

Religion in the News

Guaranteed income a must

by Gordon Dickey

Need of a Guaranteed Annual Income is premised on the reality of large scale poverty in America.

The sad fact is, a large percentage of Americans do not have adequate food, housing, clothing, medical and dental care. According to government standards, there are 25.6 million poor Americans.

By more realistic living standards, reflected by what the American people themselves feel is a minimum income for a decent life, there are 70-80 million poor Americans. Included are 64% of household heads who work, but remain poor.

Present poverty solutions have been forcefully condemned by American presidents. When announcing the Commission Study on Income Maintenance in 1967, President Lyndon Johnson said:

"The welfare system today pleases no one. It is criticized by the liberals and conservatives; by the poor and the wealthy; by social workers and politicians; by whites and by negroes in every area of the nation."

President Richard Nixon has called our present system "... a monstrous, inhuman outrage against the community, against the family, and against the individual."

The problem is not merely privation, but economic distribution.



Father Gordon Dickey with children in Washington, D. C., where he is attending Catholic University School of Social Work.

In the last 30 years, the share of total money income going to the 20% of U.S. citizens at the bottom of the power diamond has remained constant... at 3.6%. The share going to the top 20% has also remained the same... 44%. The top 5% of the population receives 17% of the income.

Less than 5% of our population controls:

- 82% of all stocks
- 100% of all state/local bonds
- 40% of federal bonds
- 88% of other bonds

The distribution question looms larger when the United States is compared with other

nations. As a percent of national income, the United States ranks lower than any of 16 European nations in welfare expenditures, and lower than Canada, Australia, New Zealand and Israel. In Scandinavia, there are no slums or poverty. Everyone is given the basic right to medical care, unemployment compensation, retirement benefits, and educational opportunity.

In America, poverty is a national tragedy. It has divided us as a people, and as a nation. Poverty has created fear, tension, crime, racism, suspicion, dehumanization, polarization, and more poverty.

Orthodox churches celebrate Easter

St. Nicholas Russian Orthodox Church, a small but vital parish "without a priest", located at 3613 N.E. Mallory, has prepared a multitude of traditional Easter time foods, artifacts, demonstrations and customs to share with the community May 12 and 13, dates of the Easter celebration for Orthodox religions. Traditions from many Slavic nations will be represented at the festival which is co-sponsored by Portland Community College including Yugoslavia, Ukraine, Poland, Bulgaria, Czechoslovakia, and Russia.

Mila Ellis (Mrs. John), Alice Komanecky (Mrs. John), and Nona Campbell (Mrs. Leonard), three women active in festival preparations, have compiled a cookbook containing many old-world recipes handed down by their great-grandmothers. Mila Ellis has also included her "recipe for a happy husband". Slavic recipes featured in the cookbook such as pelemeny (Siberian meat dumplings), golubtsy (cabbage rolls), pirozhki (meat turnovers), cheese blintzes, paskha (rich cheese mold with fruits), kulich and Easter breads will be served both days of the festival.

John Hudanich and John Komanecky, long-time parish members, will demonstrate the highly skilled art of Ukrainian Easter egg decorations. Members of the Woodburn area Russian Orthodox group will exhibit embroidery unique to Slavic costumes and inkle loom weaving. Artifacts such as Russian uniforms and costumes, gold coins, and old books will be



Ukrainian Easter eggs and costumed Russian dolls will be on display at the St. Nicholas Russian Orthodox Church Easter Celebration May 12 and 13, at 3613 N. E. Mallory. The festival is co-sponsored by Portland Community College.

on display. Portland artist Sherry Bettendorf (Mrs. Bob) will paint icons... an almost "lost" art of stylized scenes with religious themes.

The congregation of St. Nicholas is comprised of people who fled Slavic countries seeking religious and political freedom. Until recently, Father George Afonski led the small but spirited group at St. Nick's. In March he was reassigned as the new Russian Orthodox Bishop of Alaska, and his plans for

sharing the Easter celebration with the community have been carried on by his inspired parishioners.

The Slavic Festival will be open to the public Saturday May 12, from 1 to 8 p.m. and on Sunday May 13 from noon to 8 p.m. Food will be served at all times and admission is free. For more information, contact Portland Community College Community Services, 244-6111, extension 318.

BAHÁ'Í FAITH

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Bahá'u'lláh

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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Bethel African Methodist Episcopal Church

A. Lee Henderson, Minister

5828 N.E. 8th 288-5429

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

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Sunday School 9:45 a.m.
Church Service 11:00 a.m.
Evening Service 7:30 p.m.

6401 N.E. 10th Avenue

The Biography of a Black Woman -- Mary McLeod Bethune

Mary Jane McLeod was born in Mayesville, South Carolina on July 19, 1875. Birth came in a three-room log cabin and she was one of seventeen children of Patsy and Sam McLeod.

