The living church

New events and personalities in the Metropolitan Baltimore religious community

Do ministers belong in Annapolis?

'No they do not'

By Earl Koger

Baltimore, a sick, evil - starred city, needs a good black minister in the State Legislature like a hole in the head.

We need him in the church, for the church deserves our best blameless, sober, vigilant, of good behavior — a teacher.

We need him downtown, on the Avenue, in the divorce court, at the drug clinic, on the Block at City Jail, the accident ward and with children at play giving inspiration, hope and moral leadership.

The preacher called by God, renders unto his flock and is paid back in love and devotion (and, quite often, at a very good salary).

It is a full time job, never a part time one. History proves it is best to keep the state and church apart. A man cannot serve two masters. He will hate the one, and love the other; holdong on to one, and despising the other. He cannot serve God and mammon in the state's greedy pursuits of wealth, from taxes and liquors or in lottery gambling sales. It is and evil.

Black ministers, as governmental officials do not have good track record. Rep. Adam Clayton Powell, the great civil rights fighter, absented himself from Washington to a balmy life on a "sunny" island. He was finally drummed out of Congress, regardless of how irregular.

Rep. Walter E. Fauntroy is often away from his pulpit, reportedly making speeches up to $1,000 each.

His enemies say he makes unsavory compromises. Ambassador Andrew Young, while earning our applause, has to live with white lies all around the world.

All public officials, whether saints or - and sinners, make deals; dealing with questionable men on questionable questions.

Again, the taxpayer wants his elected official on the job in the legislature, and every meeting of his assigned committee night and day, and for how long the question is debatable.

We would not want him, instead, back at the church preaching a funeral, counseling a divorce couple or as a character witness for a youth parishioner in trouble.

Most Baltimore black officials in the majority do not properly work at their jobs, do not put in time, are not alert and studious, do not remain true to their blackness.

Being a black legislator is a full time job; certainly not a part time one.

Finally, Matthew, Mark and Luke preached — Render unto Caesar the things that are Caesar's and unto God, things which be of God.

AFRO photo by Roman Hankewyez

MINISTERS IN POLITICS who are candidates for the House of Delegates and the state senator attended the weekly breakfast sponsored by the Baltimore Alliance of Ministers on Aug. 29. Shown from left are Dr. Olin P. Moyd, the Wendell Phillips and Harold Dobson.

'Yes they do'

By Lydia A. Brown

This election campaign is by far the most interesting one that I have ever witnessed. More ministers are involved in the race this time than ever before and numerous questions are being raised, not only as to the validity of their running for public office but for their accountability to their respective church, if elected.

The public should be aware that the minister whether running or not is a politician anyway. How else can he minister to the community other than through political endeavors?

A minister running for public office in these troubled times is a significant step in the right direction. My main concern in this upcoming election and the days that follow is that we, as black Christians, sisters and brothers elect some responsible leaders who are willing and able to serve their communities well.

Also, we as children of God exhibit a total cohesiveness with one another in our many endeavors. No matter whether he be minister or layman, hanging him high and stretching him wide is not the issue. After all, that was tried 2000 years ago.

My minister is one of the candidates for the Maryland House of Delegates. I am disenchanted about an article I read where a writer said, "The ministers are needed more in the church now than in Annapolis."

Our ministers are seen in divorce courts, drug clinics, visiting at City Jail and in accident rooms. But change of conditions for the people he serves in these areas is always accomplished by the voters in City Hall and the State Legislature.

Why should one go through the hassle of trying to bring hope and inspiration to the oppressed in these situations when only through legislation can we change these oppressive conditions?

Surely, I want a minister with me in the courts, jails and accident wards, but I also want a minister who will help change the conditions of the courts, jails and accident wards. These changes can only be achieved through the legislative process.

History proves it is best to keep the state and church apart. From Old Testament history, it was God who commanded Amos to confront the state for its oppressive treatment of its citizens. Any lay person, or non-Christian who reads the New Testament knows that the crucifixion of Jesus was because the church was exposing the corruption of the state.

