Baltimore Afro-American

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King holiday perpetuates his memory

As happens so often a genuine martyr has to make the supreme sacrifice so that others may have an opportunity to realize their potential, regardless of social status or racial background. Dr. Martin Luther King, Jr. made this commitment early in his short civil rights career. Now after asiduous hard work the nation has taken the unprecedented step of designating January 20th a national holiday to honor a black American, although January 15th is his actual birthdate.

He was slain in 1968 in Memphis, Tenn., while on a crusade in behalf of black sanitation workers. He would have been 57 years old.

The unselfish crusades of Dr. King against injustice made it possible for many black Americans and other minorities to realize job opportunities that heretofore were closed to them. The slain civil rights leader stated during his "I Have a Dream" speech at the Lincoln Memorial, that he saw the day when all God's children would join hands.

Critics and reactionaries called him a visionary because of this prophetic statement. But it revealed his true love and faith in the innate goodness of his fellowman, although he was not naive and knew that mankind has a mean and evil streak. Dr. King always espoused non-violence and the Christian ethic to accomplish his objective and he never advocated hate regardless of the viciousness of his detractors.

He was awarded the coveted Nobel Peace Prize in 1964 for his peaceful protests. This rare distinction has been bestowed only on a handful of black persons, including Dr. Ralph Bunche, South Africa's Chief Albert Luthuli and Bishop Desmond M. Tutu, also of South Africa. Dr. King was the first black American invited to address the prestigious National Press Club during a period when the civil rights movement was in its infancy.

Later he spoke before the predominantly black Capital Press club and many members declined to attend because of his stand against our involvement in the Vietnam war. He was among the early opponents of that conflict which caused many Americans to become disenchanted with President Johnson. Many negative observers alleged that Dr. King was reaching beyond his competence, but the basic factor was that he had a profound feeling for his country and mankind and abhorred violence if differences could be settled through negotiation.

The Nobel laureate was also a prolific writer and wrote many books and numerous magazine articles, many during prison terms. His television appearances were special events because of his rolling cadences and clarity of speech. He was never caustic or bombastic despite denials of basic human rights experienced by his followers. Indeed, Dr. King, himself, was the victim of water hoses and snarling dogs and sometimes trumpled by charging horses during civil rights marches.

He did not flinch from danger and was on the front line leading his supporters. The Baptist minister also had unprecedented persuasive powers. His appeal to domestic workers to defy employers and take part in demonstrations was unmatched because it meant their jobs were threatened. His powers of appeal also reached across religious barriers and many national religious leaders responded to his call for support which revealed their revulsion toward injust racial treatment.

The civil rights crusader also reached out to other oppressed groups beyond his shores, including black Africans under the hell of colonial rule. He once said that injustice anywhere is a threat to justice everywhere. "Therefore, we are concerned about the problems of Africa as we are about the problems of the United States."

Many of the racial concflicts in South Africa are reminiscent of the bizarre and unforgettable episodes during Dr. King's peaceful marches when dogs and water hoses were unleashed against defenseless protesters. Many of Dr. King's disciplines are carrying on the battle against injustice and have visited South Africa in supported of its oppressed black majority population. Dr. King also remarked that "we much learn to live together as brothers or we will perish together as fools."

This once obscure son of a Baptist preacher dedicated his life's work to the cause of those less fortunate than himself. During a lifetime of public service, many critics attempt to denigrate his reputation but his unselfish efforts far outshine unproven criticism. Dr. Martin Luther King, Jr. was a sensitive and compassion individual. He left an unparalled legacy and his memory will live in perpetuity to inspire future generation to work against injustice and the uplift of those unable to help themselves.

Baltimore Divestment Bill

Evidently the idea of divestment has not caught on with the trustees of certain pension funds in this city or the ethic of profit regardless of the human cost has become the watchword with those individuals.

The City Council recently passed a nonbinding resolution that the trustees will not voluntarily abide by because they feel that divestment would hurt the profitability of the pension system thereby shortchanging the city employees who worked many years to earn the pensions.

The trustees, like many other Americans whose primary concern in life is fiduciary responsibility, don't seem to see the moral or strategic responsibility they bear.

