



# RELIGION

SCRIPTURE OF THE WEEK:

**SUMMARY**  
**KNOWING THE BLACK**  
**CHURCH: WHAT IT IS AND WHY**  
**DR. C. ERIC LINCOLN**  
**PROFESSOR OF RELIGION**  
**AND CULTURE**  
**DUKE UNIVERSITY**

The independent Black church movement is generally recognized as the first Black stride toward freedom and responsibility. The Black Church as a distinctive communion traces its ancestry to the Free African Society which was formed in Philadelphia in 1787 to escape the segregation and denigration in the white churches of that day. The Free African Society was not itself a church, but a sort of transitional fellowship designed to sustain the faith, encourage moral responsibility and provide mutual aid for its members until a more satisfactory solution could be found. Two local churches were eventually spun off by the society: The African Protestant Episcopal Church of St. Thomas, and Bethel African Methodist Episcopal Church. Both churches were dedicated in July of 1794. St. Thomas remained within the existing Anglican (Episcopalian) communion; Bethel eventually served all connections with the white Methodists and went on to become the "Mother" of the first Black denomination.

The Black Church is usually understood to mean the historic Black communions or denominations which are independent of white control, and which maintain their own structures of governance, finance, ritual, worship and outreach. Because segregation remains an entrenched phenomenon in religion in America, Black churches or congregations even when affiliated with white communions are with rare exceptions all Black, and the spiritual and ritual ambience observed there is rarely different from the norm in the independent Black churches. In consequence, the "Greater Black Church," or the GBC refers to Black congregations collectively, while "Black Church" is reserved for the churches of the historically independently Black communions.

Seven national communions of the Black Church account for about 84 percent of the Black Christians in this country. Three of the communions are Methodist; three are Baptist, and the other one is Pentecostal, The Church of God in Christ. The remaining 16 percent of Black Christians are distributed among the white Protestant and Catholic communions and a scattering of smaller independent Black churches with limited local or provincial representation. The Islamic communions are not included in this breakdown of Black Christian churches, but it should not be overlooked that the Muslims constitute a growing presence in this country, and their impact upon the Black estate and the country at large must be a consideration wherever religious interests are seriously addressed.

The Black Church is by all odds the dominant symbol of the African presence in The United States, and were it to suddenly suffer eclipse, it would be extremely difficult to gather convincing identifying marks of that presence from the void. It was the Black Church which was the nurturing mother of Black freedom, Black pride, Black ambition, music, education, oratory, politics and self-respect. Out of it came the first Black fraternal orders, savings institutions, insurance companies, educational institutions, and the first glimmer of hope that tomorrow could be better than yesterday; and that tomorrow begins where today makes it decisions. In the midst of its competitiveness the Black Church has been the matrix of Black solidarity.

America is experiencing a massive restructuring of spiritual values, and inspirations that reflect new needs and new insights as we confront a post-war world with a bewildering spectrum of new experiences. It is precisely on the understanding of this principle that the predictions of the rapid demise of the Black Church have foundered. The Black Church is thriving because the traditional Black experience is essentially intact. The holding tenacity of the Black Church suggests that there has been insuffi-

cient substantive variation in the underlying fabric which determines the basic quality of the Black experience to precipitate a radical change in Black religion. The values, interests and aspirations remain constant because the index of Black reality is essentially the same.

Except for the Muslims, the Black Church has experienced no serious challenge to the spiritual hegemony it has enjoyed for almost 200 years. The Roman Catholic Church and the United Methodist Church claim by far the largest segments of "affiliated" Blacks outside the independent Black Church, but neither of those communions represent a Black commitment of substantial consequence. The Presbyterians and the United Church of Christ are very distant contenders. Beyond that, the "ecumenical" hopes that the Black Church would merge itself into mainline white Christianity become increasingly unrealistic the more the dynamics of religious expectations are understood.

We may safely conclude that in 1988 The Black Church was engaged in doing what it was a hundred years ago, but with significant new emphases. The Church has always been a spiritual refuge with a social consciousness which has at some times and places been more pronounced than at others. While this unevenness exasperates those who have a one dimensional perspective of the Black Church, its inherent genius is that it recognizes man as both spirit and body with a quality of needs which must be addressed, because both are constantly at risk in this society.

The church is moving to address these needs, not with perfect symmetry, but with persistence. Today's Black Church is struggling for relevance to today's Black problems: racism; drug abuse; child care; health and welfare; housing; counseling; unemployment; teenage pregnancy; and the whole tragic malaise with which society in general is burdened. It must address all these social challenges without abandoning its distinctive mandate.

The Black Church, 1989 is anchored in tradition and stretching for contemporary relevance trying as it always has to meet the peculiar, the diverse, the urgent and pervasive needs of its constituency.

## CHURCH NEWS

### Shouts Of Triumph

When we attend the basketball games and the football games we SHOUT! and YELL! When we are pleased with what our team is doing. The pass is completed, the crowd stands to its feet and clap their hands for joy.

Now, we have to justify the clapping of hands in worship of our Savior and God. AMEN! alone is sometimes not adequate enough. We must learn to extol the greatness of God. (Psalms. 41)

When you begin to pray in the spirit and clap your hands, you break the walls of evil down. We must lift up the blood of Jesus. There is something about the power of praise.