Our ministers need not serve but one master and that is God. When there is a conflict between serving God and serving the interest of the state or a special political group, history shows that religious men have sided with God.

Neither Daniel, nor Jesus nor Martin Luther King bowed to the state, when the higher calling was to serve God.

Mr. Koger says that black ministers in politics have bad track records. Yet, he acknowledges Adam Clayton Powell Jr., as a great civil rights fighter. The Rev. Hiram Revels, the first black elected U.S. Senator left an excellent record. Nat Turner was a preacher. Richard Allen, founder of the African Methodist Episcopal Church, was a preacher and politician.

The Rev. Martin Luther King Jr., was assasinated only because of his conflict with the political powers.

To say we don't want our ministers as legislators back at church preaching funerals, counseling divorced couples or being character witnesses is like saying that if Mr. Koger were elected, when he ran for the House of Delegates, he should not have been expected to attend settlements of major insurance claims.

Finally, this whole business of rendering to Caesar the things that are Caesar's and to God the things that are God's was Jesus' response to people who had a problem of paying taxes because they were Christians. Surely, a learned person, such as Mr. Koger would not distort the scriptures and use the above passage as a defense against ministers in politics.

A theological view on human rights

By Rev. Dr. Olin P. Moyd

(Editor's note: The Rev. Dr. Moyd is the pastor of Mount Lebanon Baptist Church and second vice president of the United Baptist Missionary Convention of Maryland.)

Human Rights is the central theme of the Jimmie Carter administration. It was "The New Deal" for Franklin Delanor Roosevelt; it was the "New Frontier" for John F. Kennedy; it was the "Great Society" for Lyndon B. Johnson.

The Human Rights theme speaks more directly to what we in Christian theology call the "ultimate concern." That is, a right relationship between mankind and maker and a right relationship between mankind and maker and a right relationship among mankind in their human interactions. This article is not written to commend nor to condemn President Carter. However, the cause of human rights is a noble one, and it is our hope that this pronouncement from the White House will become a reality in the "poor house" — the houses and shanties of the dispossessed in this country and all over this world.

In Communist countries, we are told, the rights of human beings are crushed. In North America, minorities particularly Black minorities, bear the scars of social economic, and political oppression. They are victims of the deprivation of basic God-given human rights. Ambassador Andrew Young is correct, there are political prisoners in America.

In the "Third World," namely Africa, Asia and Latin America, people are suffering from the fall-out of colonialism and imperialism, the denial and the abnegation of their human rights. So the questions which arise from among the oppressed and addressed to the theologians, the preachers, and the church: (1) "Watchman, what of theologians, the preachers, and the church are: (1) "Watchman, what of the night?" (Isaish 21:11) (2) "Is there any word from the Lord?" Jeremiah 37:17)

As a theologian, the following is my response to the questions. One of the major concepts in theology is the concept redemption. The concept will be treated more fully in my forthcoming book Redemption in black theology. But for this article, the Hebrew words Padah or Go'el, which, in translation, means redeemer, redemption, or redeem, was never limited to salvation from sin and guilt.

The word redemption when used in the Old Testament always meant salavation from states and circumstances which destroy the value of human existence—human rights—or human existence itsels.

Redemption meant liberation, getting out of Egyptian bondage. When we review the song led by Moses and his Sister Marian, sometime referred to as "the Moses Song," (Exodus 15) it is revealing that in their singing they referred to thmselves as the people whom God had redeemed: "Thous in they mercy hast led forth the people which thou hast redeemed: thou has guided them in they strength unto the holy habitation," (Exodus 15:13).

I have in my possession a book entitled Sermons Preached on Plantations, published in 1844. The authror, the Reverend Alexander Glennie, who was white, says in his preface: "The following Sermons were written for the n benefit of the Coloured portion of my flock. As the want of simple sermons, suited to the capacities of the Negroes is frequently spoken of.

I have made this selection from among those which I have been writing for several years past, and publish them in the hope that Catechists and religious masters may find them of some usk."