If America is "the last best hope for mankind," as someone presumptiously put it, then America should lead the way in moral issues.

What issue in the contemporary world illustrates more the clash of right and wrong, justice and injustice, tyranny and freedom and reconciliation and hatred than the present crisis in South Africa.

This country has a clearcut moral choice and the only right selection is to support divestment until apartheid is dismantled. But the question of divestment is also one of strategic self-interest.

When the blacks take control of South Africa, as they inevitably will, it would be best for this nation and for this city to be counted among those who opposed apartheid. It might mean the difference between this nation and this city being trade partners with a country that has fabulous natural resources or not.

Hopefully the divestment bill will pass the City Council soon.

State budget

Although Gov. Hughes named housing and education as two priority areas for this session of the General Assembly, and rightfully so, the savings and loan crisis appears to have usurped the place of the other priority areas.

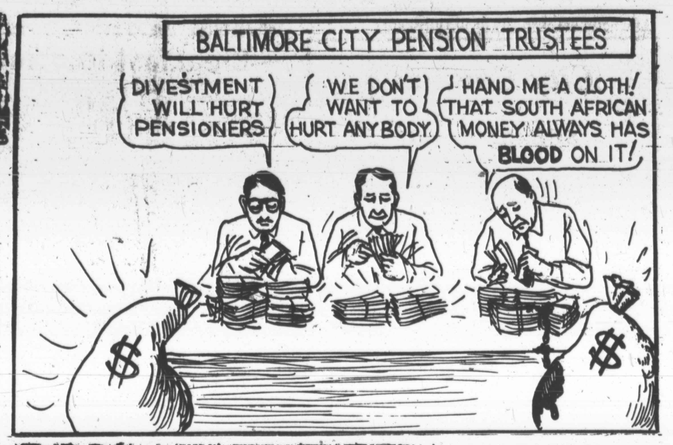
A housing task force recently recommended that $58 million be appropriated for housing aid since the federal government has nearly eliminated its housing programs. The projected amount of money that will be available for housing from state funds is expected to be about $10 million.

The low figure is a result of the ongoing savings and loan crisis that will in all likelihood result in a large gap between what the federal government will do in the housing area and what the state will be able to do.

Resolution of the savings and loan associations crisis will reportedly take $100 million of the money that the state earmarked for transportation projects.

The above money will severely drain the state's revenue if it must all be spent to salvage the savings and loan situation.

Despite Gov. Hughes' rosy depiction of the state of Maryland and its improving lifestyle, the savings and loan crisis has caused a reordering of priorities that mean that many of the state's poor will continue to be housed in substandard dwellings. That is something that housing activists, some legislators and others hoped to rectify this session of the General Assembly.



Parren J. Mitchell

Blacks and health

The Task Force on Minority Health, under the auspices of the Department of Health and Human Services, recently released for the first time a consolidated report on minority health issues. This report entitled, "Black and Minority Health," analyzes and synthesizes knowledge of the major factors that contribute to the health of blacks and other minorities.

The report concludes that minorities have not benefited fully or equitably from the significant advances in scientific knowledge, despite the increased capacity of the medical community to diagnose, treat, and cure disease.

The report cites four social characteristics among the major factors that influence the status of health among the minority community. (1) Demographic profiles indicate that a high percentage of minorities are city dwellers, with high concentrations living in the inner city of major metropolitan areas around the country. As a result, blacks tend to be exposed to a relatively greater number of environmental hazards, including traffic accidents, pollution, substandard and overcrowded housing, and crime. (2) Nutrition and dietary practices indicate no single dominate pattern, however, in some portions of the U.S., there appears to be a preference for vegetables, grain and grain products high in carbohydrates, and organ meats high in cholesterol, as well as excessive salt consumption. (3) Environmntal and occupational exposures are higher among blacks than those confronting nonminority group members because a higher proportion of blacks are employed (although unemployment among blacks more than doubles the national average) in positions that potentially present greater levels of exposure to toxic substances. (4) Stress and coping patterns among blacks suggest that as the exposure to stress is increased by occupational and other environmental risks, ways of coping with stress and resources available to resolve stressful situations, play an important role in health among the black community.

