

**Scripture of the Week:**  
II Corinthians — Ch. 5

# RELIGION

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Religion Editor, Portland Observer  
P.O. Box 3137  
Portland OR 97208



## Daring to Embrace When We Aren't Sure

by Thomasina A. Yuille

"And a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment; for she said to herself, 'If I only touch his garment, I shall be made well'" (Matthew 9:20-21).

Everyone needs to belong. No one likes to be excluded, to feel left out, to be considered a social outcast. Most of us will do practically anything to avoid the pain of not being part of the mainstream, the crowd, the community.

Yet each of us does sometimes experience the feeling of being excluded — whether for the colour of our skin, our sex, our marital status, our sexual orientation, our theological views . . . the list goes on and on. Any one of these things could push you out on the fringes of society. Any one of these things could make you feel like an outsider to the Christian community.

There are many people like this woman in our world, badly broken, bleeding, searching for healing. They want to be included, and for many of them the Christian community, the visible sign of the body of Christ, Jesus among us, is the last resort.

So it was for a person in my church, a man on the margins of society. He was a transvestite, a man who wore the clothes of a prostitute. He did his work on a street corner, sometimes being paid for it, always getting beaten for it, but on the corner regardless. He came to our church door like someone on his last chance, pressed from all sides, silently declared untouchable.

My pastor firmly asserts that everyone is a part of the body of Christ. We have neither the right nor the privilege, he said, to ostracize this man. And so he joined our church wearing a wig, black fishnet stockings, women's shoes and a red dress.



Thomasina Yuille

My seminary training had taught me that the Christian community is called to be inclusive, but the thoughts that raced through my mind were all exclusive ones: Look at him. He's so obviously a sinner, broken down. He's going to make everybody uncomfortable. What will the rest of the people in the church think? Who will want to sit beside him in a pew? We might lose members. Maybe if he would fix himself up first, wear the right clothes and then come back to the church . . .

For some reason the man would come over to me during the fellowship hour after the service. I tried hard to avoid him, pretending not to see him even though he stood right beside me. And so I kept the conversations short and sweet. If

people saw me talking to him, they might start whispering about me too. I'm not defiled. I don't want to be identified with the untouchables. I look and act like the rest of the people in my church. I don't want to be uncomfortable, not within a Christian community. I belong to the club — I mean the body of Christ. He's the outsider, not me.

"As you have done it to the least of these you have done it to me." What a mockery I was making of the body of Christ. OK. I Struggled with it.

All of us seem to have dual identities: part inclusive, part exclusive; sometimes rejecting, sometimes being rejected; moving from being the oppressor to being the oppressed — all in the name of Christ. In the name of being Christian we dehumanize each other. Even if our arms are open, our hearts are closed. Never truly embracing anybody, we are unable to heal those who are hurting, mainly ourselves.

That man's story has been my story within the church. I am a woman and a part of the clergy. Many people find my presence within the church hard to accept. I am continually reminded — in subtle and not-so-subtle ways — that I am less honourable than a man, not worthy to touch the sacraments. My place is in the kitchen, it is said; in church I ought to remain silent.

There are no human criteria for being a part of the body of Christ except the desire to know God, to be transformed, to be God's child. It is the time to embrace, to reconcile ourselves one to another. May God grant us the strength and the courage to do so.

Thomasina Yuille is a minister in the United Church of Christ (US).

## My Journey

I walked one day with Pleasure,  
We sang a litting song,  
But, at our parting, not a measure  
Remained to help my steps  
along.  
I walked one day with Sorrow,  
The journey sad, and long,  
But the faith he had for  
tomorrow  
Left me with a song!  
I walked one day the road  
alone,  
Or so I thought I did,  
But soon God's love-light  
shone:  
My sadness disappeared, and  
hid.  
I know I'll never walk alone,  
For I can hold His hand,  
And, when my burden seems  
a stone,  
On the Rock of Faith I'll stand!  
by W.R. Goodman

## Rev. Jackson Selected as Community Liaison to Dept. of Human Resources



Rev. John H. Jackson.  
Photo by Richard J. Brown

Governor Neil Goldschmidt announced on January 15, 1988, that Reverend John H. Jackson has been selected to provide Community Liaison and advise counsel to the Director of the Department of Human Resources.