Sermon one in Glennie's book was preached on a Christmas day and the biblical tex came from I Timothy 1:15." This is a faithful saying, and worthy of all acception, that Christ Jesus came into the world to save sinners." We confirm the theological and Christological fact of that text. But as we read the sermon it become very clear that Glennie's object was to convince the "Negores" that the only purpose for which Jesus came into the world was to redeem mankind from sin and guilt.

There was not the slightest indication that Jesus also came to redeem human beings from human-caused suffering. This redemption of which Glennie spoke had nothing to do with Human Rights in the here and now.

However, when Jesus went into the Synagogue in his own hometown of Nazareth, was invited to be the reader of the Scriptures on one Sabbath day he read from a Human Rights passage in the Old Testament (see (Luke 4:18-19): "The Spirit of the Lord is upon me because he hath anoined me to preach the gospel to the poor; he lath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight in the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

In the Old Testament "Song of Moses" and other Scriptures, and from the New Testament recitation of Jesus mentione above and other New Testament passages there a clear understanding of a God-concern for human rights.

But the full theological meaning of redemption has been distorted by Glennie and other white Euro-American theologician. They have over emphasized the idea of salvation from sin and guilt, the idea of mending the broken relationship between mankind and his Maker and they have purposely neglected the salvation from human-caused oppression side of redemption.

As we examine black religious thought, as expressed in spirituals, sermons, prayers, and testimopies of the black masses, it is evident that they understood human rights to be an integral element in the overall design and plan of God. So

(Continued on Page 17)

United Methodists meet Sept. 10

More than 3,000 United Methodists from the Baltimore area are expected to attend a gigantic Celebration Worship Service at the Civic Center September 10 at 3:00 p.m.

The service will climax a weekend-long Ethnic Evangelistic Event which will bring nearly 400 persons from throughout the northeast to Baltimore.

The celebration service will feature the music of massed choirs from churches in Baltimore, Washington and the Eastern Shore, directed by Nathan Carter of Morgan State University.

The Morgan State Chorale will present a concert of its own special music to open the afternoon program. This will be followed by a parade of banners created by area churches.

Bishop Roy C. Nichols, United Methodist bishop of the Pittsburgh area, will preach on the theme, "Affirming Our Unity In Christ Through Dynamic Evangelism."

While most in attendance will be from the Baltimore area, several churches from as far away as Pennsylvania and Maryland's Eastern Shore are sending busloads.

The weekend event begins Sept. 8 with registration at the Lord Baltimore Hotel. Participants will spend Sept. 9 meeting in workshop groups at Metropolitan United Methodist Church, 1121 W. Lanvale Street and other nearby churches. Saturday night will feature a colorful Ethnic Experience with ethnic music, dancing, drama, foods and exhibits. Weather permitting, this will be held in Lafayette Park.

On Sept. 10 morning participants in the weekend event will travel in small groups to area churches to put into practice some of the evangelistic skills developed during the working sessions. As many as 100 churches within 25 miles of downtown Baltimore may host visitors for morning worship on that day.

Political forum at Grace United

The Session's Church and Society Committee of Grace United Presbyterian Church, 2604 Greenspring Avenue (at Banister Road) will sponsor a Political Forum on Sept. 10 at 10:45 a.m.

All candidates who are running for offices that will have impact on the black community have been invited to participate. Each candidate will be introduced individually and given two minutes in which to make a statement.

A fellowship hour will follow in the multi-purpose room of the church at which time parishioners and friends will have an opportunity to personally greet the candidates.

Metro church briefs

Members of St. Mary's Episcopal Church, 5610 Dogwood Rd., will have their annual festival celebrating 105 years of service to the community on Sept. 9, 10 a.m. to 6 p.m.

The festival will feature the Country Four band, macrame demonstrations, handcrafts, games, plants, food, raffles and prizes.

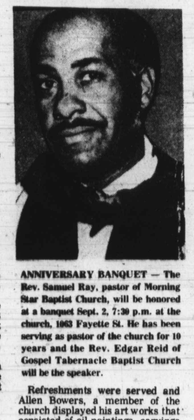
In Imani Messengers of Bethel A.M.E. Church will be presented in a concert Sept. 10 at Providence Baptist Church, 4200 Liberty Heights Ave. The concert is for the benefit of Women's Day special building fund. Lewola Brown and Nancy Repass are chairpersons. The Rev. Marcus G. Wood is pastor.

