



ADVOCATE

COGIC Scholars Fellowship



Volume 3, Issue 3
September/October
2005

DATES TO
REMEMBER

HOLY
CONVOCATION
Memphis, TN
November 7-15

AAR/SBL
MEETING
Philadelphia, PA
November 19-22

BLACK
RELIGIOUS
SCHOLARS
GROUP
CONSULTATION
Philadelphia, PA
November 18

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COORDINATOR SPEAKS

Once again we experienced great success in our sessions at the AIM Convention in Kansas City, MO. The presenters did an exceptional job and deserve to be commended for their willingness to share with us. I personally want to thank Elder Craig Scandrett Leatherman who presented from his finished dissertation on an anthropological interpretation of the roots of AfroPentecostal religious experience; Evangelist Missionary Josiah Jackson who spoke about her book, *God Called Her Josiah*; Dr. James Boyer who took us down "memory lane" as he lectured on the historical and sociological aspects of the COGIC music tradition; Rev. Craig Howard, director of recruitment and admissions at McCormick Theological Seminary of Chicago IL, for a provocative discussion on theological

education; general board member, Bishop George D. McKinney, Ph.D. who shared from his latest book, *The New Slave Masters*; and Dr. David Hall, Sr. (CEO of COGIC Publishing House) who passionately spoke from his *Essays to the Next Generation*. A note of special recognition and thanks is extended to **Pastor Frank Douglas, Jr. and the saints of Beth-Judah Ministries COGIC of Kansas City, MO** for hosting the COGIC Scholars' reception and to Dr. Ladrian P. Brown for her wonderful presentation on her great great grandfather and COGIC pioneer, Bishop D. J. Young (see COGIC Scholars Academic Forum in Memphis).

~Elder Raynard Smith

CAN THE CHURCH SAVE AFRICAN AMERICAN FAMILIES?

editorial opinion

According to the developmental psychologist, Erik Erikson, healthy and fulfilled adults all have an important characteristic in common, they work to ensure that the world will be a better place for all of our children. They make sacrifices to nurture and guide the next generation. He labeled such individuals "generative" men and women.

Erikson's words came to mind while reflecting on the recent death of former Atlanta Mayor Maynard Jackson. Jackson was the product of a relatively comfortable family, received an elite education, and moved in high-powered financial and political circles. But, instead of ignoring the plight of less-privileged people, he took action on their behalf.

Unfortunately, Jackson's devotion was more the exception than the rule. Too many well-known African American public intellectuals, civil rights leaders and media personalities have done little to jump-start the internal conversation that African Americans should be having about the future of black families. For a fitting legacy to Jackson and other selfless leaders, I nominate African American congregations and their leaders to be the coordinators and catalysts for an ongoing conversation - and resulting actions - that address this troubling issue.

The statistics beg action:

Seventy percent of African American children are born to unmarried mothers. At least 80 percent of all African American children can now expect to spend at least a significant part of their childhood years living apart from their fathers. The number of African American youths living in extreme poverty is at its highest level in over two decades.

Calling upon the Church

The 70,000 black churches and mosques in the United States possess a long list of assets necessary for sponsoring a series of conversations: meeting space, talented leaders, armies of potential volunteers, track records of service and effectiveness, community credibility and trust, financial assets, and the moral authority to instruct, admonish, and empathetically guide people in regard to that which is right and wrong, good and bad, blameworthy and praiseworthy.

The appeal to African American congregations resonates with something Columbia University's esteemed economist Ronald B. Mincy said to me recently: "I don't believe the marriage and fatherhood agenda will go very far without a religious foundation. The black community expects that moralizing will have religious roots. But, the failure of the black church to get out front and speak up hampers the efforts of other professionals who wish to help black kids."

Do Not Disturb: Village Dialogue in Progress

How would such a conversation begin?

