THE BLACK CHURCH, USA—PART I

# Churches said not recruiting adequate ministerial leaders

By Bishop Roy C. Nichols

NEW YORK — Approximately one out of every ten Americans is Afro-American. But in the Protestant Christian community, approximately two out of every ten are Afro-American.

Until recently, black Protestant Christians represented the most certain segment of American Christendom. But a combination of influences is beginning to have a noticeable negative effect upon the black church.

First, there is the fact that upper income blacks, blessed by better salaries and material "goodies," feel less dependent upon religion as a sustaining influence.

Secondly, black people living at the poverty level are no longer pacified by "other worldly" promises.

Thirdly, black Americans have been profoundly affected by the permissive "do your own thing" suggestions of the dominant culture. Social or religious disciplines are considered passe.

Fourthly, the competition of the Black Muslim movement has raised some critical questions about the leadership, program and design of the black Christian churches.

Fifthly, two decades of civil rights successes have opened many new vocational and professional doors. Leisure time recreational options have increased with social acceptance and more money to spend. Church is just one of many choices for self-expression. Until recently, it was the major outlet.

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Obviously these generalizations do not cover the whole spectrum of happenings; but they do provide a beginning point for those who wish to reflect on the black religious situation.

Afro-American churches in the U.S. are failing to recruit and train adequate ministerial leadership. The lay persons in the pew are uncertain, and the member-potential in the black community is skeptical.

Generalization is always risky, but my experience leads me to say that things have never been better for the educationally and vocationally prepared black person.

But for the non-negotiable, poorly educated black person, things have never been worse.

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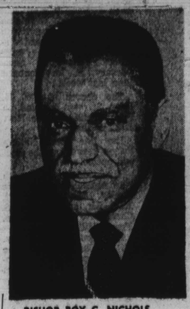
It is not alone that the nation is presently involved in an economic crisis, in which almost six million persons are unemployed; but it is a continuing fact that Black Americans are living in the most accelerated political, economic and social circumstane on earth.

The name of the game is efficiency, competition and expertise.

Every American institution, religious or secular, must deal with existential realities and equip people to "cope" and to overcome.

Black historians, playwrights, authors and poets have been describing the awful circumstance of Afro-Americans for generations.

Good laws and affirmative action are necessary to correct the situation. But in my opinion the black church possesses the power potential to redirect the destiny of America's ex-slaves.



BISHOP ROY C. NICHOLS

Black motivation and concerted, constructive action is step one. To begin with a redemptive theology is necessary.

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The vicarious sacrifice of Jesus and the fact of the Resurrection gave to the early Christians, and succeeding generations of believers, the good news that permanent victory is possible in spite of temporary defeat.

This theme runs through the whole Bible. In fact, the primary reason the Great Book has survived the test of time is because it continues to bring hope to the defeated and oppressed.

Institutionally oriented Roman Catholic theologians, however, intellectualized the revolutionary truth inherent in the Scripture, couching it in strict doctrinal, dogmatic language.

Martin Luther's 16th century Protestant Reformation attempted to once again make the direct teachings of the Bible available to the people.

His central doctrine "justification by faith" broke the dominant grip of religious paternalism.

For if salvation is a free gift of God, through the sacrifice of Christ, and received by faith, the believer needs no institutional structure to receive the benefit.

Likewise, Luther's teaching concerning the "priesthood of all believers" gave new importance to the individual in the implementation of truth.

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But the liberating influence of Luther's gospel soon fell under new restrictions as state/church alignments developed on the continent of Europe. The journey of the pilgrims to the "new world" in search of religious freedom, was the beginning of a new era. Denominations grew under the leadership of new unfettered prophets. Over 250 varieties of Christian interpretation led to the development of as many new church groups and sects.

When the Dutch slave traders landed their first cargo in Jamestown, in 1619, however, the bewildered Africans were sold into a southland dominated by English landlords who received their religious nurture from the Church of England.

But the 18th and 19th centuries featured an avalanche of Baptist and Methodist preachers proclaiming the warm hearted good news of God's salvation in Jesus Christ.