Hasn't God done anything for you lately? Aren't you still alive? Can't you walk? Can't you talk? How do you get back and forth from work everyday? You got it! GOD.

You should raise your hands and just praise his Holy Name.

So many people applaud for absolutely any reason but we believers have the power to bind the evil ones and the evil doers by praising Him! If you are in the hospital, Praise Him! If you are in prison, praise Him! (Psalms 149.)

Give God the praise. Right now! As you sit, stand or walk, praise Him. Take time out of your busy day to give praise and honor to the master of us all.

You children of the King are little rocks that are founded on the BIG rock, Jesus Christ. The joy and praise of the saints have strength that can break the power of Hell, itself.

There is a spiritual language that we believers should use when the enemy comes in on us. Let me tell you, that when it is properly applied the Holy Spirit comes forth like a wall of water and just washes away that temptation or anger or rage or envy. The Lord hasn't lost a battle yet. (Acts 2.)

Try God and see what He can do. I dare you.

Sing unto the Lord a new song. The

lord will give us songs of deliverance. Songs lifted unto the Lord push out the evil ones. (Acts 16, Jude 20, Romans 8:26)

The scripture is chocked full of the Lord's handy work. He can do anything but fail.

If you are singing, SHOUT! If you cannot preach, CLAP your hands. But, whatever you do, give praise, honor and glory to the Almighty God our Father who made us and the heavens and the earth beneath us.

Remember the words to this song...  
 When you can't see your way,  
 When you think that you have gone astray,  
 Doing all you know to do.  
 God has not forgotten you!  
 Hold your head up and he will see you through.  
 God will open doors for you.  
 You can fight on through the darkest days  
 Even though you're heavy laden and you can't see your way  
 God will open doors for you.

Praise Him in the noon day, in the morning, at night or at any time  
 Just praise Him!

**PORTLAND OBSERVER**  
 "The Eyes and Ears of the Community"  
 288-0033

### OBITUARY

Almeta Green, born February 18, 1922 in Texarkana, Arkansas deceased suddenly February 9, 1989 in Portland, Oregon after a long illness. She moved to Portland in 1945 and married Jimmie Green in 1949. She was a devoted wife and loving mother for 39 years. She is survived by two sons, Steven Cole of Portland and Phillip Green of Seattle, Washington. The three daughters are Gail Green of Los Angeles, California; Donna Green of Seattle and Debra Green of Portland. There are also two grandsons and two granddaughters. There is one surviving brother, Luther Cole of Portland and three surviving sisters, Birdie Lee Taylor of Portland; Alice Muldrew of Texarkana, Arkansas and Dorothy Gaddis of Pacoima, California. Funeral services were observed Wednesday, February 15th at the Chapel of the Chimes with the Rev. Melvin Kane officiating. Interment was at Sunset Hills Memorial Park.



Almeta Green,

**A New Ministry Comes To Portland**

*Hope of Glory*

**Broadcast**  
**KBMS 1480-AM**

**SUNDAY**  
**8:30 a.m. to**  
**9:00 a.m.**

**Motto:**  
**"There Is Hope"**



Rev. Sis. Lenotra Cooke

*'Christ In You, The Hope Of Glory'* Col. 1:27  
**Dial-A-Prayer ... (503) 286-HOPE**  
 P.O. Box 11628 · Portland, OR 97211 (4673)  
**24 Hour Prayer Request Line**

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*"To the Glory of God"*

**The Ark of Safety**  
**Church of God in Christ**

FOUNDER - The Holiness Preacher Bishop U.V. Peterson D.D. Builder-Pastor

*'the Bible says ...*

**Follow peace with all men & holiness without which no man shall see the Lord**

HEBREWS 12:14



Bishop W. G. Hardy (Little King)

<b>Tuesday:</b>	Bible Band	7:30 p.m.
<b>Thursday:</b>	Chair Rehearsal	7:00 p.m.
<b>Sunday:</b>	Sunday School	9:15 a.m.
	Morning Worship	11:15 a.m.
	Y P W W	6:30 p.m.
	Evangelistic Worship	8:00 p.m.
<b>Tuesday - Friday:</b>	Noon Day Prayer	
<b>Friday:</b>	The Pastor Speaks	7:30 p.m.
<b>Saturday:</b>	Morning Prayer	9:00 a.m.

**The Month of Love**  
**"February"**  
**Unity Gives Tax Break**

**Prices**

All Curls **\$65. NOW \$50.**  
 Relaxers **\$45. NOW \$35.**

*"Thursday" Senior Citizen Day*  
 OFF Services  
 Present senior citizen card for discount  
 Senior - Put your name in the grab bag!  
 Win a full month of Hair Service in March

**Unity of Love**

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**Go! Go! Go!**

**Basic Musical**  
**Each Sunday Night**

**Gospel**  
**Miracle presence**  
**of God**  
**3 Choirs**

**Go! Go! Go!**

To

**MT. SINAI TEMPLE**

**The People's Church**

**Two Service Worships Each Sunday**  
**Sunday Midday: 12 Noon - 2:30 p.m.**  
**Sunday Evening: 8:00 p.m. to 10:30 p.m.**  
 Leave your early service & Come to the afterhour.  
 We start when fathers let out.

*People ... People for your fellowship*

**MT. SINAI TEMPLE**

**936 N.E. Beech (10th & Beech)**

**284-0854**