Congregations need training and user-friendly materials to inform their perspectives on the complex issues of marriage and family-formation in contemporary society. The village dialogue will cover material that is emotionally charged, intellectually demanding, and theologically complex. This work will demand study and the discipline of listening carefully.

Congregations will need a curriculum or discussion materials in order to focus the dialogue and ensure that it is properly informed. I suggest a version of the 1998 Morehouse report titled "Turning the Corner on Father Absence in Black America," with expanded analysis of religious and moral dimensions of sexuality, marriage, parenting, and childhood.

Congregations should consider using a collaborative leadership model and co-sponsor community-based

dialogues. The burdens of such community service could and should be shared by many resource people.

Congregations should take seriously the opportunity for healing the community and do everything possible to practice an ethic of hospitality, patience, and reconciliation. They must restrain themselves in love not to simply re-impose traditional stigmas or moral judgments on those who have experienced moral failure of various sorts. A great deal of healing could come from church leaders and members courageously admitting their own shortcomings and failures in this arena of life.

Finally, congregations would benefit from role models who demonstrate how and why the dialogue is important and valuable. Media personalities, sports stars, Hollywood glitterati and artists could dramatize and celebrate the process of having a conversation about difficult topics. For example, during the Million Man March in October 1995, a great number of such "stars" were present to lend credibility to the ongoing work of "atonement" that was the selected focus of the day. Their blessing helped to inspire local "stars" and grassroots leaders to sustain the good work initiated in the mass meeting.

I recommend that discussion, preparation, and planning start now to prepare for a series of conversations that might begin within 18 months. I recommend further that either Black History Month or the season of Lent be employed as a symbolically appropriate time to engage the conversation over a several week period. Congregations could organize and localize the conversation to reflect their unique histories and circumstances. Organized philanthropy could be called upon to assist in supporting this critical process.

By leading this conversation, the black church has the opportunity to generate the enlightenment necessary to change the status quo - and begin the hard work of saving the African American family.

I believe there are sufficient resources within and outside the African American community to reverse the current trend of declining marriage, rising divorce rates and out-of-wedlock births. If the most respected and influential leaders of the most powerful institution in the black community can be persuaded that this is God's work for this time and place, miracles can happen. Let us see if they will heed the call.

Dr. Robert M. Franklin

Taken from: *Emory University, Center for the Interdisciplinary Study of Religion*

CALL FOR PAPERS

Bishop Charles E. Blake of the West Angeles Cathedral in collaboration with The William J. Seymour Institute is calling all scholars, seminarians and students of William J. Seymour to participate in a centennial international symposium on the unique global significance of William J. Seymour and the Azusa Street revolution entitled: **William J. Seymour and the Politics of Pentecostal Historiography**

When: April 26, 27 and 28, 2006

Where: West Angeles Cathedral
3045 Crenshaw Boulevard
Los Angeles, CA

For more information contact Eugene F. Rivers, 3d at 617-282-6704, David D. Daniels, III of the McCormick Theological Seminary at 773-947-6342, or A.G. Miller of Oberlin College at 440-775-8652.

COGIC SCHOLARS ACADEMIC FORUM-MEMPHIS 2005

As in the past two years, this year the COGIC Scholars Academic Forum will be in session during The O.T. Jones, Sr. Education Institute hour which meets in the Cook Convention Center immediately following Morning Manna . The COGIC Scholars Fellowship has put together a wonderful program for your academic and spiritual consumption. Our sessions will begin on Wednesday, November 9th with Elder Elijah Hill presenting from his book on

Mother Lizzie Robinson entitled, *Women Come Alive*. On Thursday, November 10th Dr Fannie Buchanan-Featherstone will share with us from her new book, *Out of Eden: The Pertinence of Applying God's Love in Penitence*. And on Saturday we will reconvene for the final session to hear Dr. Ladrian Brown present her research on her great great grandfather, Overseer D.J. Young in a power point presentation entitled, "Celebrating Our

Heritage: The Contributions of Bishop D.J. Young to the COGIC." Each presentation will be followed by questions and discussion. Copies of Elder Hill and Dr. Featherstone's books will be available for an author signing at the end of their presentation. We invite all who share a passion for scholarship to join us and witness these spiritually enriching and intellectually invigorating opportunities.