The exuberance of these new evangelists and the spirit filled congregational participation won an immediate response from the African immigrants who were not at home with the quietism and liturgics of Anglicanism.

Thus, the black Christian church was born, a church which became the nurturing motivational seedbed for its aspiring constituency.

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The slave masters invited the house servants to worship in their churches. They were seated separately; but united under the same ministry.

The house servants, generally, were much more adaptable to their masters' religious form. Their experience and training in the "big house" accumated them to the dominant folk ways.

But among the field servants, who lived in the "shanties," the natural leaders, frequently, became self-styled preachers.

It took a long time for the plantation owners to realize that the church legitimized a new form of agitation; provided a textbook of biblical ammunition; and gave the exhorter a platform to expound his interpretations.

Some of these black preachers echoed rhetorical platitudes, holding forth the hope of heaven as the final release.

But others mixed the practical concerns for freedom and self-determination in this world with their Scriptural admonitions.

Nat Turner, a lay preacher born in 1831, was a pulpit firebrand. Because he was a house servant he was given considerable education and religious instruction by his masters. He was sold more than once.

Extremely sensitive by disposition, he began to be inspired by visions which enhanced his spiritual understanding and led to the conviction that he had been chosen to strike the blow that would liberate his people from slavery.

With a few of his fellows, he started a massacre of white slave holders in Southhampton County, Va. in 1831. Fifty-five whites were killed.

But, with the aid of the state militia, the rebellion was crushed. Nat Turner and 16 of his cohorts were apprehended. In that same year they were hanged.

Nat's body was melted down to grease as an expression of determination of the slave owners to destroy any and all insurrectionists.

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Most of the black preachers, however, preached and practiced a survival gospel. They considered themselves "shepherds," utilizing every available skill and subtlety to keep the hope and character of their people alive.

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They solved the identity problem of their congregations by declaring each person to be a child of God.

They built the structure and ethics of the family and the community on the teachings of Jesus.

They kept alive the hope of heaven as the final reward for steadfastness; and they used the Old Testament freedom stories of Moses and the Jews to assure the flock that God would give deliverance "by and by."

• • •

Music was a strong aid in bolstering the leadership of the slave preachers. The so-called "Negro Spirituals" remain one of the finest theological and musical legacies of the era of Afro-American servitude.

Dr. Howard Thurman does a masterful treatment of this theme in his book "The Negro Speaks of Life and Death."

• • •

The black preacher, at his best, has always been a man for all seasons.

Editor's note: (Roy C. Nichols is retired bishop of the Pittsburgh area of the Western Pennsylvania Conference, the United Methodist Church).


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The Rev. Joseph L. B. Forrester III, Assistant
A. Maurice Murphy, Choir Master-Organist
SUNDAY, MARCH 16, 1975
8:00 A.M.—Holy Communion
9:00 A.M.—Family Eucharist And Church School Classes—Nursery Through 12 Grades
10:30 A.M.—Solemn High Mass and Sermon
THE PUBLIC IS CORDIALLY INVITED TO ATTEND

THE INTER - DENOMINATIONAL BISHOP'S COUNCIL OF MARYLAND AND VICINITY
Will Held Its
QUARTERLY FELLOWSHIP MEETING
SUNDAY, MARCH 16, 1975 3 P.M. SHARP
AT THE
NEW TRINITY CONGREGATIONAL CHURCH
2100 Edmondson Ave.
The Council is composed of seven bishops and their national and international Episcopal Districts. Music Rendered by Seven Choirs.
BISHOP HAROLD I. WILLIAMS D.D., Mt. Calvary Holy Temple, Host Pastor
BISHOP M. D. NORTON, SR. D. D., President of the Council
PUBLIC IS WELCOME

GRACE MEMORIAL BAPTIST CHURCH
EDEN AND CHASE STREETS
"The Church That Cares"
ANNUAL MEN'S DAY
SUNDAY, MARCH 16, 1975
9:30 A.M.—Sunday School
11:00 A.M.—Regular Worship Service
Dr. C. J. Freeman, Pastor of St. John's Baptist Church in Portsmouth, Va. will be guest speaker. Dinner Served Immediately Following Afternoon Service
3:00 P.M.—Worship Service, Dr. C. J. Freeman, Guest Speaker
ALL ARE WELCOME
Mr. Howard Radcliffe, Chairman of Men's Day
Brother John Fowlkes Co-Chairman
Dr. W. L. Parrish, 2nd, Co-Pastor
DR. A. C. VAUGHN, Pastor