The Circle of Love Ministry of the Seventh Day Adventist Church will sponsor an appreciation program for ministers who have been visiting the Penitentiary for the past six years. James A. Harris is the coordinator.

Mrs. Dorothy Phillips will be presented in a recital Sept. 10, 3 p.m. at the Ray of Hope Baptist Church, 2000 Parkside Drive. The Rev. Charles M. Franklin is pastor.

Mount Lebanon Baptist Church members had a bazaar on the grounds of their new church site at 2812-14 Reisterstown Rd., on Aug. 26.

During their fourth annual affair, Operation Champ provided rides and a basketball court for the children.



ANNIVERSARY BANQUET — The Rev. Samuel Ray, pastor of Morning Star Baptist Church, will be honored at a banquet Sept. 2, 7:30 p.m. at the church, 1003 Fayette St. He has been serving as pastor of the church for 18 years and the Rev. Edgar Reid of Gospel Tabernacle Baptist Church will be the speaker.

Refreshments were served and Allen Bowers, a member of the church displayed his art works that consisted of oil paintings, carvings and unique artifacts made from corn husk, wool and clay.

The bazaar is to benefit Women's Day that will be celebrated in November. Mrs. Bessie McKnight is chairperson, Miss Lenora Johnson co-chairperson and the Rev. Dr. Olin P. Moyd is pastor.

The mass choir of Israel Baptist Church, 1230 N. Chester St., will celebrate its fifth anniversary Sept. 9, 7 p.m. at the church. The Rev. Harlie W. Wilson Jr. is pastor.

The Praise Choral Singers will celebrate their first anniversary on Sept. 2, 8 p.m. at New Galilee Church of God in Christ Jesus, 3016 Oakley Ave. Bishop M. Golphin is pastor.

Special guests will be the Fernando Allen Singers and the Calvin Carr Singers.

The women of Jones Tabernacle Baptist Church, 2100 Baltimore St., will celebrate their annual Women's Day on Sept. 24.

Their theme is, "Christian Women With a Mind Made Up to Work, Love, Look and Lift the Name of Jesus."

The Rev. Ms. Susie Owens of Washington will be the 11 a.m. speaker and the Rev. Mrs. Denise Johnson of Washington is the 3:30 p.m. speaker. Mrs. Lauretta G. Reid is chairperson, Mrs. Peggy Johnson, co-chairperson. The Rev. Arthur E. Jones is pastor.

The Women Minister Christian Association Inc. will have a testimonial banquet honoring the Rev. James Bull and Mrs. Carrie Johnson. The affair will be held 7 p.m. Sept. 9 at the Holiday Inn.

VOICES OF DIVINITY are sponsoring an appreciation gospel program in honor of Elder Dennis M. Golphin on Sept. 3, 3 p.m. at the Redeemed Church of Christ, 2616 Harford Rd. The Rev. Clarence Weston is pastor.

Ralph Matthews Sr. dead at age 74

Ralph Matthews Sr., 74, longtime associate of the AFRO - AMERICAN Newspapers as feature columnist, theatrical writer, and Washington and Philadelphia AFRO editor, died Wednesday at his home.

Death for "Matty" was attributed to pneumonia but he had been confined to his home at 5112 N. Capital St., Washington since suffering a stroke several years ago.

Friends may pay their respects from 6 to 9 p.m. Friday, Sept. 1 at McGuire's Funeral Home, 7400 Georgia Ave., N.W. Funeral services will be held there at 11 a.m. Saturday. Burial will take place at Lincoln Memorial Cemetery.

Survivors include his wife, Mrs. Inez Matthews of the home address; a son, Ralph Jr.; sister, Mrs. Nellie Tartar; nieces Fran Tartar and Betty Grisby, all of Baltimore; two stepdaughters, Phyllis N. Braxton of the Washington home; and Mrs. Shirley A. Fonseca of West Medford, Mass.; and a stepson, John M Braxton Jr. of West Medford.

