

MONTHLY UPDATE

February 2022

Dear Brothers and Sisters in Christ:

First of all, I want to thank you again for your response to our December appeal to financially support our ministry. This enables us to continue what we do, especially now as we are fully focused on General Conference 2022 in Minneapolis, Minnesota.

This edition of the Monthly Update contains an extensive history of racial issues all the way from the writings of George Washington Carver and Booker T. Washington who have a deep history starting at Tuskegee Institute in Alabama. For me, I have long been an admirer of Carver and all that he has contributed to humanity. When I was in the Army I had once visited Tuskegee and the museum there; this was before I was a true Christian. As I went through the museum, I was struck about what a powerful work he had done; it seemed to me that Carver had a “funnel” of information from a great source of information. It was only after I read a biography on him that I learned he was a very devoted Christian. Then when I left the museum and went to the house where Booker T. Washington lived, it was clear that he also was a devoted Christian.

In looking at this history and then reading the short narrative of the “peace with justice walk” shows how far astray we as a church have drifted. This “walk” was to publicize a false narrative that served the “politically correct” view and supportive of secular ideologies. If the United Methodist Church is swept up in supporting the priorities of the “world” contrary to the truth, it is not doing the “work of the church” and cannot hope to get back on track without leadership focused on Jesus Christ.

While this period in leading up to GC2022 is calm on the surface, preparations are nevertheless being made and strategies are being put in place. While a shortage of space precludes inclusion of much of the information we have of actions across our country; we will include them at a later date. I do want to offer you a resource to help you deal with Covid; it is important to ensure that decisions you make are based on truth. I commend to you <https://www.cchfreedom.org>; the website for the Citizens’ Council for Health Freedom that contains useful, accurate information to include the “Covid Quick Reference Guide.” It may be that the information you find there could save your or a loved-one’s life. Also, Dr. Vladimir Zelenko has said, “...the studies all show – Vitamin D3 levels between 50 and 70 virtually eliminate hospitalizations or admissions in the ICU...so you need Vitamin D, Zinc, Vitamin C, and quercetin...”

We so much appreciate your prayers, notes of affirmation, and encouragement. We ask that you please continue to partner with us as we “contend for the faith” as the Lord has called us to do. Assuredly, we live in crucial times.

In His service,

Allen O. Morris
Executive Director

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February 2022 Update

Bits and Pieces from across the United Methodist Church

So you, son of man: I have made you a Watchman for the house of Israel... ~ The Bible, Ezekiel 3:17, 33:7.

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Of Interest.

+ **Civil Rights Greats: Booker T. Washington, Geo. Washington Carver, Martin Luther King, Jr**

“We must NOT allow our creative protest to DEGENERATE into VIOLENCE” – MLK, Jr.

“I have a dream ... where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers,” stated Rev. Dr. Martin Luther King, Jr., August 28, 1963, at the Civil Rights March in Washington, D.C.

Martin Luther King, Jr., attended Booker T. Washington High School in Atlanta, Georgia, [from] 1942-1944. Booker T. Washington [himself] had founded the Tuskegee Institute in Alabama. He wrote in *Up From Slavery* (1901):

“I learned this lesson from General Samuel Chapman Armstrong, and resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him.

With God’s help, I believe that I have completely rid myself of any ill feeling toward the Southern white man for any wrong that he may have inflicted upon my race. I am made to feel just as happy now when I am rendering service to Southern white men as when the service is rendered to a member of my own race. I pity from the bottom of my heart any individual who is so unfortunate as to get into the habit of holding race prejudice.” He [also] stated: “In the sight of God there is no color line, and we want to cultivate a spirit that will make us forget that there is such a line anyway....I have always had the greatest respect for the work of the Salvation Army especially because I have noted that it draws no color line in religion....The man is unwise who does not cultivate in every manly way the friendship and goodwill of his next-door neighbor, whether he be black or white.”

He further wrote: “Great men cultivate love ... Only little men cherish a spirit of hatred.”

George Washington Carver was invited by Booker T. Washing to teach at Tuskegee. Carver wrote to Robert Johnson, March 24, 1925: “Thank God I love humanity; complexion doesn’t interest me one single bit.” He also wrote to YMCA official Jack Boyd in Denver, March 1, 1927: “Keep your hand in that of the Master, walk daily by His side, so that you may lead others into the realms of true happiness, where a religion of hate, (which poisons both body and soul) will be unknown, having in its place the ‘Golden Rule’ way, which is the ‘Jesus Way’ of life, will reign supreme.” The Jesus Way was one of forgiveness, as taught in Matthew chapter 6: “After this manner therefore pray ...Forgive us our debts, as we forgive our debtors .. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” George Washington Carver-*His Life & Lamp; Faith in His Own Words.*

Jesus taught in Matthew 18:32-35: “Then the master summoned him and declared, ‘You wicked servant! I forgave all your debt because you begged me. Shouldn’t you have had mercy on your fellow servant, just as I had on you?’