It is interesting to note that while blacks comprise only about 11.5 percent of the total U.S. population, 12 percent of total American deaths recorded each year are black. Additionally, life expectancy at birth reached 72 years for white men in 1983, yet the average for black men in the same year was only 65 years. Homicide (a major contributor for death among black men) and accidental deaths account for the high mortality rates among Blacks between the ages of 25 and 44. Heart disease, stroke, and cancer assume greater importance among blacks above age 45. Other cited causes of significant numbers of death among blacks include: diabetes, cirrhosis, infant mortality and low birthweight, and chemical dependency (primarily alcohol abuse). Most disturbing is the fact that blacks under 45 years of age have a relative risk of death from all causes nearly twice that of whites.

The task force acknowledged that the factors responsible for the health disparity between blacks and whites are complex and defy simplistic solutions. They do suggest, however, that improvements is urgently needed in the areas of health information and education, delivering and financing of health services, health professions' development, cooperative efforts with the nonfederal sector, and data development and research.

Subsequent to the release of the task force report, the House Subcommittee on Health and the Environment held hearings on this matter. These hearings pointed out the critical shortage of blacks and other minorities in the health professions and that increasing difficulty of entering and completing professional school. Additionally, poverty has increased at the same time that federal programs have reduced access to health programs for the poor.

While much has been done to focus attention on the health concerns of the black community, the federal government will have to play a larger role in providing solutions to such problems which the task force report points out in its seven volume series. These and other issues crucial to blacks in this election year, and it is our collective responsibility to serve notice by way of the ballot.

Anthony Armstrong

Rising black Reagan support

Anyone who remembers that America is a very large country, having a very diverse population, will not be totally surprised by what has been made to appear to be the surprise of the eighties—the huge increase in support for President Reagan among black Americans.

Recent polls, in some of America's most respected news publications, are reporting a new and greatly increased base of support among black Americans, for the actions and programs of a president that, clearly, 90 percent of black people voted against in the last two presidential elections.

Why? Why," all of a sudden," are black voters' attitude about Mr. Reagan undergoing such a dramatic shift? Who are these black people that have come full circle to support a president that has been opposed like the dreaded disease AIDS?

Is there a new black voter on the political landscape, or are we seeing the revelation of a phenomenon that has always been there, but one that has been hidden from us? The answer is a little of both. There are a growing number of black Americans that have long ago stopped trusting the "herd" syndrome practiced by so many black leaders that led us, all 90 percent of us, to vote against Mr. Reagan. (The 1984 presidential election was mostly an "against" election for most blacks; far fewer of us voted "for" Mr. Mondale than the numbers would seem to indicate).

If there is a new black voter out there, this is it. This voter is characterized by his or her willingnes to look beyond standard out-cries and preconceived notions about Republicanism, about conservative values; and about Mr. Reagan himself, to form their own attitudes about policies and personalities.

The shifting support to Mr. Reagan must be viewed as much as a repudiation of old stereotypes, hyped by black leadership to maintain its hold on black voters, as it is embracing of anything specifically pro-Reagan. To the extent that black Americans do like the president, black Americans also dislike the kind of political leadership that would place virtually all of them on the side of a philosophy that almost the entire nation voted against.

Black Americans, too, are opposed to government that is too big, too expensive and too unsuccessful to justify continuing to spend money for programs that didn't work when they were started and that still don't work now.

There is nothing new about blacks and conservative attitudes. Black Americans are among the most conservative people in the country. We have always stood for mother, apple pie and, the flag. Our history over the last 40 years may have been one of liberalism at the polls, but in much of black life, the same things that white America finds unacceptable, black America finds unacceptable too.

We are not for crime, we are not for abortion (in large part, most blacks still feel abortion is wrong), we are not for people getting something for nothing, we are for a strong defense, and we are definitely for a strong and open economy.

The people who are now showing-up in pools supporting Mr. Reagan are among those who have not been heard from until now because so much of what we hear, in black America, is the shrill voice of, "If it's Reagan we're against it, no matter what it is, if it's Reagan inspired, we're against it."