INSTALLATION SERVICES
FOR
REVEREND PIERCE R. KEYSER
SUNDAY, MARCH 16, 1975, 8 P.M.
AT
NEW
MT. ZION BAPTIST CHURCH
817 N. Mount Street
Sermon by Rev. Rivers, Pastor, New Bethlehem Baptist Church 6-8 P.M.—Fellowship Hour, Lower Auditorium.
Deacon Thomas C. Harrington, Church Clerk
Deacon Carlton B. Peterson, Chairman of Board

Douglas Memorial Community Church
"The People of the Way"
LAFAYETTE and MADISON AVES.
MARION CURTIS BASCOM, D.D. Minister
RAYMOND KELLY, JR., M. DIV.
JAMES S. HAMMOND Minister of Music
JUANITA HALL DAVIS, Organist
SUNDAY, MARCH 16, 1975
THEME:
MEDITATION — "ON A STRANGE FRIENDSHIP"
DR. MARION C. BASCOM
Preaching
MUSIC
8:30 A.M.
"Certainly Lord" arr.—WORK
"The Lord Is My Light" —ALLITSEN
11:00 A.M.
"Stay In The Field" arr.—DETT
"Hymn Of Consecration" EDWARD WETHERILL

PENNSYLVANIA AVE. AME ZION CHURCH
"The Church of the Burning Heart"
1116-26 PENNSYLVANIA AVENUE
SUNDAY, MARCH 16, 1975
FIFTH SUNDAY IN LENT
9:30 A.M.—CHURCH SCHOOL
10:30 A.M.—DEVOTION SERVICE
11:00 A.M.—MORNING WORSHIP—SERMON—"Choosing Between Two Roads" by Rev. Marshall H. Strickland
MUSIC: The Women's Chorus, Young Adult Choir, Youth and Tiny Tots Choir
3:30 P.M.—ANNIVERSARY—The Nurses' Unit—speaker: Rev. Auther J. Payne Choirs and Congregation of Enon Baptist Church will worship with us.
A FRIENDLY WELCOME IS EXTENDED TO ALL
REV. MARSHALL H. STRICKLAND, Minister

THIRD ANNUAL WOMEN'S DAY
BETHEL A.M.E. CHURCH
DRUID HILL AVE. AND LANVALE ST.
SUNDAY, MARCH 16, 1975
8:00 A.M.—Morning Worship
Sermon by Rev. Mrs. Mary J. Henry
11:00 A.M.—Sermon by Rev. Mrs. Mary J. Henry
Mrs. Sylvia Moore, Chairman
Mrs. Thelma McPherson, 1st Vice.
Mrs. Sadie Wilson, Sect.
Mrs. Cornlia Wharton Chairman of Fin. Comm.

REV. WALTER L. HILDEBRAND, Pastor

Perkins Square Baptist Church
2500 EDMONDSON AVE. CORNER OF WARICK
SUNDAY, MARCH 16, 1975
BAPTIST TRAINING UNION DAY
8:00 A.M.—Early Morning Worship Sermon by The Pastor
9:15 A.M.—Church School
10:30 A.M.—Open Heart Service
11:00 A.M.—Morning Worship, Sermon by The Pastor
3:00 P.M.—Rev. Mervin Gray pastor Strawbridge United Methodist Church, choir and congregation.
SPONSOR—Mrs. Willie Mae Boone
6:00 P.M.—B.T.U.
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Conducted by Dr. Robert Earl Bartley, Pastor of First Baptist Church, Steelton, Pennsylvania
BEGINNING SUNDAY, MARCH 16th at the 11 A.M. Services and continuing through Friday, March 21st. Services will begin each night at 7:30 P.M.
Dr. Bartley's choirs and congregation will worship with us Friday, March 21st.
DR. CHARLES M. FRANKLIN, Pastor
ALL ARE WELCOME


## In Our Churches

By Pam Wideon

Churches are invited to send news of special church activities and a corw of their church programs.

