

PORTLAND OBSERVER

Religion in the News

Father Dickey leaves St. Andrews

Father Gordon Dickey, associate pastor of St. Andrew's Catholic Church and vice-president of the Albina Ministerial Alliance, will be leaving parish and community work for further schooling. Father Dickey will pursue a master's degree in social work at Catholic University in Washington, D.C.

Active in church-community affairs, Father Dickey states "my greatest encouragement came from being part of the growing responsibility of the Albina Churches to the community in child-care, teenage programs, 'Loaves and Fishes' for senior citizens, emergency aid care, and continuing education and ecumenical exchange among the clergy."

"The greatest frustration," he maintains, "has been the poverty of our inability to do all that can be done, and what



must be done. It seems like we're up a creek without even a boat when it comes to welfare renewal, prison rehabili-

tation, political representation, economic development and improved education." A farewell reception is

planned at St. Andrew's Parish Hall, Sunday, August 27, from 1:00 p.m. to 2:00 p.m. Everyone is welcome to attend.



REV. V. L. ST. CLAIR

REV. M. THORNE

Evangelist Crusade set for Vancouver

An Evangelist Crusade will be held at the First Baptist Church, 969 Burrard Street, Vancouver, B.C., Canada, starting Sunday, August 27th and running through September 2nd. Times of the Crusade will be 3:00 p.m. daily and 7:00 p.m. nightly.

The Crusade is sponsored

by Pastor Malinda Thorne of God's Rescue Mission, 381 Powell Street, Vancouver 4, B.C., Canada. The Pastor will be Malinda Thorne, and the Crusade Director is Rev. Valdez Loma St. Clair, Pastor of Jackson Memorial Temple A.M.E. Zion Church, Hemstead, New York.

Soul Purpose

By Chuck Singleton

"... making my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose." Phil. 2:2.

CHANGED LIVES

"... I never saw the blue in the sky, I slept under the skies of Harlem. I never saw the green in a blade of grass, I walked the streets of Harlem. Then I met Christ, and my world began to change." I don't think I'll ever forget these words spoken to me by an Afro-coiffed sister in the foothills of California's San Bernardino mountains.

She related her story to me; a story of hope, pushing, number drawing and prostitution. After trying everything and being left with God alone, she discovered that God was enough. And she asked Jesus Christ into her life.

It impressed me how this sister, untouched by the thoughts and philosophies of

other so-called Christians began to move among her brothers and sisters in her community. She got involved. She was concerned about the physical and spiritual needs in Harlem, and has been getting results ever since.

So goes the testimony of only one, but how many thousands of lives have been changed this year because (as they will boldly proclaim to you) Jesus Christ has taken up residence in their hearts. Gang leaders, dope addicts, prostitutes, pimps, and I can't forget my own self.

Many ignore these changed lives saying it is only a fad. The fact remains that the world is changing because men are changing. The Bible says, "There was the true light, which, coming into the world enlightens every man. He was in the world and the world was made through Him, and the world knew Him not." John 1: 9, 10.

Zest of Life

By Carnegie "Happy" Pullen

"The Castle On Top Of Your Shoulders." This expression I heard in a movie about the Jesus People called, "The Long Road Back." It provides a theme of great potential.

"My mind to me a kingdom is." In the brain is housed the center and control room of the consciousness and all functions of the body. The mind of man is infinite in its reach; and thought travels infinitely faster than light. So the prince residing in thy castle is as a far ranging angel.

Thought is the mechanism that releases faith. Jesus said, "As a man thinketh in his heart so is he." "Thought is the builder," said Edgar Cayce.

It was Shakespeare who said, "Tis the mind that makes the body rich."

Here is a fuller spiritual statement on the subject: "I beseech you therefore, brethren, by the mercies of God, that ye present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"And be not conformed to this world: But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." Rom. 12:1-2.