"Matty" had retired eight years ago after working at the AFRO and the Cleveland Call - Post for nearly half a century.

He had traveled extensively including a round - the - world trip on AFRO assignment, and was noted in Washington and along the east coast for his original spectacular theatrical productions with amateur performers.

At this summer's convention of the National Newspaper Publishers' Association, Matthews was cited for skill as a "writer and fighter". Accepted by John H. Murphy 3rd, AFRO board chairman, the plaque was presented to Matty later at his home.

The citation, read by Jimmy Hicks, former editor of the New York Amsterdam News, and longtime journalist associate of "Matty's" said in part:

"In the struggle made by the black press, some people have attained statures of greatness through their ability to establish great newspapers and watch them make their marks in history, as fighters for the black cause.

"And then there are others who have attained greatness simply by the way they have been able to write for those newspapers in that fight.

"But once in awhile, there comes along a man who can do both — both fight and write. Ralph Matthews was such a man."

—View on human rights

(Continued from Page 16)

redemption in black thought was never limited to salvation from sin and guilt alone.

Black religionists kept in balance the this-worldly as well as the other-wordly dimensions of redemption.

When black people created the song "My Lord delivered Poo' Daniel, my Lord delivered poo' Daniel and I know he'll deliver poo' me," they were not talking about being delivered sin and guilt; they were talking about getting out of the lion's den of hjghte oppression and experiencing a new reality of Human Rights.

After the Civil War on Sallie Paul is recorded saying "God set de slave free. De'Lord done it. I feel like dis, I believe it was intended from God, for de slaves to be free en Abraham Lincoln was just de one what present de speech.

It was revealed to him en God was de one dat stepped in an fight de battle." (sic) A century later when the word reached Alabama that the Supreme Court of the land on June 6, 1956 upheld a Federal District Court ruling that segregated seating on busses in Montgomery was illegal, a black woman was heard to say: "Praise the Lord, God has spoken from Washington, D.C."

Those who suffer as a consequence of the denial and abridgement of their human rights cry out from the deep dark dungeon of despair: "Watchman what of the night?" and-or "Is there any word from the Lord?" Yes, there is a word from the Lord.

God's plan of redemption includes the saving of mankind from the states and circumstances which destroy the value of human existence or human existence itself as well as salvation from sin and guilt.

Theologically this is true from Old Testament Scriptures; this is true from the teachings and involvement of Jesus. The songs, sermons, prayers and testimonies of black folks in America reveal their understanding of the full meaning of God's plan of redemption.

What ought we to do about the human-caused suffering in America and in the world? Let it be sufficient to say for now that God expects those who claim to be his people to join him in his program of redemption in the here and now.

OFF TO CONVENTION — Members of the Temple Choir of City Temple Baptist Church, flew to New Orleans recently to attend the Lott Carcy Baptist Convention, where they entertained on Tuesday evening. In top photo, City Temple pastor, the Rev. W. W. Payne, is at (L) front. Others in photo, Adelle Taylor, Doris Cousin, Ollie L. Rather, Vivian Hudson, Lilly Traynham, Ruth Richardson, Kenneth Dean, Maude Dorsey, Edna Rice, Betty Johnson, Pearl McCants, Elaine Walker, Wilma Bond and Clara P. Hardy. In second photo, from (L), Pauline Carter, Herman Johnson, Murnell Coope, Helen S. Little, Woodrow Womack, Agnes Gholson, Gladys Palmer, Alvin Little, Henry Womack, John King, Adrian Johnson, Sherri Black and Robin Rice. The trip was arranged by Galaxy Travel.

Baltimoreans in the armed forces

Away from home

U.S. ARMY ASSIGNED

Spec. 4 Gary W. Feiser, son of Mr. and Mrs. Earl J. Feiser, 614 Maryland Ave., recently was assigned as a special weapons assistant with the 82nd Field Artillery at Fort Hood, Texas.

Feiser entered the Army in March 1976.

Spec. 4 Ricardo M. Wilson, son of Mr. and Mrs. Harold E. Wilson, 2725 Rosedale St., recently was assigned as an ambulance driver in the 565th Medical Company at Fort Polk, La.

