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to a people enslaved, without converting the rocky road of oppression into the freeway of freedom and dignity? And how could a people be made to worship an idea of God so interwoven into their acceptance of being dehumanized by other men?

The charge: the Black preacher has not used his position to advance the cause of the Black community. The verdict: Guilty! The charge: the

*"The charge: the Black church has become a political and economic tool of the status quo."*

Black church has become a political and economic tool of the status quo. The verdict: Guilty! The charge: the Black church is used by the Black preacher for his own selfish purpose, at the expense of the people. The verdict: Guilty! Sentence: The church-going masses of Blacks must submit the Black church to a revolution, overthrowing its present corrupt leader-

ship and establishing a government in the religious sector of the Black community in such a way that the total resourcefulness of the Black church is brought to bear on the development, preservation and protection of Black people.

I make no effort to conceal my mission. The Black man must be free. Through the thunder of truth, the Black masses must be stirred from their religious slumber to the naked and cruel reality of their existence. Their yoke is not easy and their burdens are not light. The yoke of religious oppression must be cut from the throat of the masses. The Black man has been taught, through religion, to fear the presence of white men more than the flames of hell. He has been taught for too long to "love thy neighbor and do good to those who spitefully use you." All the loving has come from the Black man, and the white man has done all the spiteful using. We know that the love of God surpasses all understanding. But man is not God. Down here on earth, we have to have some understanding. The new understanding is that social love will be reciprocal or it will not be at all. Teaching Black people to love their self-destruction is something

we can no longer afford to teach. As an oppressed people, the Black community faces three distinct choices: (a) accepting social, economic and political nuances of appeasement, such as poverty programs, government-funded social projects that run for one year, welfare, and crash efforts in times of "urban unrest"; (b) accepting the false notion that this world is not for the Black man and that he will


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get his in heaven when he dies; or (c) seize the social and political initiative and revolt against oppression. Having been released from his chains in 1863, the Black man's mind is still chained to the illusions of his master. He still believes that "white is right." To reclaim his manhood, the Black man must reclaim his mind. Religious creeds, dogma, ecclesiastical structures and

theological systems that have served the purpose of granting some men exclusive rights and privileges while denying basic inalienable rights to others must be repudiated by the people. The Black masses must take a critical view of this modern-day Satan, who struts around pretending that he has been called by God. We know that in the God-business, many are called but few are chosen.

Black people, the time has come to put an end to the investment of large sums of money in bricks and mortar. White churches build schools and universities to train and educate their people in better ways to exploit us. Meanwhile, Black preachers prance around the country bragging that they are spending the hard-earned money of the poor on Rolls Royces, mink coats, diamonds, silk suits, and lavish living, and telling millions of people that they can have the same thing if they "just believe!" A fool would know that there is not that much belief in the world. And for fools who believe everything a preacher says, why don't you call a meeting at the auditorium and invite one of the many nationally-famous healing-preachers to come to your affair and

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