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The F.R.E.D. committee, (Fire, Renovation, Expansion Drive) is still selling tickets for the March 19, banquet, with the Rev. Dr. W. T. Walker of Canaan Baptist Church of New York as guest speaker.

For ticket information call 728-57777 or 462-4800. Miss Helen V. Benton and Mrs. Irene W. Paige are chairmen. The Baptist Aged Home is located at 2801 Raynor Ave. The Rev. Spencer Dobson is chairman of the honroary trustee committee.

The goal for 1975 is $38,000.

The Senior Male and Female Usher Board of Gillis Memorial Church will celebrate their 27th anniversary on Sunday.

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Payne Memorial AME Church, Madison Ave. and Lanvale St. will observe Women's Day on Sunday, 11 a.m. The Rev. Mrs Amanda Williams of Mount Calvary Temple Church is the speaker. At 3:30 p.m. Mrs. Myrna Powell of Ebenezer Baptist Church will speak. The Rev. W. P. Mitchell is pastor.

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The Bennett College Choir of Greensboro, N.C. will appear in a concert on March 21, 7:30 p.m at Sharp Street Memorial United Methodist Church, Etting and Dolphin St.

The group of 38 voices is on its annual tour of many northeastern cities. Miss Charlotte Alston is director.

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The helping Hand Club of Evergreen AME Church, 2342 Old Frederick Rd. will be giving away clothing beginning 10 a.m. until on Saturday. The Rev. R. C. Lance is pastor.

The Senior Ushers (male and female) of Leadenhall Baptist Church, 1021 Leadenhall St. will observe their 55th anniversary on March 23, 3 p.m. Mrs Beulah Powell is chairman. The Rev. Dr. Eddie R. Wilson Jr. is pastor.

## AME bishops set up fund to aid students

NEW YORK — An AME Bishops Revolving Loan Fund has been established to assist students who are members of the African Methodist Episcopal Church and studying at Union Theological Seminary.

Initial contributions were made by eight bishops. They are:

Bishops Howard T. Primm of Denver, Colo.; Hubert N. Robinson of Jacksonville, Fla.; John Hurst Adams of Waco, Texas; Richard Allen Hildebrand of Atlanta; H. Hartford Brookins of Los Angeles; Vinton R. Anderson of Birmingham, Ala.; Frederick C. James of Sumter, S.C.; and Frederick H. Talbot of Bethesda, Md.

Loans will be made interest-free so long as the recipient is a student at the seminary. After graduation, a modest interest, at less than commercial rates, will be charged

Acknowledging the generous gift of each of the bishops, acting president Roger L. Shinn cited, with gratitude, the contribution that AME students and faculty already make to the seminary's educational program and common life.

"It is my hope," he added, "that the AME Bishops Revolving Loan Fund will further strengthen this significant partnership in service to the church."

## Presbyterians aid academy

NEW YORK — The United Presbyterian Program Agency board, acting in response to requests from the board of trustees of Boggs Academy, has voted support for several steps aimed at helping keep the church-related school alive.

Boggs Academy, in Keysville, Ga., was founded in 1906 as a rural elementary school. Boggs is a fully accredited high school, has an enrollment of 100 students, and is the only predominantly black secondary boarding school accredited in the United States.

The school's trustees have determined that the academy will not open for the 1975-76 academic year unless they can be sure by next April 12 that adequate financial support will be available.

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The program board voted to advance $80,000 to the school for this year's operations, to seek about $190,000 from other sources for its current year operations, and to support a bid for funds to help the institution function in 1975-76.

The school had been related to the former Board of National Missions, and was developed into an institution with its own autonomous board of trustees several years ago, along with some other educational institutions that were related to that board. It is a part of the total minority education program of the denomination.

When it became independent it lost its local line of credit for $75,000, and as it sought to develop its own resources it found itself severely handicapped by the fact that there are no major federal grants for private secondary schools and that foundations give lower priority to these kinds of institutions.