In anger his master turned him over to the jailers to be tortured, until he should repay all that he owed. That is how my heavenly Father will treat each of you unless you forgive your brother from your heart.”

After the Civil War, freed slaves began to advance in society. The Democrat Party started violent terrorist vigilante groups in the South [that] tried to keep African Americans down, committing over 4,000 lynchings. The Tuskegee Institute recorded 4743 documented lynchings from 1882-1968, being 3,446 blacks and 1,297 whites --the whites being “radical” Republicans who were caught registering freed blacks to vote.

Booker T. Washington walked the fine line between: racist Southern Democrats who committed violence if blacks tried to rise in social position, and Northern racial activists who criticized black leaders who were not demanding reparations.

Such was W.E.B. Dubois, who visited Mao Zedung and later joined the Communist Party. Booker T. Washington warned in *My Larger Education-Being Chapters from My Experience* (1911, chapter V: The Intellectuals and the Boston Mob, p. 118): “There is another class of colored people who make a business of keeping the troubles, the wrongs, and the hardships of the Negro race before the public.... Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs -- partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs ... There is a certain class of race-problem solvers who do not want the patient to get well, because as long as the disease holds out they have not only an easy means of making a living, but also an easy medium through which to make themselves prominent before the public.”

Washington stated: “A whining crying race may be pitied but seldom respected.” His approach to blacks being fully accepted into American life was to follow the path immigrants took. German, Irish, Jewish, Polish, Italian, and others immigrated at the bottom of the social ladder, often being met with racial discrimination. But by hard work and the pooling of their efforts and resources, they became educated, started businesses, accumulated wealth, made contributions to society, and as a result rose in public respect. He stated: “At the bottom of education, at the bottom of politics, even at the bottom of religion itself, there must be for our race, as for all races, an economic foundation, economic prosperity, economic independence...Leaders have devoted themselves to politics, little knowing, it seems, that political independence disappears without economic independence; that economic independence is the foundation of political independence.” He recommended efforts to “concentrate all their energies on industrial education, and accumulation of wealth, and the conciliation of the South,” believing that blacks would eventually gain full participation in society by showing themselves to be successful, responsible, and reliable American citizens. He wrote: “No man who continues to add something to the material, intellectual and moral well-being of the place in which he lives is left without proper reward....I want to see my race live such high and useful lives that they will not be merely tolerated, but they shall be needed and wanted.”

Franklin D. Roosevelt warned Congress, January 3, 1940: “Doctrines that set group against group, faith against faith, race against race, class against class, fanning the fires of hatred in men too despondent, too desperate to think for themselves, were used as rabble-rousing slogans on which dictators could ride to power. And once in power they could saddle their tyrannies on whole nations.”

Community organizer Saul Alinsky wrote in *Rules for Radicals* (1971), after giving an acknowledgement to Lucifer in the front pages of his book:

“The organizer’s first job is to create the issues or problems ...

“Fan the latent hostilities of many of the people to the point of overt expression.”

“The organizer must first rub raw the resentments of the people of the community ...

“An organizer must stir up dissatisfaction and discontent ...

“He must search out controversy and issues, rather than avoid them.”

[I would also add that he wrote, “The issue is not the issue. The issue is the revolution.” – AOM]

Psalm 133:1 states: “Behold, how good and how pleasant it is for brethren to dwell together in unity!”

Proverbs 6:19 states: “The Lord hates ... a person who stirs up conflict in the community.” (NIV)

Agitating organizers engage in a tactic called “psychological projection” or “blame-shifting,” where the attacker blames the victim. Sigmund Freud described this in *Case Histories II* (PFL 9, p. 132), where rude and hateful people are the first to accuse those they do not like as being rude and hateful. Karl Marx is attributed with the phrase “Accuse the victim of what you do” or “Accuse your opponent of what you are guilty of.” It is an effective political technique – where politicians accuse their opponents of being guilty of exactly what they themselves are guilty of. One party may accuse the other of not caring for the poor because they do not support a welfare state; yet statistically, the welfare state traps the poor in permanent poverty and dependency. Self-contradictory statements are made, such as, in order to stop the intolerance we are going to be intolerant of you. They hold up signs against hate, when they are actually spreading hate. They put lists on websites identifying hate groups, when they are the group acting hatefully.

