

Religion in the News

Be true to thyself

The Church of Our Choice

Mallory installs Associate Minister

On Sunday, July 9th, at 3:30 p.m. the Rev. Mr. Edsel D. Goldson will be installed as the Associate Minister of Mallory Avenue Christian Church. The Rev. Mr. Dale A. Stitt is the Pastor of the congregation.

Mr. Goldson comes to Portland after completing his studies at Christian Theological Seminary, Indianapolis, on May 28, 1972.

Mr. Goldson is a native of Jamaica. He has been in the United States on a Student Visa for the past seven years. He

is currently seeking his permanent Visa, with plans to become a citizen of the USA.

At Mallory, Mr. Goldson's responsibilities will include oversight of the Church's Activity Program for neighborhood youth; development of other outreach programs to respond to community needs; sharing in the regular ministry of the congregation.

This position is made possible through the grant of funds from the Christian Church (Disciples of Christ) Reconciliation Offerings from the Christian Church in Oregon.

Pastor deplures substitute gifts

School busing is a substitute for quality education, welfare is a substitute for a good, healthy economy, and black people are the victims of both, a California pastor said in an interview here this week.

Dr. H.H. Brookins is pastor of the First African Methodist Church, Los Angeles. He is a candidate for election to bishop during the AME General Conference meeting at Municipal Auditorium, June 20-July 2, on the heels of the massive evangelist training congress Explo '72.

Speaking about that congress, Dr. Brookins noted that one of the themes of the evangelicals is an urgency to prepare people for the next world. "Black folks have not had a chance to live in this world yet," he declared, "so we're not anxious to get to the next one."

After acknowledging his respect for Evangelist Billy Graham, honorary chairman for Explo, Dr. Brookins submitted, "But as the great evangelist of this country, he could do so much more to challenge the decision making processes that have divided us."

School busing, said the pastor, is not an issue with black people.

"The issue is quality education," he recounted. "But plain good sense tells us that the only way to get it in many areas is through busing."

"How can black youngsters

in this country become dependable and productive when their brain is not cultivated? Without trained minds, they are left out of the mainstream.

"Busing is a substitute for separable but equal education but it is the only positive tool available to achieve quality education for all people."

The California clergyman, an articulate spokesman on social issues for the oldest and largest black church in the country, deplures welfare, and called it a "trap" for black people.

"Welfare puts a man into a slump from which he cannot extricate himself," said Brookins. "It was deliberately designed to put people in a rut that made them look for handouts when they could not get jobs. It provided a good excuse."

"A sum of \$3,300 for a family of four is not enough of a cushion to provide their needs, but it is enough to lull him to sleep."

Brookins asserted that these issues should be the active concern of all Christians, including the so-called Evangelicals.

"That's what Jesus is all about," said the pastor, "feeding, clothing and relating to His fellowman. This is the message I would like to see Billy Graham interpret to President Nixon who has a pulpit for setting a moral climate that reaches the world."

As we enter into honesty again this week, honesty seems to be a touchy subject, until we get down to studying God's word and the mysteries of the gospel. Apostle Paul calls the mystery of the gospel a pass that relates to the whole purpose of God and human history. What is done for man and by man affects his salvation.



Rev. T. N. Noffa

We think of ourselves as honest and don't like to have our honesty questioned. But how many people can say their honesty is unquestionable in the eyesight of God, man, or himself. There is a secret to the mystery of the gospel. The secrets of God are only received by men and women who are babes in their own initiative and willingness to be taught the way of God. They are hidden from those who are too wise to receive instructions in carnal and spiritual things. The carnal mind is emitted against God. But the spiritually minded man that is trying to please God will find these secrets and use them in the avenues that God instructs him in.

In our society and culture we are brought up with a double standard of honesty. We are taught there are different levels and degrees of honesty. For example, we hear our mother say not to lie, yet we hear mother tell exaggerated truths. In our society the law is written to be equal for all men, but the minority has its hardest struggle trying to be effective in it's doings as the majority does. We are taught to say we enjoy things that we really don't enjoy.

Then there is Christianity. How is Christianity different from all other things in our society? Does it offer answers that others do not? Is it more potent to meet the need of human hearts? Or is it only a search for God arising out of man's intense urge to worship, leaving him finally unsatisfied within -- still urging, still crying out, still praying, still being os-

tracized, still being oppressed, and yet asking a question. Is Christianity only another philosophy of life that has evolved slowly from legends and our ancient traditions? Or is it what it claims to be -- a divine providence that offers men eternal life? Is Christianity as it claims to be -- the record of God's involvement in human history by Jesus Christ's willingness to die in man's place, to rest in man's tomb, and to break forever the band of death? In the final analysis we hold the future in our own hands. One more thought: As long as man lives in this world, his life is subject to amendment. But if he persists in wrong doing, he will confirm himself in evil, because he continues to love it. On the other hand, the man who delights in living in love to God and his neighbor will firmly establish himself in heavenly life.