AAR/SBL MEETING TO CONVENE IN THE "CITY OF BROTHERLY LOVE"

This year the American Academy of Religion/Society of Biblical Literature meeting will convene in Philadelphia, PA November 19-22. Whatever your academic interest may be, the AAR/SBL is sure to have something that will appeal to your intellectual curiosity. Come November 19-22 religion and theological scholars from all over the world will gather to present their latest works in progress and celebrate recently published books and articles. You will have an opportunity to witness some of the finest scholarship from bright and talented minds. Of significant importance to me is the Friday night gathering of the Black Religious Scholars Group Consultation which draws the best and brightest of African American religious scholars. The Friday night service is usually held in one of the local black churches (maybe this year Mother Bethel AME???) in the city. It is a wonderful opportunity to fellowship with other African American scholars, seminarians, graduate students and alumni. During the Consultation there will be a panel discussion of black scholars and practitioners reflecting on critical issues relevant to the ministry of the Black Church. Our time together is soulfully inspiring and intellectually stimulating. After this exercise of the heart and mind a free communal meal is shared by all. I want to personally encourage all who live in or near Philadelphia to consider breaking away from your normal weekend routine and avail yourselves of this wonderful opportunity to hear papers presented by a prestigious group of scholars. For more information about the AAR/SBL meeting go to AARWEB.ORG or SBL-SITE.ORG. For information specific to the Black Scholars Consultation contact Dr. Stacey Floyd-Thomas at (817) 257-7140 or brsg@tcu.edu.

COGIC AUTHORS

The following books published by COGIC members were brought to my attention. I invite you to check them out and make them a part of your COGIC collection.

Buchanan-Featherstone, Fannie M. *Out of Eden: The Pertinence of Applying God's Love in Penitence.* (www.xulonpress.com), 2005.

Edwards, Anntwanique D. *Daddy Where Are You?* (Divine Ministry, 1101 NW 5th Avenue, Gainesville, FL 32601), 2005.

Hallman, Patsy Johnson. *Showers of Blessings: The Life of Bishop Walter B. Houston, Sr.* (Austin, TX: Nortex Press), 2000.

Hill Elijah L. *Women Come Alive: Autobiography of Mother Lizzie Robinson 1860-1945.* (Perfecting the Kingdom International Ministries, P.O. Box 181937, Arlington TX 76096), 2005.

Johnson, Alonzo. *Thought You Knew Everything About Church? Think Again.* (Universal Publications, LLC, 7232 Broad River Road, Irmo, SC 29063), 2004.

Penton, John W. Sr. *I Ain't Trying to be Funny: Don't Take Life Too Seriously, But Be Serious About Life.* (Tacoma, WA: www.johnwaynepenton.com), 2004.

Queen, Linda M.D., Isaac F. Joy, Jr. *The Barefoot Boy From Alabama...But He's Got Shoes On Now!: The Biography of Bishop David Washington Spann, Sr.* (5015 Gwynn Oak Ave., Baltimore, MD 21207: Clark Associated Businesses), 2002.

St. Louis, Joan B. *Created for God's Pleasure: A Challenge for Single Women.* (Bloomington, IN: AuthorHouse), 2005.

Tate, LaNelle. *A Visionary's Walk.* (Bloomington, IN: AuthorHouse), 2005.

BOOK ANNOUNCEMENTS

Reviving the Prophetic Role of the Black Church

—A stellar gathering of African American churchpeople and theologians recently convened at the Samuel DeWitt Proctor Conference to reinvigorate the social-justice agenda of America's Black churches. Proctor, twentieth-century prophet of the Black church, was a scholar, teacher, university president, public servant, Africanist, mentor, family man and preacher. His life and legacy is a model of uncompromised faithfulness, theological integrity, and informed social action.