It is only when men come with willing minds and willingness of heart to seek diligently for God and for an understanding of His Truth that they may find the key to the Kingdom.

"The Kingdom of God cometh not with observation... for, behold, the Kingdom of God is within you." Luke 17:20-21.

But how does a sinful man attain to the faith that can accomplish these things? By repenting, becoming converted, and by being obedient to Christ's whole instruction.

"Obedience is better than sacrifice." Obedience is the sacrifice that is required of the Christian who would work miracles. Men, if they are to survive and live long in the land, must learn how to live by daily miracles. "This is the victory that overcometh the world, even your faith." 1 John 5:4.

"Beloved, now we are the sons of God, and it doth not yet appear what we shall be... we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth the law: For sin is the transgression of the law." 1 John 3:2-4.

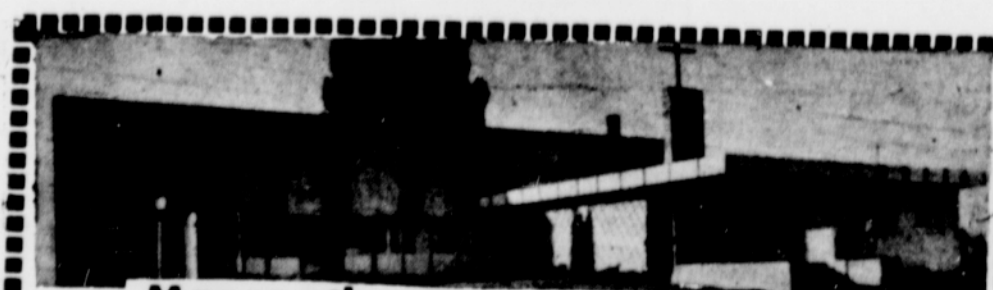
"To whom God would make known what is the riches of the glory of this mystery...

which is Christ in you, the hope of glory; whom we preach." Col. 1: 27-28. "Greater is He that is in you, than he that is in the world." 1 John 4:4.

"And he that keepeth His commandments (the commandments that Christ brought, Matt. 28:19-20) dwelleth in Him, and He in him." 1 John 3:24.

Thus we see that a mighty divine being—equal unto the angels—resides in the body of him who is pure, and godly and obedient; and He has his residence in thy mind and heart—in the "Castle On Top Of Your Shoulders." "Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20.

It is well to think upon, and repeat these inspiring literary and scriptural thoughts as often as possible.



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

Chief Buthelezi assures SA dialogue

Black Africa has said emphatically that the South African Government must begin its "dialogue" with Black Africans within its borders, before its overtures to the rest of Africa can be heard. So far as Chief Gatsha Buthelezi, Chief Executive of the Zululand Territorial Authority, is concerned, that first dialogue has already begun.

Since the Territorial Authority was created in 1970, Chief Buthelezi has used the platform it provides to press his own views about apartheid on the South African Government. Certainly, he has met with Prime Minister Johannes Vorster, a meeting which he described as "a milestone in the relations between our various peoples." But the claims he makes for his people reach the rulers of South Africa more often through the press and from the public platform.

At the meeting with the Prime Minister, Chief Buthelezi is reported to have said that although he had certain reservations about the Government's policy of separate development, he would give the Prime Minister the fullest cooperation in carrying it out. In practice, his "full cooperation" has included demands for more land, more money and more power for the Zulu 'Bantustan,' which this year gets a Legislative Assembly like that of the first Bantustan, the Transkei.

As one commentator put it, "He became the pace-setter for the Bantustans - the embodiment of what the Pretoria Government had always feared, namely, that a traditional African leader would arise who would put apartheid to the test by making demands for the Bantustans which the Government could not meet."

Chief Buthelezi's strategy is not the "black apartheid" advocated by Chief George Matanzima of the Transkei, which Buthelezi has characterized as "destroying one evil by employing another

evil." The Zulu Chief, whose family have traditionally served the Zulu Kings as Prime Ministers or counselors, is a subtle diplomat, who constantly reminds the South African Nationalist Party that the Afrikaners were once an oppressed people.