Jesus taught in Matthew 5:44: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”

Franklin Roosevelt commented on an election tactic called “race-baiting” in his campaign address at Brooklyn, NY, November 1, 1940: “Those forces ... oppose Christianity because it preaches democracy ... We are a nation of many nationalities, many races, many religions – bound together by ... the unity of freedom and equality. Whoever seeks to set one nationality against another, seeks to degrade all nationalities. Whoever seeks to set one race against another seeks to enslave all races ... So-called racial voting blocs are the creation of designing politicians who profess to be able to deliver them on Election Day.” He stated in a radio address, January 30, 1940: “The answer to class hatred, race hatred, religious hatred ... is the free expression of the love of our fellow men.” On United Flag Day, June 14, 1942: “Grant us victory over the tyrants who would enslave all free men ... We can make ... a planet ... undivided by senseless distinctions of race.”

Rev. Dr. Martin Luther King, Jr., warned August 28, 1963: “In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence...New militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. ... We cannot walk alone.” On April 16, 1963, he had warned: “I stand in the middle of two opposing forces in the Negro community. One is a force of complacency ... The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad’s Muslim movement. Nourished by the Negro’s frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible ‘devil.’”

Manning Johnson (1908-1959) was one of the black men who lost faith in America and joined the communist movement for ten years. Finally, he came to the realization communists cared nothing for the plight of the black community but were simply using them to bring division for their political gain. He wrote: “Ten years later, thoroughly disillusioned, I abandoned communism. The experiences of those years in ‘outer darkness’ are like a horrible nightmare.” He wrote an exposé titled *Color, Communism and Common Sense*, 1958. The Foreword was written by Archibald B. Roosevelt, a decorated U.S. military commander and son of President Theodore Roosevelt. Less than a year after Manning published his tell-all book, he was killed in an automobile accident in 1959, described with “a veil of mystery obscures the true circumstances of Manning Johnson’s death.” He

further wrote: “To me, the end of capitalism would mark the beginning of an interminable period of plenty, peace, prosperity and universal comradeship. All racial and class differences and conflicts would end forever after the liquidation of the capitalists, their government and their supporters ... Being an idealist, I was sold this ‘bill of goods’ ... Like other Negroes, I experienced and saw many injustices and inequities around me based upon color, not ability. I was told that ‘the decadent capitalist system is responsible,’ that ‘mass pressure’ could force concessions but ‘that just prolongs the life of capitalism’; that I must unite and work with all those who more or less agree that capitalism must go. Little did I realize until I was deeply enmeshed in the red conspiracy, that ... grievances are exploited to transform idealism into a cold and ruthless weapon against the capitalist system – that this is the end toward which all the communist efforts among Negroes are directed ... I saw communism in all its naked cruelty, ruthlessness and utter contempt of Christian attributes and passions. And, too, I saw the low value placed upon human life, the total lack of respect for the dignity of man.” Johnson continued: “After two years of practical training in organizing street demonstrations, inciting mob violence, how to fight the police and how to politically ‘throw a brick and hide’ ... I was given an ... intensive course in the theory and practice of red political warfare ... that changed me from a novice into a dedicated red – a professional revolutionist.” He explained further in *Color, Communism and Common Sense, 1958*. “I began to realize the full implications of how the Negro is used as a political dupe by the Kremlin hierarchy ... The white socio-liberal, philanthropic, humanitarian supporter ... when communists unite with and support them today, it is necessary to keep in mind that ‘it may be necessary to denounce them tomorrow and the day after tomorrow hang them ..’” He continued: “White leftists descended on Negro communities like locusts, posing as ‘friends’ come to help ‘liberate’ their black brothers ... Everything was inter-racial, an inter-racialism artificially created, cleverly devised as a camouflage of the red plot to use the Negro.” [Note: I have *Color, Communism and Common Sense*. – AOM]

Malcolm X essentially said the same in a 1963 address: “The liberal is more deceitful, more hypocritical than the conservative ... The white liberal is the one who has perfected the art of posing as the Negro’s friend and benefactor, and by winning the friendship and support of the Negro, the white liberal is able to use the Negro as a pawn or a weapon in this political football game that is constantly raging between the white liberal and the white conservative. The American Negro is nothing but a political football and the white liberals control this ball through tricks or tokenism, false promises of integration and civil rights ... The white liberals have complete cooperation of the Negro civil rights leaders who sell our people out for a few crumbs of token recognition, token gains, token progress.”