## Rev. Charles King, Baptist leader, dies

FRANKFORT, Ky. — Funeral services for the Rev. Charles King, 83, vice president of the Southern Baptist Convention, have been held at the First Baptist Church, St. Clair St. here.

He died three weeks after suffering a stroke.

King, the first black to hold a top post in the Southern Baptist Convention, was the pastor of the Corinthina Baptist Church for 25 years.

He was graduated from the Baptist Ministerial Institute and College at his native West Point, Miss., and received his bachelor's degree from Fisk University in Nashville, Tenn., and a master's degree in education from the University of Cincinnati.

Before becoming a minister, King taught at the Tuskegee Institute in Alabama, at the Cincinnati Theological Seminary and at a black high school and had been principal of a Hamilton County, Ohio, high school.

He was a former editor of the Cincinnati Call Post, publisher of the Cincinnati Voice and managed the America Baptist Publication in Louisville, Ky.

Interment took place in the Frankfort Cemetery near the gravesite of Daniel Boone.

Surviving are a stepson, George W. Scott, Columbus, Ohio; a niece, Miss Hattie Vines, Brookhaven, Miss., a nephew, Dr. Benjamin Vines, Claremont, Calif.

GUEST SPEAKER — The Rev. Wyatt Tee Walker of New York will be the speaker on March 19, 7 p.m. at the F.R.E.D. banquet. Miss Helen V. Benton is chairman.

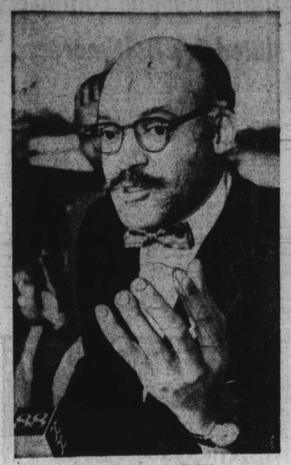
## 4-H teen confab set

The Baltimore City 4-H Program is sponsoring a teen conference at Morgan State College April 2, from 9 a.m. to 3 p.m. in the New Student Center.

Interest groups will be conducted on astrology, fashion, drama, photography, human sexuality, dance ,drug abuse, art and career exploration.

Entertainment and refreshments are also planned Registration is only $1.00. For registration forms and information call Lois Smith at 539-5389.

# Matthew to sue NYC, aid NEGRO



DR. THOMAS W. MATTHEW

NEW YORK — With overturning of his 1973 conviction for Medicaid fraud, Dr. Thomas W. Matthew has turned his attention again to aiding his self-help group, the National Economic Growth and Reconstruction Organization (NEGRO).

"He expects to get the organization back to full function again," said Tom Ryan, director of public affairs for NEGRO. "This will take some fund-raising."

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Dr. Matthew's conviction for misappropriating Medicaid funds from Interfaith Hospital in Queens was unanimously voided recently by the appellate division of the State Supreme Court in Brooklyn.

The court dismissed the 17 original larceny counts and threw out a three-year prison term pending against the doctor.

The division held "There is not one fragment of testimonial or documentary evidence to suggest that the defendant acted with larcenous intent."

Ryan said that Matthew "is endeavoring to get the various parts of the organization (NEGRO) functioning again so that the can earn money to pay back the bills."

He said the neurosurgeon has co-signed and personally guaranteed paying back some $2.4 million in loans for NEGRO from various private and federal sources.

"He's going to make an announcement in a couple of weeks of a rather controversial way of raising money," Ryan disclosed, but he refused to comment further on the idea.

Meanwhile the 51-year-old physician has filed suit in federal court against the City of New York for some $10 million for invasion of personal civil rights.

Dr. Matthew has held that the Queens district attorney wanted to deprive him of his civil rights.

"There is no question that what happened to me was a legal lynching that represented a misuse of power and authority by a law enforcement office," he declared.

"I was being used as a pawn by Assistant District Attorney Lawrence Finnegan, who had a personal vendetta against me and my organization," he charged

Finnegan, prosecutor during the trial, replied to Dr. Matthew's statement, saying; "I won't even dignify his charges with a denial. I welcome an opportunity for a court hearing so that the truth can be made known."

Ryan said that NEGRO staff members have not been paid into two years and they have had to resort to night work to support their families.