Well, who said we're all against Mr. Reagan?

However, just as someone has told us we're all against Mr. Reagan, we need to be careful in understanding why someone is saying that greater and greater numbers of us are, now, for Mr. Reagan. The point is that no one knows where most of us stand on so much that is important. What has been the case before is an assumption about where we all stand.

There is the need to be just as careful in not assuming that the new attitude is anything more than the old "we hate Reagan" reaction. What is so important here, for blacks just as for any group, is the realization that we are not a band of sheep, all strolling off to the political left. We are a people with attitudes and opinions that are as diverse as our economic realities, our geographic locations, or our individual beliefs and values.

The new black attitude about Mr. Reagan has far more importance for black political leaders than for anyone else. Mr. Reagan can't run again and so is playing now for a place in history. It is black leaders who should look hardest at the "re-rise" of Reagan.

Letter to the Editor

'On Larry Dean'

Dear AFRO:

Once in a lifetime we come to know a personality unique in character and as tall in disposition, reserve and endurance as in actual stature. Such a personality was one Lawrence Dean Faulkner, better known as "Larry Dean."

Larry Dean, a giant and pioneer in the communication industry, passed away recently after a brief illness. He was tall in vision and perception, but never out of reach. Stern but flexible, and extremely compassionate, he was.

After his fall from grace, he was asked to serve in a leadership capacity of the National Association of Television and Radio Artist of which he was a pioneer and past president. His reply was, "Thank you for thinking of me but no thanks, it really isn't 'Larry.'"

To know Larry was to know persistence and pride. He was persistent in everything he did and prided himself in supporting only that which represented standards of excellence.

His talents were demonstrated locally at WITH, WWIN, WEBB, WLIF and WEAA of Morgan State University. At Morgan, "The Dean," as he was affectionately known, influenced many

Continued on page 5

G. James Fleming

Martin L. King, Jr.— a man to remember

Children especially should be made aware of what the celebration of Martin Luther King, Jr.'s birthday stands for, and why the day is a national holiday.

Whether observed on Jan. 15 (the actual birthdate) or on Jan. 20 (the official day), the why of the observance is important and knowing intimately the man honored is essential — whether revealed in formal classrooms, public lectures, or at home via TV, radio, and the dining table.

All children should be able to recite, or recite and analyze, that stirring oration of all times, "I Have a Dream," and they should be able to sing, "We Shall Overcome."

Historically, Dr. King's birthday is a national holiday because millions of the people of the United States, of all races and creeds, raised their voices and their pens to force Congress and President Reagan to make the modern hero's birthday a national holiday.

Historically, too, is the fact that, until the assassination of Martin Luther King, Jr., no state had honored one of its black heroes or heroines, by declaring his or her birthday a statewide holiday or day of commemoration.

There is a certain rightness in this first, historic national birthday observance. It should say lots to the nation, just as Dr. King spoke to the nation and the world. His was not a parochial or chauvinistic voice; he did not want or expect anything for his people (blacks) that he did not wish for all people in similar circumstances. He did not contend for constitutional favors, but rather that the fruits of the Constitution be shared by all Americans. He did not insist on "rights" only, but recognized, also, the place of duties and responsibilities.

Further, he did not preach or resort to violence. As a true disciple, not only of the Christ, but also of Mahatma Gandhi, he stressed the peaceful approach - constructive non-violence. Although his leadership won many civil rights battles, and although he was the victim of armed police, raging bulldogs and electric prods — and he was jailed — he never spent a penny for arms of any kind. Despite the temptations to take the other route, non-violence remained his commitment, his life.

Dr. Martin Luther King, Jr. sets another example too because he was willing to give his all to a movement which he could not take the credit for starting. When he answered the call to lead the Montgomery Bus boycott, he left a sure position as leader of a prominent Baptist congregation to take what was then a terrible, death - threatening risk: fighting all the forces of discrimination, prejudice and bitterness in a state not noted for moderation in the struggle for the upward mobility of blacks.

But, he took leave of his family and put his life on the line for what, to him, was a "higher calling"—a model for many another young man and woman who, in years to come, will be called to an even higher summons to serve his day and generation.