Reverend Jackson, retired pastor of Mount Olivet Baptist Church in Portland, will concentrate on making known the potential benefit to Oregon of the "One Church, One Child" program which has evolved in Chicago and elsewhere. The program works through Black church congregations who adopt Black youngsters otherwise destined to remain without an adoptive family in long-term custody of state Child Welfare agencies. In Oregon, there are approximately sixty Black children in the custody of the Children's Services Division who would be available for adoption in the future.

"I am delighted someone of Reverend Jackson's stature and history as a community leader as well as a religious figure in the Black community will be providing this liaison work with us," stated Kevin Concannon, Director of the Department of Human Resources. "He and others in the minority community can make an important difference for the respective members of their community for whom we have a mutual responsibility and obligation," Concannon added. "I'm very pleased that we will be beginning with the 'One Church, One Child' effort," he concluded.

## Study Chronicles Rise in Bigoted Violence

WASHINGTON, D.C. — Violence stemming from bigotry is increasing steadily in the United States, according to a comprehensive study unveiled Jan. 13 in Washington, D.C., and law enforcement officials, clergy, teachers and other community leaders are called on to recognize the scope of the problem and to seek to stem the tide.

"Not a day has passed in the last seven years without someone in the United States being victimized by hate violence," says an introduction to the report released at a news conference by the National Council of Churches in cooperation with the Center for Democratic Renewal in Atlanta. "This violence is a largely unrecognized cancer eating away our communities and social institutions," the statement asserts.

A typical example cited in "They Don't All Wear Sheets" occurred in Salem, OR, in 1986 when an African Methodist Episcopal Zion Church was vandalized twice in one month. The volume underscores a resolution adopted by the 1984 United Methodist General Conference citing specifically the Ku Klux Klan and calling generally upon "federal, state and local governments to exercise the utmost vigilance and bring to justice perpetrators of racial and religious violence and intimidation."

## Ricky Callier Visits Portland

by Mattie Ann Callier-Spears

Ricky Lovell Callier, born in New Orleans, came to Portland almost 22 years ago with his parents, two sisters and a brother. He attended Vernon, Kennedy, Grant and Adams Schools. He took part in the Upward Bound pre-college program and began his higher education training at the University of Oregon in Eugene.

Ricky, one of seven children, is the son of Edward and Olivia Callier. His parents, four sisters and one brother still reside in Oregon. One brother continues to reside in New Orleans.

When the family came to Portland, they all joined Mount Olivet Baptist Church. Ricky and his family enhanced the music department of the church. The entire family sings or plays an instrument. Frequently, Ricky would play his trumpet or flute during musical selections by the choir. Many times he would go to Antioch Missionary Baptist Church (Rev. Felton Howard, pastor) or St. Paul Church of God in Christ (Bishop Foster, pastor) and play his horn or the organ and piano.

Ricky is very versatile. He is an accomplished musician, having the ability to proficiently play not only one but several instruments, which include: all brass horns, piano, organ, flute, guitar, percussion instruments. Ricky was tutored by Thara Memory at an early age. He loved his trumpet. He would go from church to church playing his horn or the organ.

He began playing the piano in New Orleans, strongly influenced by his older sister Mattie Ann. He would follow her to all her concerts and recitals at St. Xavier University, sitting in the front row so he could take it all in and not miss a note. He would talk about the performances for days and how he, one day, was going to play one of those horns — when he got big.

When Ricky attended Grant and Adams High Schools, he was an active member of a band called "Ebony Express". There was another band that was also active during the same time, called "American Ingenuity", with Donald Hepburn at the keyboard. The members were Marlin McClain, guitar; Jackie Gilbert, drums; Donald and Michael Hepburn, keyboard; Bruce Carter, drums; Nathaniel Phillips, bass guitar; Brad Gilbert, trumpet; Leslie White, organ/lead vocalist, and Ricky. When Ricky left the Portland area to further his studies and fulfill his commitment to God's call, the two groups united and became "Pleasure".

Ricky moved to Grand Rapids, Michigan, where he attended Calvin College and Seminary.

While pursuing his music and academics, he met and married Sybrena Robinson. They are the proud parents of four children: two boys and two girls.