The conference was born with a claim to represent a paradigm shift reflected by acts of reclamation and proclamation—a reclamation of the spirit of liberation imbued in the life of the African American church and African American Christianity and a proclamation of commitment to confront those present forms of gross injustice apparent at the beginning of the twenty-first century.

Spirited essays from this dynamic and powerful gathering are now available in *Blow the Trumpet in Zion: Global Vision and Action for the 21st-century Black Church* from Fortress Press. In this exciting volume, many of the most dynamic and progressive African American faith leaders confer on how best to revive and enhance the prophetic role of the Black church today.

Edited by Iva E. Carruthers, Frederick D. Haynes III, and Jeremiah A. Wright Jr., *Blow the Trumpet in Zion* concentrates the prophetic powers of Black theology and preaching to support African American community and economic development, ministerial and lay readership, and outreach to a new generation.

In addition to the editors, contributors include Larry Murphy, James H. Cone, Asa G. Hilliard III, Obery M. Hendricks Jr., Jacquelyn Grant, Randall C. Bailey, Delman I. Coates, Charles G. Adams, Renita J. Weems, Vashti M. McKenzie, James A. Forbes Jr., Otis Moss Jr., Samuel "Billy" Kyles, Cecil L. "Chip" Murray, Monifa A. Jumanne, Portia Wills Lee, Otis Moss III, Stacey L. Edwards, Reginald Williams, Dwight N. Hopkins, and Gayraud Wilmore.

Beth Barton Schweiger and Donald G. Mathews, eds., *Religion in the American South: Protestants and Others in History and Culture*. (Chapel Hill, NC: University of North Carolina Press, 2004), 314 pp. \$19.95(pbk).

This book is a collection of nine essays on religion in the American South. The essays are written by both senior and younger scholars and co-edited by Donald G. Mathews, who shares with Samuel S. Hill, the honor of being one of the foremost authorities on southern religion. American history from the eighteenth century onward is the chronological period covered. Three essays are historiographical in orientation, and the others are rather standard pieces. The alleged motivation behind this book is to give an update (1, 4) to Hill's *Varieties of Southern Religious Experience* (1988).

The first essay, by Jon F. Sensbach, is historiographical. It challenges scholars of eighteenth-century America to pay attention to Indian revivalism, transatlantic connections, colonial Catholicism, the ethnic composition and distribution of African slaves, "religion as a venue of cross-cultural exchange and mediation," and gender in their discussion of southern religion (9-18). These are neglected topics. The next (historiographical) essay, "Revivals and Social Theory in the Early South," by Beth Barton Schweiger proposes that revivals in the early South were modern because they promoted the individual (in both men and women) and led to a great deal of "organizing" (35). Schweiger is here challenging Max Weber's theory that modernity must lead to secularization (33).

Emily Bingham's contribution describes the challenges faced in North Carolina by a married Jewish woman, Rachel Mordecai Lazarus (1788-1838). Mrs. Lazarus privately adopted Christianity but remained a practicing Jew. Because of that, she ran into conflicts with members of her immediate family. Kurt O. Berends' "Confederate Sacrifice and the 'Redemption' of the South" argues that the Civil War much transformed southern religion. Having to deal with a mostly male audience, army chaplains preached a masculine gospel message, telling soldiers that dying for the Confederacy was a means of salvation, like the death of Christ. Southern church pastors back home also disseminated the same message (105-11).

Daniel Woods is the first of three scholars to address a Pentecostal topic in the collection. His essay, "The Royal Telephone," is a case study claiming that prayer was viewed as a form of divine dialogue by early members of Pentecostal Holiness Church (127). Mathews' essay, "Lynching is Part of the Religion of Our People," revisits lynchings in the Old South, which were deeply religious acts perpetrated "in counties where church membership was high for both races (156);" thus, "one could conclude that white Protestants believed that lynching was a Christian act" (170).