He entered the Army in September 1976. Wilson is a 1973 graduate of Forest Park High School.

Sgt. Eugene Z. Cook, whose wife, Fatrica, lives at 799 N. Grantley St., recently was assigned as a microwave team chief with the 1st Signal Battalion in Kaiserslautern, Germany.

Cook entered the Army in September 1971. The sergeant is a 1968 graduate of Edmondson High School.

U.S. AIR FORCE COMPLETED TRAINING

Airman Philip R. Nardone, son of Gus Nardone of 518 N. Bouldin St., has graduated at Sheppard AFB, Tex., from the U.S. Air Force technical training course for electronic communications systems repairmen.

Airman Nardone, now trained in the maintenance and repair of Air Force world-wide communications systems, is being assigned to Monte Vergine, Italy, for duty with a unit of the Air Force Communications Service. Completion of the course earned the individual credits towards an associate in applied science degree through the Community College of the Air Force.

REENLISTED

Recently promoted Staff Sgt. Theodore R. Hallberg, has re-enlisted in the U.S. Air Force after being selected for career status.

Sergeant Hallberg, a vehicle operator-dispatcher at Spangdahlem AB, Germany, was approved for re-enlistment by a board which considered character and job performance. He is a member of the U.S. Air Forces in Europe.

Completed Training

Pvt. Parris S. Davis, son of Mrs. Sonja Smith, 4011 Carlisle Ave., recently completed training as a cannoneer under the One Station Unit Training (OSUT) Program at Fort Sill, Okla.

OSUT is a 13-week period which combines basic combat training with advanced individual training.

Davis entered the Army in May 1978. The private attended Morgan State University.

ROTC Cadet Albert E. Smith III, whose parents live at 8621 Quentin Ave., recently completed Army Orientation Training (AOT) at Fort Jackson, S.C.

Calvert County news

By Melvina Edwards

Mt. Hope United Methodist Church in Sunderland, Md. was filled to capacity and many people stood outside for the funeral services for Mrs. Mary Wills of Huntingtown, Calvert County.

Mrs. Wills was the daughter of the late Mr. and Mrs. Henry Tray (Mattee Whittington), born March 6, 1917 in Chaneyville, Md.

She died Aug. 20 in Calvert County Hospital.

Mrs. Wills was a member of the United Methodist Church and was a faithful member of St. Edmonds circuit.

The funeral services were conducted by her pastor, Rev. John R. White.

Solos were performed by Donell Easton, Mrs. Mary Anna Brown and Ms. Margaret Brown.

Mrs. Willis is survived by her husband; 10 children, Medames Doris Odelia Tyler, Mary Francis Thomas, Mattie Virginia Prout, all of Huntingtown, and Helen Marie Wills of District Heights; sons, Leroy C. Wills, Everett Russell Wills of St. Leonard, James, Robert H. and George and John M. Wills; 55 grandchildren; 25 great - grandchildren; three sisters, Mesdames Blanche Macall, Roszella Curtis, Viola Easton; two brothers, James and John Gray of Washington, D.C.; five daughters - in - law, Yvonne, Shirley, Lillian, Vivian and Ephonia;

Also, a devoted friend, Rosetta Harrod; three sons - in - law, Enoch Tyler Jr., Clarence Thomas and Paul Prout; seven sisters - in - law, one brother - in - law, one uncle, Rev. Everett Gray.

A State Rally was held at St. Edmonds United Methodist Church in Sunderland, Aug. 20 at 3 p.m. More than $6,000 was raised.

Mrs. Ruby Chase was the sponsor and Rev. John R. White is pastor.

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The Rev. Donald O. Wilson, Rector
Dr. Robert Ford, Deacon
A. Maurice Murphy, Choir Master-Organist
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8:00 A.M.—Holy Communion
9:00 A.M.—Church School in Guild Hall and Undercroft
10:00 A.M.—Choral Eucharist and Sermon
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10:30 A.M.—Open Heart Service
11:00 A.M.—Morning Worship
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