In 1972, he had an opportunity



Ricky Lovell Callier.  
Photo by Richard J. Brown

to study with Ted Nichols, film score composer for the Hanna Barbera cartoons (Flint Stones, Johnny Quest, Jetsons). He also studied with Bob O'Donald, the lead trumpet player working with Ted Nichols. Mr. O'Donald also performed with the Ice Follies for years.

After Ricky left Portland, his musical interests and skills soared. He composes, arranges, records, produces, teaches, conducts and performs. His music varies from pop, rock, gospel to classical.

He has worked with such famous personalities as the Winans; the group "Commission", where he did the horn arrangement and performed on the trombone, flute and trumpet on their first album; Grand Rapids' Mass Choir, producing their first album and playing keyboard; the De Barge Family, as musical director and head musician for El De Barge; the Penecostal Ambassadors; Crystal Murden; Edna Wright and many of the Motown artists.

In 1984, he became the first Black to conduct the Grand Rapids Symphonic Orchestra. He composed and directed his own music.

While employed as the Minister of Education and Evangelism for the Bethel Penecostal Church of Grand Rapids, Michigan, Ricky wrote and directed many original works, including his own wedding musical score.

Last year, he was asked to become the Minister of Music for the Unity Christian Ministries, Unity Church of Jesus Christ at State College, Pennsylvania. He accepted the position.

His wife Sybrena, his four children, the dog and very tired Ricky packed up and moved to Pennsylvania, moving a recording studio, music school, musical instruments and many memories.

Ricky travels extensively, producing records, arranging sections and voices, etc, for whomever employs his skills and services; and attending many recording sessions for well-known musical groups.

God bless Ricky in his ministry and may his visit be productive and long-remembered.

## United Theological Seminary Portland Extension



Rev. Joe S. Hardie

Rev. Joe S. Hardie is happy to announce that United Theological Seminary, Portland Extension, will be offering classes for the Spring semester beginning January 28, 1988, through May 6, 1988, at the

Saint Mark Baptist Church, 103 N.E. Morris Street, Portland, OR.

The objective of the school is to train men and women for Christian service, the imparting of knowledge, and the development of students to the fullest extent of their capabilities.

You may earn the following degrees: The Diploma of Theology, The Bachelors of Theology, The Bachelors of Religious Education, the Masters of Religious Education.

Expenses include: registration, \$25.00; monthly fee, \$20.00; tuition fee, ministers-monthly, \$25.00; tuition fee, laymen-monthly, \$25.00.

For more information, contact the Portland Extension, (503) 287-7457 or 249-2050.

Classes will be offered Thursday and Friday of each week, from 6:30 p.m. to 9:30 p.m.

Come and become a part of U.T.S.!

## Mission Day Program

On Sunday, January 31, 1988, the Faith Tabernacle Apostolic Church is having a Mission Day Program. The program will be featuring a guest speaker: Viola Brazil, of Fellowship Church of God.

The church is located at 7015 N.E. 23rd Avenue, Portland, OR 97211. (Phone: (503) 282-8071.)

The program begins at 4:00 p.m. The theme is: A Mission to Accomplish. The mission director is Mrs. Veronica Easter.

Come one! Come all! Enjoy a spiritual renewal.

Grace Osborne is the pastor of Faith Tabernacle Apostolic Church.




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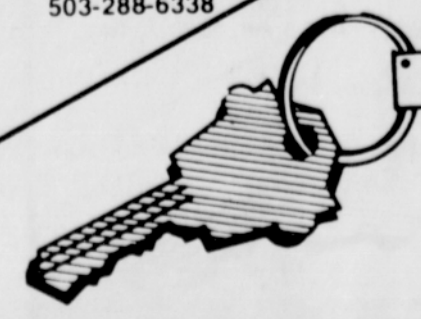
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the Bible says—  
Follow peace with all men & holiness without which no man shall see the Lord

Tuesday Bible Band	7:30 p.m.
Thursday Choir Rehearsal	7:00 p.m.
Sunday Morning Worship	9:15 a.m.
Y.P.W.W. Worship	11:15 a.m.
Evang. Worship	6:30 p.m.
Worship	8:00 p.m.
Tuesday-Friday Prayer	Noon Day Prayer
Fri. "The Pastor Speaks"	7:30 p.m.
Saturday Morning Prayer	9:00 a.m.
"Showers of Blessings" broadcast Sunday morning 10:00 A.M. Service KAAR 1184AM Dial	

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