University's Mary Dod Brown Memorial Chapel continues to serve as a unique place of fellowship for students, staff and servants.

Since February of 2010, as the University Chaplain and Director of Religious Activities and minister to students, faculty and staff, I have assisted in planning outreach programs, weekly Bible study and preaching for worship services.



It is my privilege and passion to be a servant-leader to teach, preach, counsel, pray, and offer referrals -- tending to the duties associated with religious life.