Anthea D. Butler offers another essay on Pentecostalism. In "Church Mothers and Migration in the Church of God in Christ," Butler argues, "southern religiosity, hospitality, and gender reshaped the urban topography" (197). According to her, women used southern-type activities, such as emotional/ecstatic services, Sunday dinners, story telling, and female leadership (as "church mothers") to woo new members into the Church of God in Christ (COGIC), outside the South and from the twenties onward. Going beyond Evelyn Brooks Higginbotham's well-known use of the concept of "respectability," Butler advocates that plain dressing, as taught by church mothers, promoted a distinct holiness message and identity, aiming at positioning COGIC women as virtuous. In doing so, COGIC female leaders fought the emerging fashion that exposed more of the female body than holiness women could bear.

Jerma Jackson wrote her essay on Rosetta Tharpe, a female guitarist of the COGIC. Tharpe, the daughter of a GOGIC evangelist, gained national celebrity when she first sang in a New York nightclub in 1938 (1, 230). This opened the way for her to introduce gospel music in the commercial arena, and this is what Jackson stresses in her work. Though gospel was already getting popular in church circles, it was Tharpe who first made it marketable in the secular world.

Lynn Lyerly's "Women and Southern Religion" is the third historiographical contribution within this collection of essays. As the title suggests, Lyerly is concerned about a new history of the South to be written with women in the foreground. She boldly asserts, "Women's influence within the churches [in colonial America] was profound." (250) Women catechized children, served as spiritual guides, counselors, deaconesses, class leaders, and exhorters. In New Orleans, Catholic laywomen participated in the Ladies Congregation of the Children of Mary, and women religious exercised leadership as nuns through the Ursuline

Book Review

Jerma A. Jackson. *Singing in My Soul: Black Gospel Music in a Secular Age*. (Chapel Hill, NC: University of North Carolina Press, 2004), 208 pp., \$18.95 (pbk).

From childhood street performer to Gospel music's first crossover artist - Rosetta Tharpe is regarded as one of Gospel's Original Divas. The late Sister Tharpe is the main focus of the book, *Singing in my Soul: Black Gospel Music in a Secular Age* by Jerma A. Jackson.

Rosetta Tharpe's career illustrates the ongoing struggles faced by many women of the early sanctified church. Unlike Arizona Dranes, who courageously stepped forward to balance missionary work and a recording career in the 1920's, Sister Rosetta Tharpe often tipped the scales, landing on the secular side. Her collaborations with such top Jazzmen as Cab Calloway, Lucky Millander and Sammy Price, and heralded performances at Carnegie Hall, the Cotton Club and Cafe Society (venues where saints would never enter) transgressed the perceived boundaries of the church.

With help from Tharpe associates such as Marie Knight, Jackson's work reveals and examines the larger influence of Tharpe's own preaching mother - Katie Bell Nubin and many other COGIC women, who in many ways helped to shape her star and set her on the path to celebrity which brought her much material gain, but also a sense of loneliness outside of the church fellowship she truly loved and longed for.

Today COGIC evangelists and recording artists who toil in dual careers, owe a debt of gratitude to Jerma A. Jackson whose book enlightens us in many ways, as we revisit the life and work of women such as Tharpe and her mother. There is much to celebrate, while we await the outcome of the larger denominational debate on the role of women in ordained ministry.

Mack C. Mason, Faith Family Fellowship COGIC (Hazel Crest, IL)

Mitchem, Stephanie Y. *African American Women: Tapping Power and Spiritual Wellness*. (Cleveland, Ohio: The Pilgrim Press, 2004), 174 pp. \$18.00 (pbk).

African American Women: Tapping Power and Spiritual Wellness is the cognitive aspect of women with known and unknown God-given wisdom to extract, detract, and retract information for communication to acquire a holistic reaction to life's challenges. African American women have survived since the beginning of time having to oftentimes be provider, supplier, doctor, lawyer, educator, and spiritual advisor.