Because Martin Luther King, Jr., lived, worked and died, the United States is stronger and more civilized today. The nation can speak much more loudly on "human rights" to the rest of the world because of the changes in our country's own quality of human rights.

The nation is stronger, too, because of the reservoir of new talent made available to all segments of its multifaceted life, following the new opportunities for education and employment now open to minority people, due to the unswerving positions taken by Dr. King and the other Freedom Fighters and the legislators and organizations which were part of the struggle.

Most of all, perhaps, the nation is better off because many, many millions of its people, of every racial and ethnic background, live under the spell of "The Dream"—that rousing, never-to-be-forgotten appeal made by Dr. Martin Luther King, Jr., in 1963, before 250,000 men, women and children of the March on Washington and to countless millions in every country of the world.

Children, especially, should know this historical life story which has contributed so much to "the making of America."

Letters to the editor

More 'Color Purple,

Dear AFRO:

In response to the Article: "Tony Brown Says, "The Color Purple" is white" I have this to say, Mr. Brown is way off base, this is a movie made from a book both very well done. It does represent me or any other of the black men that I know. If some reason this has hit a soft spot in the life of Mr. Brown that I feel is a personal thing with Mr. Brown.

I get so tired of so-call "black" authorities telling me what is good or not good for me. This is work of fiction and if it depicts real life it is of the writer, and not the entire black community. Just like, Rambo, Rocky and all those other movies are not reality.

I truly resent Mr. Brown's remarks, that "white men only publish books by black women and homosexual black men (Mr. Brown is not the most masculine looking man in the world). Concerning Ms. Goldberg, most blacks that become successful resent being "black" when it relates to his or her profession and I am sure Mr. Brown, if we were to research carefully has said that he is a journalist first and that being black is secondary.

I hope the time will come when blacks will be able to see a movie, show and not fall for the white man's subtle subterfuge to make this film a loser, when it appears that it will sweep the awards.

I do hope that Mr. Brown will go to see the movie and see that it is just a movie.

HORACE B. BREWSTER

Angry at lawyers, judges, preachers

Dear AFRO:

I'd like this editorial printed so that it can be seen by people who are clients of lawyers, or the public readers of this paper as well.

Right now, I have lost three years of my life, and still being examined as a criminal like I set up my own accident:

I can only say this to dumb fools who believe in lawyers, doctors, and political leaders.

Your life is just like the victims of jack-asses who gets a kick in their brains.

And, the only way you'll ever get your worth is through your own power that they can't rule, control, or manipulate.

Right now, I am into an emotional, and physical living hell after losing three years of my life, and now, no job, no money, and nothing, but wasted energy on these professional thieves called lawyers.

I say to all people who are guinea pigs for doctors, lawyers, and preachers, that your life will always be as a guinea pig.

You will never get your best choice.

You do as a "House of Cards."

MARIETTA ROBINSON

—'On Larry Dean'

Continued from page 4

students in communication.

The expression, "being Larry," can best be explained by his closest friend and protege, air personality Jonathan Compton, better known as "Sir Johnny O."

Mr. Compton says, "Larry was my mentor. We shared many serious thoughts about the future of the communication industry as it related to our struggle. 'The Dean's' vision was to see those with good communication skills reach their fullest potential. His leadership was rare and went well beyond the airways. He was indeed a freedom-fighter - gone, but not forgotten! He worked hard at WWIN fighting there for promoting in management, advertising, and engineering. He even embraced the ultimate ownership of a communication facility as a long term goal. He dreamed of student training, scholarships, pensions, insurance and profit-sharing. So dedicated was he, that once he labored long after midnight hours on a manuscript of a historical account of the communication industry."

To carry out his dreams and visions and seal his memory in the hearts of those who loved him and in the sands of time, is the mission of the Larry Dean Memorial Fund. This fund is supported by some of the most respected individuals in the community.

For further information, call or write:

Larry Dean Memorial Fund
3900 Hillsdale Rd.
Baltimore, MD 21207
367-3501

INEZ A. CHAPPELL

AFRO welcomes letters

The AFRO welcomes letters from its readers. Letters should be brief and must bear the writer's name and address. All letters will be given consideration for publication.