Johnson explained how communists manipulated churches into replacing the message of forgiveness of sins through faith in Christ with a message of “social justice.” Instead of “For God so love the world that He gave his only begotten son,” churches co-opted by communists transformed Jesus into being a Palestinian agitator. He wrote: “A large number of Negro ministers are all for the communists ... They in common believe that beating the racial drums is a short cut to prominence, money and the realization of personal ambitions even if the Negro masses are left prostrate and bleeding – expendables in the mad scramble for power ... White ministers acting as missionaries, using the race angle as bait, aided in the cultivation of Negro ministers for work in the red solar system ... The new line went like this: Jesus, the carpenter, was a worker like the communists. He was against the ‘money changers,’ the ‘capitalists,’ the ‘exploiters’ of that day. That is why he drove them from the temple. The communists are the modern day fighters against the capitalists or money changers. If Jesus were living today, he would be persecuted like the communists who seek to do good for the common people ... Of all their methods used, it was generally agreed that the Church is the ‘best cover for illegal work.’ Where possible we should build units in the church youth organizations ... under the illegal conditions, as it will be easier to work in the church organizations.”

Congressman Albert S. Herlong, January 1, 1963, read into the Congressional Record (Vol 109, 88th Congress, 1st Session, Appendix, pp. A34–A35) the communist goals for America...included: “Discredit the Bible ...

Infiltrate the churches and replace revealed religion with 'social' religion." Alexander Solzhenitsyn warned in Washington, D.C., June 30, 1975: "I ... call upon America to ... prevent those ... from falsely using the struggle for peace and for social justice to lead you down a false road."

In 2 Corinthians 11, the Apostle Paul gave a rebuke: "I am afraid, however, that just as Eve was deceived by the serpent's cunning, your minds may be led astray from your simple and pure devotion to Christ. For if someone comes and proclaims a Jesus other than the One we proclaimed ... or a different gospel than the one you accepted, you put up with it way too easily." He admonished in Galatians 1: "I am amazed how quickly you are deserting the One who called you by the grace of Christ and are turning to a different gospel – which is not even a gospel. Evidently some people are ... trying to distort the gospel of Christ ... If anyone is preaching to you a gospel contrary to the one you received, let him be under a curse!"

Manning Johnson explained their tactics: "Setting up situations that bring about racial bitterness, violence and conflict; putting forth demands so unrealistic that race relations are worsened; attacking everybody in disagreement as reactionaries, fascists, Ku Kluxers among whites; and Uncle Toms among Negroes, constitute the red's pattern of operation ... Stirring up race and class conflict is the basis of all discussion of the communist party's work ...

The evil genius, Stalin, and the other megalomaniacal leaders in Moscow ordered the use of all racial, economic and social differences, no matter how small or insignificant, to start local fires of discontent, conflict and revolt ... Black rebellion was what Moscow wanted. Bloody racial conflict would split America. During the confusion, demoralization and panic would set in. Then finally, the reds say: 'Workers stop work, many of them seize arms ... Street fights become frequent ... Seize the principal government offices, invade the residences of the President and his Cabinet members, arrest them, declare the old regime abolished, establish their own power ...'

What if one or five million Negroes die ... is not the advance of the cause worth it? A communist is not a sentimentalist. He does not grieve over the loss of life in the advancement of communism. ... This plot to use the Negroes as the spearhead, or as expendables, was concocted by Stalin in 1928, nearly ten years after the formation of the world organization of communism ...

From the bloody gun battles at Camp Hill, Alabama (1931), to the present ... the heavy hand of communism has moved, stirring up racial strife, creating confusion, hate and bitterness so essential to the advancement of the red cause."

Manning Johnson continued: "The reds and so-called progressives never spend money on projects to 'help' the Negroes unless these projects pay off in race conflict and animosity ... resentment that can be exploited ...

... Some people describe New York City as a 'melting pot' ... German sections, Italian sections, Irish sections, Jewish sections, Puerto Rican sections, Chinese sections, Negro sections, etc ... like five fingers on the hand, yet they are one solid fist as Americans. The communists try to exploit these national, racial and religious differences in order to weaken, undermine and subjugate America to Moscow. Like a serpent, they use guile to seduce each group.