Nevertheless, the spokesman said Matthew is adamantly opposed to the organization's declaring bankruptcy.

Ryan said that the conviction has effected Matthew's practice "tremendously."

Although there were no attempts to relieve the doctor of his license, "places using Medicaid funds were very wary of using his services because of his conviction," Ryan said.

For the past 10 years, Matthew has confined himself totally to charity patients and has received a salary paid him by the Interfaith Hospital.

• • •

He has not filed for fees from Medicaid and Medicare for the care of patients, Ryan said.

"He has never collected a nickel."

Ryan said Matthew has indicated he will not go back to fulltime medical practice because he would like to finish his work with NEGRO which was interrupted by the conviction.

Ryan said Matthew is "personally in financial ruin' and may have to go back to part-time private practice to feed his family.

## Coleman puts worth about $700,000 net

By John W. Lewis Jr.
NNPA Washington Bureau

WASHINGTON — William T. Coleman, second black member of the cabinet in U.S. history, has a net worth of $694,000, with a substantial portion of assets in blue chip stocks.

The stock market has gone up sharply since his statement was filed, thus the stock values could be much greater at this time.

The recently-sworn in secretary of transportation, holds securities with a market value of approximately $204,228 and is due $26,869 from his interest in a prestigious Philadelphia law firm

Coleman, an honor graduate of Harvard College, has savings accounts totalling $32,780, a home in Mt. Airy, Pa., valued at $72,500 and home furnishing worth $75,000.

The transportation law expert submitted these and other figures in a required financial statement to the U.S. Congress.

The statement also lists $18,616 in insurance, $13,600 in 4 automobiles and books and office furnishings valued at $5,000.

Coleman, who served four administrations on a variety of advisory bodies and panels, also lists income totaling $51,000 less federal taxes, from the law firm of Dilworth, Paxon, Kalish, Levy and Coleman. The firm, where he is a senior partner, will pay his interest in installments, one-third due by Dec. 31, 1975, one-third by Dec. 31, 1976 and a final payment by Dec. 31, 1977.

Coleman apparently is still negotiating with the law firm over the amount of payment. In his statement he says the total payment from the firm might be $100,000 higher.

Coleman's largest common stock holdings are $54,726 in International Business Machines and $54,406 in Xerox.

Other stocks include $15,824 in the Burroughs Corporation, $7,056 in Lincoln National Corporation, $9,275 in Philadelphia Electric and $8,562 in the First Pennsylvania Corporation

He must sell 800 shares in Pan American Airways, valued at $1,900 as well as assorted other stocks because his duties as secretary of transportation might conflict with his financial interest in these companies.

Coleman owns stock in a total of 16 companies.

In addition, he holds bonds worth $20,000 in Citicorporation.

Coleman also included in his financial statement information about a pending claim for foot injuries received in 1973 during an escalator accident.

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WASHINGTON — Agriculture uses more petroleum than any other single industry, according to a Federal Energy Administration report. It notes that while farm production has doubled since the 1930's, fuel consumption for agricultural operations has increased four times. The total energy needs of all phases of the industry account for about 13 per cent of our total energy use.



# Charles Evers ejected from Miss. senate room

JACKSON, Miss. (UPI) — Fayette, Miss., Mayor Charles Evers was forcefully ejected from the Mississippi Senate Thursday during an attempt to address the lawmakers on the topic of redrawing voting districts.

"They have no right to steered out of the chamber by the Senate sergeant at arms after a motion to allow him to speak was shouted down in a chorus of "no" votes.

"They have no right to tell a citizen he can't come in," the long-time civil rights leader snapped. "They're all a bunch of cowards.

"Put me in jail," he challenged. "I'm ready. Lock me up!"

Evers was released in the hallway outside the senate where he told reporters he would keep trying to get in. He said the "Lilly white senate was wrong in refusing to let him on the floor.

The Mississippi legislature has a single black member, Rep. Robert Clark of Ebenezer.

A second attempt by Evers to enter the chamber was thwarted when the senate abruptly recessed for lunch.

Later he said he would meet with two legislative committees to press demands for reapportionment.