The author has intellectually, historically, and intentionally addressed difficult and challenging areas of life that African American women have endured. This has been addressed by examining literature of other scholars, professional literature, appropriate organizations, personal life stories, study, experiences, and observations. African American women's bodies have awed many from other ethnic groups so much so that experiments were conducted on groups of women in the name of 'Science.' And because of this, many African Americans, especially women, are mentally scarred. This scarring has perpetuated an atrocity that has caused many women to have phobias in the area of health. African American women are dying from diseases at a greater rate than women of other cultures. The author stresses there is a "tapping power" that is given to African American women who can 'tap' into those who are marginalized and downtrodden as well as those who need to be inspired. From antiquity to present day they have been called by many names, "Mamas and Aunties, Granny Midwives, Girl/Friends, Sister/Friends but the God-given vision is put in praxis to help females in trouble regardless of the issue, health, children, family, church, social, spiritual, sexual, love, or educational.

Psychologically, physically, and spiritually a community of women activate "tapping power" to enable their sisters and daughters to be holistically whole. *African American Women: Tapping Power and Spiritual Wellness* is a great book about the process and application of historical and present day healing and restoration of African American women—psychologically, physically, and spiritually. The "notes" section is extensive and enlightening and the index is definitely a usable source for the reader.

Fannie M Buchanan-Featherstone, Refreshing Spring Bible Institute (Riverdale, MD)

order. For their part, Protestant women developed and found their own niche through running their own home missions organizations.

Paul Harvey titles the last essay, "Racism, Racial Interchange, and Interracialism in Southern Religious History." He first delineates how southern clerics promoted racism, before tackling "racial interchange." For Harvey, racial interchange refers to religious activities beyond the Sunday morning service attended by both blacks and whites after the Civil War. "Interracialism" describes the efforts of interwar progressive whites, such as Will W. Alexander, Clarence Jordan, and Howard Kester, to promote goodwill between whites and blacks through the Commission on Interracial Cooperation, the Fellowship of Southern Churchmen, and the Student Non-violent Coordinating Committee (307-320).

This collection of fine essays has, however, several shortcomings, all of which cannot be mentioned here. It suffices to say that this reviewer is disappointed that the editors do not include any articles on Hispanics. East of the Mississippi River there are thousands of Hispanics who populate places such as Florida and practice a religion. It is almost unbelievable that standard works on the South continue to render them "invisible and voiceless." Also, the reader reaches the last page without grasping the complexities of early Pentecostalism, even with three articles on this subtopic. An introductory section on Pentecostalism would have enhanced the reading of the three "Pentecostal" articles. In another vein, Woods claims as his thesis that early Pentecostal prayer was a dialogue, yet several of his illustrations refer to cases that do not involve prayer, and some of those that do, do not depict a conversation (dialogue between God and humans), but often one-way talks. Also, I found Harvey much descriptive, but less analytical. For example, he reveals that whites attended black events during the holiness movement; however, he does not offer a theory to explain why southern whites freely mingled with blacks during the Jim Crow era. Harvey could also be challenged for saying, "White supremacist Christians in the South were not necessarily hypocrites." (286) Above all, the essays are very enriching and reflect a serious attempt to present a diverse South, which was not only Protestant but also Muslim, Jewish, and Catholic.

David Michel, Chicago Theological Seminary (Chicago, IL)

WHAT ARE COGIC SCHOLARS DOING

Herbert Davis is teaching Systematic Theology I at Apex School of Theology (Durham, NC) and New Testament Survey at North Carolina Bible College (Durham, NC). He was also accepted into the D.Min. program in Revival and Reform: Renewal in Congregational Life at Gordon Conwell Theological Seminary.

Robert Franklin is teaching a course entitled, "African American Moral Thought," this fall at Candler School of Theology, Emory University. At the Black Religious Scholars Group Consultation in Philadelphia, Robert will be honored for his scholarship to the cause of the Black Church (see AAR/SBL).