John was fully aware of the task assigned him, namely to prepare the way of the Lord. What about our task today? Do we know and understand it with our whole heart? If you have not your foot upon the lowest mound of the Ladder (Faith), you will never come within sight of the blessed face of Him who stands at the tip of it, and who looks down to you at this moment, saying to you, "My child, with thou not cry unto me."

Gospel of rights preached by Jackson

Rev. Jesse Jackson has rallied the African Methodist Episcopal Church with hypnotic fervor to his banner of religious, political and civil rights unity.

Shouts of "right on" were mingled with "amen" when the young black religious leader-often compared to the late Dr. Martin Luther King Jr.--addressed the sect's General Conference in Memorial Auditorium Tuesday night.

"The only bad, bad case of theology," he said, "has been when the line was drawn between the church and the civil rights movement. Who was Moses but the leader of an oppressed people fighting that oppression? He was talking about nothing but walking down Highway 80 in Alabama."

Most observers agreed that the frenzied standing ovation Jackson drew from his 5,000-

member congregation was reminiscent of King's responses during the mid-1960's. The Chicago-based People United to Save Humanity (PUSH) which he heads has become one of the most politically popular civil rights organizations since the pre-militant days of the Congress of Racial Equality.

"In seminary," Jackson said, stressing black religious unity, "we heard a lot about the ecumenical movement... about the white folks being split on dogma. We didn't pay too much attention to that in South Carolina. If you were late, it was just sort of the first church you came to. They were probably staying next door in the same project anyway. We were always fairly ecumenical."

Earlier, Jackson had blasted the Explo '72 religious festival, charging that it "avoided such an issue as race, which is a paramount religious issue."

"The black church in the best sense of the word represents the gospel of 'all God's children'."

"Just to be jumping up and down having Jesus-fits in the river--that's what people used to accuse the blacks of doing. There used to be a cheap booze in the black community called 'Splo.' Explo was kinda like splo--a cheap high," Jackson said.

He used an analogy with the Biblical prophet Ezekiel who was taken to a valley full of dried bones by the hand of God. Ezekiel was told that the bones could live again through God. He was thus called to preach in sinful Babylon.

"What is Babylon but America, and what is the valley but the Ghetto?" Jackson asked.

PCC trains emergency technicians

What would you do if your husband was watering the lawn and had a heart attack?

This incident happens every day, but few people know how to react to even the most common accidents. The Emergency Medical Care program at Portland Community College is training a new breed of medical technicians, men and women who know what to do in an emergency.

Started five years ago by the Multnomah County Medical Society and PCC, the course is taught by licensed physicians, members of the medical society, and includes instruction in the treatment of shock, bleeding, bandaging, burns, drowning, heart attacks, and many other incidents requiring emergency care. Students who complete the course may work for ambulance companies, hospitals, and clinics; or they may be firemen, policemen, or nurses who are upgrading their skills in handling emergency situations.

A new 17 point federal program has been adopted following the PCC format which includes 25 lessons of three hours each. In addition students spend three four-hour sessions in hospital emergency rooms assisting hospital personnel. At the completion of the course students take a written examination. Upon passing the written test they are eligible to take the practical examination, a demonstration of skills learned in the course observed by licensed physicians.

Students who complete the tests are listed in the National Registry for Emergency Medical Technicians. They receive a shoulder patch, wallet card, and a certificate from Portland Community College. Don Millican, PCC instructor, says that approximately 100 people have completed the course. He sees a trend developing in community colleges to include Emergency Medical Technician training as a two-year associate degree program in the allied health programs.

In answer to the best procedures to follow for care of a heart attack victim, Millican says, "Call an ambulance; use closed heart compression which means to push hard on

the breastbone while the patient lies on his back; alternate this with mouth-to-mouth resuscitation.

For more information on the Emergency Medical Care program at Portland Community College, call 244-6111.

Zest of Life

By Carnegie "Happy" Pullen

Spiritual Frontiers Fellowship is a non-denominational movement of Christians seeking to bring miracles of healing, spiritual visions, and the relevance of psychic phenomena (ESP experiences) back into the church as a means of renewing and revitalizing the spiritual life of the church.