—AFRO SURVEY—

Who will win the Jan. 26 Super Bowl?

GEORGE ALLEN DONNA DAVIS BOBBY OWENS SAMUEL X

This week the question to the man and woman in the street is, "Who will win the Jan. 26 Super Bowl?"

Donna Davis, 24, clerk, "I think the Chicago Bears will win because they are a good defensive and offensive team. They are well-coached, and they have that hungriness that is needed to win."

George Allen, 21, security guard, "Bears, because they are a well-balanced team. They have a good passing game, a good running game..., and I just plain like Chicago!"

Bobby Owens, 24, salesman, "The Bears, because of defense, Walter Payton, and because they have the best quarterback of the two teams."

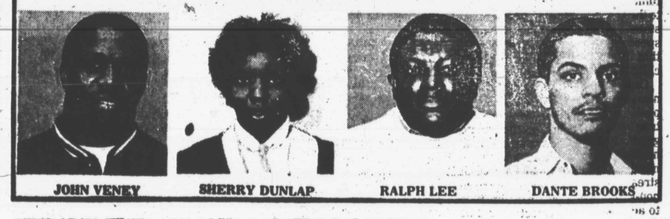
Samuel X, 31, chef, "No question! Chicago Bears! I'm even predicting a "showdown." Walter Payton knows what it is to suffer, and he is hungry! In fact, all the Bears are hungry, hungrier than the Patriots can understand!"

John Veney, 20, print operator, "Chicago, because of the defense. The New England Patriots have only about three or four good line-backers; Chicago's defense backs are all good!

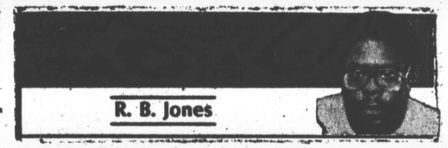
Sherry Dunlap, 21, salesperson, "I'm rooting for the Patriots, but I think the Bears will win. I like the Patriots because they are the underdogs, but I don't think they can hold up."

Ralph Lee, 41, salesman, "The Bears! They are very strong. There are more experienced players on the Chicago team than on New England's team. Also, 'The Refrigerator' is there!"

Dante Brooks, 24, sales manager, "The Bears! They have an excellent defensive front line, good defense, good coaching staff, Walter Payton; William Perry; and they are having one of the best seasons any team has had in a while."



JOHN VENEY SHERRY DUNLAP RALPH LEE DANTE BROOKS



R. B. Jones

1960's mind set

The 1960s were the most misunderstood years in recent memory. They were a special time for me because I grew into adolescence during that turbulent and exhilerating decade when a new world seemed to be in birth. Now many people disparage the sixties, especially conservatives and neoconservatives who claim that America deteriorated during this decade of change.

Often critics of the sixties will use the term "living in the past" to describe people who treasure the contributions made during those years.

More than anything else, the 1960s was a time of hope and the excitement of change. To young people like myself who were in public school, that decade promised unlimited opportunity for college and post college activity.

The Civil Rights Movement and Black Power Movement had forced the opening up of educational, cultural and employment vistas for blacks and the only hindrance we naively thought existed was preparation. If one were qualified, the sky was the limit.

This was a time when we as a community believed in our ability to change and shape society. No problem was beyond solution because black people believed they had God or destiny on their side. From poverty to pollution, from educational deprivation to segregation, we thought all of society's ills were problems waiting to be solved by a nation that had finally begun to realize its shortcomings.

We should have known better. Three hundred years of racism and capitalist exploitation would not yield to moral pleas but so much had changed so fast after the 1954 Supreme Court decision outlawing segregation optimism prevailed.

The assassinations of Medgar Evers, Malcolm X and later Martin Luther King, Jr. revealed how sick elements of this society are.

Also, the federal government launched its COINTELPRO Program which had as its chief purpose the prevention of the rise of a "black messiah" who could unite the black movement in 1967. This program included character assassination of black leaders, infiltration and disruption of black and the manipulation of the white media to turn public opinion against groups struggling for black liberation. This program was a direct violation of the rights of the victims in the name of protecting the constitution that guarantees their rights.