She was taught the importance of prayer and acquired a deep and abiding faith that was her life-long source of strength. She was taught

that things came not only by prayer, but by hard work as well. She later said that everything in her life had come by sweat. The life of the little girl was hard. At age nine, she could pick 250 pounds of cotton and later had to pull a plow when their mule died.

Mary always wanted to learn to read and write; but

there was no school for Black children in Mayesville until she was eleven years of age. A Black teacher, Emma Wilson, opened a mission school there. Mary was a week late in enrolling and was very impressed when she heard the children call the teacher "Miss Wilson". She put this down in her mind as a high mark of respectability and decided she would be so respected some day. She was in the first graduation class of the little school and it was a proud day for her and her family because she won a scholarship that had been offered by a white seamstress in Denver to help one Black child.

Mary went to Scotia Seminary in Concord, North Carolina where she graduated after five years; however, she spent two extra years studying in what would be today's equivalent of a Junior College. It was at Scotia that she received her first social training.

After leaving Scotia, Mary applied for and was accepted as a student at The Moody Bible Institute in Chicago. She and an African student were the only Blacks there, but Evangelist Dwight Moody recognized no ethnic group-

ings; each person stood on his own merit. Mary continued her music and social education there. Her greatest joy was being allowed to work with the needy of the Chicago slums.

After graduation from The Moody Institute, she went to New York and applied to the Presbyterian Board of Missions for a position in Africa. The Mission Board felt that she was "too young" and told her that there was no opening for a Black in Africa at that time. She has described this as the greatest disappointment of her life.

Nevertheless, in spite of this set-back, she carried on. She accepted a teaching position at Haines Normal Institute in Augusta, where she worked closely with Mrs. Lucy Laney, its founder. While there she founded a Sunday School for the Black children of Augusta. She also invited the less fortunate to come to the school on Sunday afternoons where she read Bible stories to them, sang to them, gave them music lessons, organized choral groups and gave them literature to take home.

After leaving Haines, she taught at the Kindell Institute, a church supported school for Blacks, for two years. Each month she sent home a portion of her salary to help her family and make it possible for two of her sisters to go to Scotia Seminary in North Carolina where she began.

During her years of schooling, romance had not been serious in Mary's life. However, while teaching she met

Albertus Bethune, a tall, handsome man who was helping his brother to go to college by working extra hours in a dry goods store. They fell in love and were married in the parsonage at Sumter, North Carolina. They immediately set out for Savannah, Georgia to make their home where he had

been offered a teaching position. Mary planned to continue her teaching as well, in order to supplement their meager income. However, it was not long before Mary discovered she was pregnant and she decided to stay at home and become a full-time housewife and mother.

(To be continued)

Owre accepts position

On Sunday, May 12, at 6:00 p.m. a Union Fellowship Service will be held at Bethel AME Church, 5828 N.E. 8th Avenue. Reverend Benjamin Owre will be preaching his last sermon in Portland, entitled "The Priesthood of Parents".

Music will be presented by

Woodlawn and Hughes United Methodist Churches. The offering will be given to Reverend Owre in gratitude of his dedication. Reverend Owre will be leaving Portland to take on the position of Pastor of the Sheridan-Williamina circuit.

Church and School for Community
ST. ANDREW'S CATHOLIC CHURCH
281-4429

Reverend Bertram Griffin Masses: 9:00 a.m. Hymns
806 N.E. Alberta 10:30 a.m. Choir
Portland, Oregon 97211 12:00 p.m. Folk Mass

ALLEN TEMPLE CME CHURCH
Corner of 8th and Skidmore
Sunday School 9:30 a.m.
Sunday Worship 11:00 a.m.
Christian Youth Fellowship 6:00 p.m.
(Second and Fourth Sundays)

Rewerend Thomas L. Strayhand, Minister

WELCOME TO ST. MARK'S BAPTIST CHURCH

119 N.E. Morris
Sunday Service 9:15/11 a.m.
Evening Service 7:30 p.m.

Reverend Edward Wilder

MARANATHA CHURCH
1222 NE Skidmore Church school and Bible class: 9:15 a.m. 288-7241
Sunday morning worship: 10:45 a.m.
Sunday Evening worship: 7:00 p.m.
Wednesday Evening prayer: 7:00 p.m.
Friday Worship Service: 7:30 p.m.

Bob Harrison - Pastor

Berean Baptist Church
Conservative Baptist

Sunday 9:45 a.m. Sunday School
11:00 a.m. Morning Worship

Wednesday 7:30 p.m. Prayer and Bible Study

6:00 p.m. Young Disciples, Youth Group
Adult Bible Teacher Training

Rev. Willie O. Peterson, Pastor

"... They received the Word... and searched the scriptures daily..."
Acts 17:11

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