... The communists, through propaganda, have sold a number of Negro intellectuals the idea that the Negro section is a ghetto; that white Americans created it, set its geographical boundaries; that it is the product of race hate and the inhumanity of white Americans. Therefore, it is a struggle of Negro against 'white oppressors' for emancipation ...

Obviously, this line, deliberately spread by the communists, leads to the worst kind of mischief. It strengthens and creates racial prejudices and lays the basis for sharp racial conflicts ..."

Johnson explained: "Blaming others may be the easy way, but it is only a short cut to communist slavery ...

The reds called those persons 'Uncle Toms' who sought solution of the race problem through the medium of education, patience, understanding and discussion which would lead to mutual agreement. Since any program leading to a peaceful solution of the race problem automatically excludes and dooms red efforts among Negroes, it goes without saying that the reds are going to oppose it ... They must 'be discredited and isolated

from the masses.’ So, in addition to the tags of ‘enemy of the race,’ ‘tool of the white ruling class,’ ‘traitor to the race,’ the reds have added the opprobrium of ‘Uncle Tom.’ In their usual diabolically clever way, the reds took the name of a fine, sincere and beloved character made famous in the greatest indictment of chattel slavery and transformed him into a ‘dirty, low, sneaky, treacherous, groveling, sniveling coward.’ This the reds did in order to make the name ‘Uncle Tom’ the symbol of social, economic and political leprosy. Today, the name ‘Uncle Tom’ among Negroes ranks with the term ‘McCarthyism’ generally, turning many ministers into moral cowards, many politicians into scared jackrabbits...

No man dare stand up and proclaim convictions counter to red agitation without running the certain risk of being pilloried ...”

Johnson continued: “The top white communist leaders know that ... differences can be used to play race against race, nationality against nationality, class against class, etc., to advance the cause of communism ... Under the guise of a campaign for Negro rights, set race against race in the cold-blooded struggle for power ... Social equality for the Negro is a major slogan of the communists. They use it on the one hand to mislead the Negro American, and on the other hand to create anxieties and fears among white Americans to better exploit both racial groups ...

The red propagandists distort the facts concerning racial differences for ulterior motives....Moscow’s Negro tools in the incitement of racial warfare place all the ills of the Negro at the door of the white leaders of America...

This tends to make the Negro:

- (a) feel sorry for himself;
- (b) blame others for his failures;
- (c) ignore the countless opportunities around him;
- (d) jealous of the progress of other racial groups;
- (e) expect the white man to do everything for him;
- (f) look for easy and quick solutions as a substitute for the harsh realities of competitive struggle to get ahead.

The result is a persecution complex – a warped belief that the white man’s prejudices, the white man’s system, the white man’s government is responsible for everything. Such a belief is the way the reds plan it, for the next logical step is hate that can be used by the reds to accomplish their ends ...”

Johnson stated: “The media of public information is far from free of communists ... who operate under the guise of liberalism. They are ready at all times to do an effective smear job. Among these red tools may be found editorial writers, columnists, news commentators and analysts, in the press, radio and television. They go overboard in giving top news coverage to racial incidents, fomented by the leftists, and also those incidents that are interpreted so as to show ‘biased’ attitudes of whites against Negroes. This is a propaganda hoax aimed, not at helping the Negro, but at casting America in a bad light in order to destroy it ... widespread racial hate which the leftists are creating. The energizing of race hate is an asset to the red cause ... Thus all racial progress based upon understanding, goodwill, friendship and mutual cooperation, built up painfully over the years, is wiped out ...Too few Americans in our day have the courage ... in the face of leftist opposition ...

The words God, country and posterity have lost much of their substance and are becoming only a shadow in the hearts and minds of many Americans.”

Manning Johnson concluded with some words of hope: “Great Negro Americans such as Booker T. Washington and George Washington Carver should serve both as an inspiration and a reminder to the present and successive generations of Negro Americans that they too ‘can make their lives sublime and in departing leave behind them footprints in the sands of time.’

The great surge of progress of the Negro since slavery can be largely traced to the work and efforts of these two men, their supporters, their emulators and their followers. Theirs was a deep and abiding pride of race, a

firm belief in the ability of their benighted people to rise above their past and eventually stand on an equal plane with all other races. Moreover, equality was to them, not just a catchword – the prattle of fools – but a living thing to be achieved only by demonstrated ability ...