Spiritual Frontiers Fellowship with headquarters at 800 Custer Avenue, Evanston, Ill. is an inter-faith, non-profit religious corporation formed in 1956 "to sponsor, explore, and interpret the growing interest in psychic phenomena and mystical experience, wherever these experiences relate to effective prayer, spiritual healing and personal survival."

Their literature states: "We do not seek to modernize, change, or replace the basic experiences recorded in the Bible, but to understand them by trusting God's guidance provided by extra-sensory means as well as those which we perceive by more rational process."

"We encourage spiritual growth through study groups in prayer, in spiritual healing, and in psychic development."

"We foster a research program which collects data and serves as a repository for further study and projects in psychical and mystical experiences. It seeks to encourage and interpret to the churches the rising tide of interest in mystical, psychical and paranormal experience."

"SFF is spiritual in that it deals with non-physical phenomena which relate to God, the human spirit, and the future life. It is frontier because it explores matters beyond the usual range of church worship

and activity. It is a fellowship of those who, having accepted the validity of one or more of these phenomena, would encourage each other and ultimately the whole church to seek for further light and great reality in the spiritual life.

"SFF recognizes that no man or institution can both stand still and follow truth. It recognizes that some of the insights of modern depth psychology are proving for many to be roads to self-understanding and spiritual reality. Dozens of the larger and more prestigious universities are beginning to establish laboratories and research centers for in depth testing and reproducing in trained subjects various types of paranormal phenomena, including the influencing of persons and even moving physical objects by the power of the mind. Thus science and the church have awakened interest in these matters in a serious degree. As SFF literature states, "It is really closer to the fundamentals of New Testament Christianity than are many of the so-called fundamentalist groups, which only accept certain things as fundamentals while ignoring others which do not fit into their framework. SFF also calls men back from the tendency to de-mythologize the Gospels by abstracting from them the supernatural elements and leaving only a purely humanistic view of Christ."

This movement holds that the doors of revelation are never closed; that God is still speaking to men who know how to listen; and by the disciplines of study, prayer, and healing our generation may learn more of those truths which Christ said His disciples were "not yet able to bear."

SFF seeks to cooperate with like-minded individuals and groups both within and outside the churches. It would attract the support of all spiritual pioneers and specifically seeks sponsorship by courageous and forward looking ecclesiastical leaders. Most of the leaders of the movement are ministers and persons prominently active in various Christian movements.

Northwest Director of Spiritual Frontiers Fellowship is Nestor O. Peralta, 2229 S.E. Market St., Portland. He is a priest of the recently organized Portland parish of the Old Catholic Church, a branch which broke from the Roman Catholic Church by denying the infallibility of the Pope.

Membership in SFF is ten dollars per year, which is rather steep for persons with limited income and students. It is to be hoped they will adopt an associate membership for five dollars or less.



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ALLEN TEMPLE CME CHURCH Corner of 8th Ave and Skidmore S.S. 9:30 A.M. Sunday Worship 11:00 A.M. Christian Youth Fellowship 6:00 P.M. (2nd and Fourth Sundays) Rev. Thomas Strayhand, Minister

Vancouver Ave. First Baptist Church 3138 N. Vancouver Ave. Phone 282-9496 Sunday School 9:00 A.M. Morning Worship 11:00 A.M. Dr. O.B. Williams, Pastor "The Church With A Heart-Felt Welcome"

Bethel African Methodist Episcopal Church SERVANT CHURCH TO SECULAR COMMUNITY 5828 N.E. 8th A. Lee Henderson, Minister 288-5429 Ellis Casson, Associate Minister Church School 9:45 am Morning Worship 11:00 am Wed. Noon - the Hour of Power 12:00 noon Wed. Prayer & Class Meeting 7:30 pm Nursery Care Provided "We are making our Neighborhood A Brotherhood"

The Mount Olivet Baptist Church Rev. John H. Jackson Minister N.E. First and Schuyler Portland, Ore. Phone 284-1954 Sunday School 9 a.m. Morning Worship 11 a.m. Vesper 5 p.m. Let us enter to worship and depart to serve.

Maranatha Evangelistic Center 1222 N. E. SKIDMORE Pastor Bible Class 9:15 am Bible Training School 9:15 am Sunday morning worship 11 am Evening Worship 7 pm Church Office 288-7241 Youth Office 288-7243 Bible Study Hour Tue. 7 pm Hour of Prayer Power Wed 7 pm to 8 pm Youth Meeting Fri 7:30 pm Reverend Wendell Wallace Pastor All things new in 1972