When one asks why such a program was instituted, the answer is simple. In the 1960s black people developed a self-conscious ideology and a multitude of organizations to bring about fundamental change in American society.

From the legitimizing of the concept that "Black is Beautiful" to the Black Power struggles for community control of schools and other institutions, black people in the 1960s were moving to reshape all of society.

Black creativity exploded during this period in the Black Arts Movement that sought to critique and classify artistic efforts from a Afrocentric or black perspective.

Black art during the sixties de-emphasized appealing to whites for acceptance and approval and instead declared that white society would have to accept black people on our terms.

During the sixties the Kawaida ideology developed by Dr. Maulana Karenga created Kwanzaa and gave black people a coherent Afrocentric theory addressed the crisis in black ideology and social theory. This was crystalized in the Nguzo Saba or 7 Principles of blackness 1. Umoja (unity) 2. Kujichagulia (self-determination) 3. Ujima (collective work and responsibility) 4. Ujamaa (collective economics) 5. Nia (purpose) 6. Kuumba (creativity) 7. Imani (faith).

These principles have been adopted by many black groups.

One of the most significant contributions of the 1960s is the development of black studies programs on the nation's campuses. Black studies represents the acknowledgement of the contribution of the black community to all aspects of world history and human development. The exclusion of black course material was a political decision reached to convince blacks and others that black people have never made any significant contribution to human history. The inclusion of black studies in the curriculum is a political and educational victory for black people that is exactly why such programs face constant attack from reactionary forces.

The black studies movement paved the way of women's studies and other oppressed groups having their studies programs developed.

When reactionaries try to diminish the accomplishments of blacks during the 1960s such as affirmative action, they are trying to counteract black progress and self-determination.

When they blame the 1960s for the deterioration of American society they are merely trying to mask the inevitable decline of social systems built on empire and exploitation of the internal population.

The sixties saw black people bring this society closer to being just than it has been since that time. The 1960s saw black people marching non-violently for justice and burning down cities in response to violence and brutality. More than that it was a decade when black people believed that they could make the world a better place for all people and that's a lot more than these neoconservatives have to offer. They offer cynical self-interest, but in the sixties activists offered a new better society whose echoes seemed to be very near.

Commentary:

Listening to America at new awakening

By Carolyn L. Bennett

As the old year ended and the new year chimed in I listened to "church America," and wondered whether the new year would bring truth out of hypocrisy.

As I listened I heard debates of the merits of the "sanctuary movement," concerns about growing numbers of Spanish-speaking persons in parishes with no liturgy and Spanish-speaking priests to accommodate them, a proclamation broadening "moral majority" to "liberty."

And as I listened I wondered if anything had changed in "church America?" Or if preaches, priests and preachers were merely serving up old wine in new bottles?

I remembered two old mainline churches in this metropolitan area that I used to visit frequently, until I couldn't stand it any more. One used to parade tattered black children before its congregation each Sunday morning to tell them what appeared to be silly religious stories, while its membership snickered condescendingly.

This same institution refused emergency shelter in its historic landmark to the area's homeless, while its good offices supported its missionaries overseas.

The other hoarded hundreds of homeless in its shelters, supported the "sanctuary movement," while refusing to reach out and warmly welcome the surrounding black community, potential parishioners who could have filled its empty sanctuary on Sunday mornings.

I listened and I remembered. And I was sickened to death by the hypocrisy, the sins of omission of today's institutionalized church leadership in America.

I thought to myself: How is it possible for a leader of a Christian church to denounce the cries of freedom from violent leaders in South Africa, support the transport of uprisings and chaos in third world regions and, in the same breath, claim "liberty" for oneself and one's select few and expect a "broad base" of U.S. citizens to support one's narrowly defined concept of liberty?

And again: How is it possible, in good conscience, to claim the applause and earthly rewards for humanitarianism in relation to the importation of illegal immigrants and, at the same time, deny welcome to black Americans—who have built and bought this land and its churches with their toil and their taxes?

JAN 1986