Kimberly Cain was ordained as a Chaplain to the United States Navy during the South Carolina Jubilee Celebration where Bishop Johnnie J. Johnson is the prelate. Kimberly will be stationed at Camp Fuji Marine Corps Air Station. May God's Blessings be upon you Chaplain Cain!

Ida Jones writes to let us know of her article submitted to the *Journal of Religious and Theological Information* vol. 6, nos. 3 & 4 entitled "In Their Own Words: African American Christian Collections at Howard University Moorland Springarn Research Center." Ida has also contributed two articles dealing with African American women in *Black Women in America* edited by Darlene Clark-Hine.

Douglas Thomas (Atlanta, GA) writes that he has recently returned from a research trip to Senegal where he was working in the archives of the Institute Fondementale d'Afrique Noire located at the Universite Cheikh Anta Diop in Dakar, Senegal.

THE FUND FOR THEOLOGICAL EDUCATION FELLOWSHIP PROGRAMS

For many, searching for ways to finance an education can present a major challenge. The Fund for Theological Education can assist in addressing this need. Applications for all fellowship programs offered through the Fund for Theological Education (FTE) are available on-line at www.thefund.org, by calling the FTE office at 404-727-1450, or by email request at FTW@thefund.org. The following are just three of the several programs available:

The Ministry Fellows Program for students entering the Master of Divinity program at an ATS accredited institution in the fall of 2006. Application deadline is April 1, 2006.

The Doctoral Fellows Program for African American students entering a Ph.D. or Th.D. program in religion or theology. Application deadline: March 1, 2006.

The Dissertation Fellows Program for African American students who are preparing to write their Ph.D. or Th.D. dissertations in religion or theology. Application deadline: February 1, 2006.

NEW MEMBERS

As customary we take this time to acknowledge our new members who have united with us since the last publication of the newsletter.

Scott Bradley (Romeoville, IL) has a BS in Theological Studies. He has published several books including: *Black Man: Cursed or Blessed?*, *Breaking the Spirit of the American Black Male*, *Old Men's Dreams: Young Men's Visions*, *Black Roots of Black Religion*, and *Total Healing for the Whole Man*.

Parrish Hill (Tampa, FL) is currently a doctoral student at University of South Florida with a concentration in Speech Language Pathology.

Donna Jackson (N. Las Vegas, NV) has an earned BS degree in education and a MS degree in Special Education.

Paul White (Tacoma, WA) has a MA and Ph.D. in Creative Writing. He has two publications to his

credit, *Whirlwind in the Wilderness*, and *An Escape into a World: The Art of Reality*.

Ida Jones (Washington, D.C.) is Senior Manuscript Librarian at Moorland Springarn Research Center of Howard University. She has an earned Ph.D in American History from Howard University. Her dissertation explored the urban renewal era and how this movement destroyed the community life of many historic churches.

Bill Roper (Grandview, MO) is a Christian Counselor with an earned MA in Christian Education and in Counseling from Midwestern Baptist Theological Seminary. He also holds a Ph.D. in Religious Counseling from American College and Seminary.

We welcome our new members to the Fellowship and look forward to hearing from them. If you have an interest in academics and are looking for a group of Pentecostal sisters and brothers to share your passion with, I highly recommend the COGIC Scholars Fellowship. We are a supportive academic network within COGIC; encouraging the pursuit of scholarship, recognizing that life in the Spirit and of the mind need not necessarily be antithetical. For more information contact Raynard Smith at rdsmith20@earthlink.net or write COGIC Scholars Fellowship, 36 Dorothy Ave., Edison NJ 08837 or call (732) 767-1430.

Membership is \$15 due annually during the AIM convention. Remember your dues offset the publication of the quarterly newsletters, other correspondence and programming, and entitle you to free copies of the papers presented at our gatherings.