We must try to bring America back to sanity. And let us pray and work, that the misunderstanding, the bitterness, the hate, and the frustration and the tension that exists may disappear and that the Spirit of God, the Spirit of Truth, the Spirit of Charity may prevail again amongst our people.”

Rev. Martin Luther King, Jr., stated in his address, April 16, 1963: “I have tried to stand between these two forces, saying that we need emulate neither the ‘do-nothingism’ of the complacent nor the hatred of the black nationalist. For there is the more excellent way of love and non-violent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle ... If our white brothers dismiss ... those of us who employ nonviolent direct action ... millions of Negroes will, out of frustration and despair, seek solace and security in black nationalist ideologies – a development that would inevitably lead to a frightening racial nightmare ...”

King gave hope: “One day the South will know that when these disinherited children of God sat down at lunch counters they were in reality standing up for what is best in the American dream and for the most sacred values in our Judeo-Christian heritage.” King, who was a Baptist Pastor like his father and grandfather, continued his Civil Rights March address, August 28, 1963: “Now is the time to open the doors of opportunity to all of God’s children ... I have a dream that one day ... the glory of the Lord shall be revealed, and all flesh shall see it together. This will be the day when all of God’s children will be able to sing with new meaning,

‘My country ‘tis of thee, Sweet land of liberty, Of thee I sing. Land where my fathers died,
Land of the Pilgrims’ pride, From every mountainside, Let freedom ring.’

When we let freedom ring ... we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual,

‘Free at last! Free at last! Thank God Almighty, We are free at last!’”

Martin Luther King, Jr.’s niece, Dr. Alveda King, told *The Call Detroit*, November 11, 2011: “My father, Rev. A.D. King, is brother to Martin Uncle M.L., Daddy, and their earthly father, Daddy King were preachers of the Gospel of Jesus Christ ... Daddy King rescued me from abortion in 1950. You can read the story in my book: “How Can the Dream Survive if We Murder the Children?” ... When my mother wanted to abort me, Daddy King told her: ‘No. They are lying to you. She is not a lump of flesh. She is a little girl, with bright skin and bright red hair. She will be a blessing to many.’” Alveda King concluded: “So you see, this little girl who is part Irish, part African and part Native American is standing before you today to bear witness of Acts 17:26, that of One Blood, God made all people to live on earth in a Beloved Community, and one day, to live in Eternity with Him. So we are one human race, not separate races.”

– William J. Federer, American Minute, Amerisearch, Inc, PO Box 60442, Fort Myers, FL 33906. Permission granted.

+ *Peace with Justice Walk is a Public Witness of What it Means to be the Body of Christ.*

[Note: This is just one example from over a year ago that many people to include leaders in our United Methodist Church have a deeply misguided view of “racism”; it exemplifies how the “justice” issue is used to spread a false narrative. You will observe that in this report, it is emphasized that a black person was killed by a white cop; this is true and tragically so. But there is no mention of the violence that followed in which a white boy was killed by a black man, two white women were killed by different black men, and the numerous white policemen who were killed by black men. – AOM]

“We who believe in freedom cannot rest. We who believe in freedom cannot rest until it comes.”

Many people who participated June 7 in the 8.46-mile Peace with Justice Walk sang these words from Ella's Song, written by Dr. Bernice Johnson Reagon. [This] idea by the Rev. Don Ackerman, the walk from Crossroads UMC (Tuscarawas District) in Canton to the Ohio East Area Center in North Canton [focuses on] the 8 minutes and 46 seconds that George Floyd, a black man, suffered under the knee of a white Minneapolis, MN police officer before dying. "It's time to acknowledge that we, people that have white skin, are privileged and our lives have been a lot easier because of our skin tone and the least I can do is walk 8.4 miles to take a stance, show some love, and spread some love," said Erin Froelich as she walked... holding up a sign that read "Hate Has No Home Here."

"Honestly, there's nothing that matters beside this," said Stark State student Michael Williams.... "Until everyone is seen as equal there is nothing else that has any meaning...Until everyone is equal...there's nothing else that matters."

[And] Bishop Tracy S. Malone encouraged participants to answer these four questions...: What is my purpose? What is my pain? What is my prayer? What is my plan? "With the number of people who have come out, this is a clear sign that there are so many who care and do want to commit to stand against racism," the Bishop said as she walked.

– By Rick Wolcott, E. Ohio Conference (EOC) News; June 10, 20. Rick Wolcott, director of EOC Comm. of The UMC.

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~ It may be that you were called for such a time as this. – Paraphrase of Esther 4:14