Evers held a brief news conference in front of the Bronze statute of the late segregationist Sen. Theodore Bilbo on the bottom floor of the Capitol.

Looking at the statute, he said: "This is the man who said we'd never do it. Here we are, Bilbo. We're here to show ham we mean business."

Evers and his party-later took seats in the visitors portion of the senate galleries.

Evers charged that the present apportionment plan, originally drawn by a federal court panel in 1971, discriminates not only against backs but many whites. He vowed he was willing "to go as far as necessary" in pressing for a new plan that "will be fair to everybody."

Reapportionment bills were introduced earlier last week in both chambers in the aftermath of recently renewed attempt by civil rights forces to overturn the existing plan.

SHOWN THE DOOR — Fayette Mayor Charles Evers (L) attempted to speak on reappointment in the Mississippi Senate last week and was escorted from the chamber. A short time later Mayor Evers tried it again and was met just outside the senate chamber and escorted by senate security officer S. L. Collins (R), the first black security officer employed by the senate in modern times. to Lt. Governor William Winter's office. In the meeting Evers and the Lt. Governor agreed to meet with a senate committee Friday morning. (UPI Telephoto)

## Pa. inmate ordained Episcopalian deacon

GRATERFORD, Pa. (UPI) — Vaughan Booker, an inmate serving a life sentence for murdering his wife, was ordained an Episcopal deacon in Graterford Prison.

The 32-year-old Booker, a former Eagle Scout, was sentenced to life imprisonment for killing his wife in 1967 with a bow and arrow. He is eligible for parole in 1982.

Bishop Lyman Ogilby, head of the Episcopal Archdiocese of Pennsylvania, performed the ceremony before 125 persons including 30 members of Booker's family and 50 prison inmates in the nondenominational chapel.

Amidst applause and singing by the Graterford Choir, Booker was vested with a white deacon's stole and given the holy scripture by Bishop Ogilby, authorizing him to "proclaim God's word" and assist in the administration of the sacraments of the church.

The Rev. Richard Swartout, institution chaplain of the Episcopal community services of the Pennsylvania Diocese, called the ceremony a "liberating event in the life of a correctional institution."

"Everybody has been rejoicing in this celebration, including prison guards," he said.

The Rev. Swartout said he did not expect the ordination to be challenged by the National Episcopal Diocese since approval was needed only within the state diocese.

A controversy arose in the National Episcopal Diocese over the ordination of 11 women as Episcopal priests last year in Philadelphia.

The Rev. Swartout said, "If he (Booker) meets all qualifications, he will be ordained for the priesthood."

Booker, who will serve as a deacon in the prison, was approved as a postulant to study for the ministry three years ago.

ORDAINED LIFER — Vaughan P. L. Brooker, a convicted murderer serving a life sentence at Graterford Prison, is all smiles as he is ordained as an Episcopal deacon at Graterford, Pa. March 1. A one-time Eagle Scout, he is serving time for the bow and arrow killing of his wife in 1967. Brooker is up for parole in 1982. (UPI Telephoto)

## Methodists urge minority hiring

NEW YORK — The National Division of the United Methodist Board of Global Ministries will recommend to the 1976 UM General Conference that "adequate steps" be taken to employ minority contractors, sub-contractors and carfitsmen in construction of United Methodist churches, parsonages, institutions and agencies.

The division directors, in approving the recommendation for an amendment to the United Methodist "Discipline, said minorities should be employed "in proportion to the radical/ethnic balance of the metropolitan area in which construction occurs.

"In the case of non-metropolitan areas, the division said "minorities are to be employed in construction where available and in a minimum proportion to the national racial/ethnic balance."

The Rev. Randolph Nugent, division associate general secretary, noted that the division is challenging corporations in regard to their equal employment opportunities "so how can we not do likewise."

1st row—Dr. Fuss, Optometrist, Dr. Boskin, Optometrist, Marsha Tolson, Theresa Smith, Joanne Stewart, Devona Harris, June Horton, Cathy Hayes, Celestia Grays, Fred Champion, Willie Edwards, 2nd row — Norma Parker, Alice Oliver, Barbara Harris, Irene Butts.

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