He spoke recently at Stellenbosch University, one of the ideological centers of the Afrikaner nation, and received a standing ovation from the students at the end of the evening. He told his audience that he had come to Stellenbosch at a time when the Afrikaner people had reached their ascendancy in South Africa.

"Today it can be truthfully said that they are masters not only of their own destiny, but also of destinies of other peoples of South Africa, both black and white."

Chief Buthelezi then recalled that the Afrikaners, like his own people, were victims of colonization for a very long time. "But whereas the Afrikaners have finally shaken off the shackles of colonization, my people still feel shackled, in so far as blacks have had no real voice in the running of the affairs in South Africa for scores of years."

He recalled the history of the Zulu Wars, and the fact that Africans were never asked if they wanted to be part of the Union of 1910 or whether they agreed with the Statute of Westminster of 1931 which made South Africa autonomous. "The voice of the blacks, just like the voice of the Afrikaners, had been ignored."

He went on to remind his Afrikaner audience of the 'blood-stained beacons' in their history, using General Smuts' phrase, and he hoped that they would understand that blacks also had their blood-stained beacons.

"The blacks hope the Afrikaners who are governing appreciate that many black leaders such as Robert Sobukwe and Albert Lutuli rose

for the same reasons as General Hertzog and President Steyn."

Having pointed the similarities between the history of his own people and that of his audience, Chief Buthelezi went on to stress the similarity of their needs.

"When we are, therefore, promised self-government, it must be clear that we do not expect a sham self-government but the real thing. If the majority of whites have now decided, solo, to set up blacks in separate states, we have no means to resist it, even had we wanted to. But the great test is the extent to which this is meant."

If it was meant, said Chief Buthelezi, then he could not be accused of asking for too much too soon. He assumed that the policy was an acknowledgement of the fact that every people on earth has 'the right to bread and liberty.'

"One of the facts which the Afrikaners who are wielding power have to face is the fact that we have also contributed towards the production of the wealth of South Africa. We will therefore not be eager to receive independence if it will be in the spirit of, 'Since you want independence, take it and starve!'"

He then spelt out the sort of independence black Africans expected: paying people on the basis of the rate for the job; giving free and compulsory education; equipping blacks with technical skills; and lastly, adding more lands to the existing 'homelands'.

Many of his people, he said, were optimistic that the Afrikaners would measure up to these challenges.

He ended by referring to the Western Christian tradition which the white Voortrekker pioneers brought to South Africa.

"The polarization between extreme wealth and extreme poverty in South Africa does not help my people, fairly new comers to your Christian faith, to understand what your Christian tradition means. Through history, extreme wealth tends to be associated in their minds with whites and extreme poverty with blacks. The more our people get educated, the more disillusioned they get about the feasibility of applying your Christian tradition in practical terms, in a meaningful way, to their lives in South Africa."

Chief Buthelezi said that he had often thought that Dr. Verwoerd, the last Prime Minister of South Africa, had not chosen the words "good neighborliness" by accident when seeking to describe the policy of separate development. And he found it significant that Christ used those words to sum up, in simple terms, the meaning of Christianity, and illustrated it by the parable of the Good Samaritan.

"This parable seems to me to have been well-tailored by

Mt. Olivet sets service

Reverend John H. Jackson, Pastor of Mt. Olivet Baptist Church, announced that an Evangelistic Service will be held at Mt. Olivet Baptist Church during the week of September 24-29th. The service will be conducted by Reverend M. C. Williams, Pastor of New Hope Baptist Church, Denver, Colorado.

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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

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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 — One Hour of Power

12:00 noon

Wed. Prayer & Class Meeting

7:30 pm

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Rev. John H. Jackson
Minister
N.E. First and Schuyler
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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.