



PRIDE, SHAME, & PAIN:

METHODISM'S HISTORY WITH RACISM AND EFFORTS TO DISMANTLE IT
HERITAGE SUNDAY 2021

LOGO BORROWED FROM THE GENERAL COMMISSION ON RELIGION AND RACE. KELLY FITZGERALD, ED. *RACISM: THE CHURCH'S UNFINISHED AGENDA, A JOURNAL OF THE NATIONAL CONVOCATION ON RACISM* (GENERAL COMMISSION ON RELIGION AND RACE, 1987).

Introduction

Frequently when we think of Black Methodist heroes and heroines in the fight against racism within and beyond United Methodism the focus is almost always on famous national figures. Yet many of these equality battles were in smaller spaces by less known, but no less important, Black Methodists within the church. Many of these voices had major impacts on the march towards equality throughout creation. There were instances where either family members or married spouses made their life's work identifying, naming, revaluing, and pushing for inclusiveness as both members of God's kingdom and within societal structures.

In the following pages is a small sample of these "couples" brought to light once more from the haze of United Methodist history. The first couple is from South Carolina who used their talents and careers to bring justice and illumination through conviction and action. The second couple is a father and son who both became bishops and fought racism in the church. The third and fourth couples were spouses that rose to the pinnacle of church leadership from humble beginnings. The one thread that ties many of these biographies is the role of United Methodism's historic Black colleges played in shaping their lives. Let us briefly retell their stories which help move United Methodism to a more inclusive body to end racism.

Jacob and Lizelia Moorer



Jacob Moorer, Esq.

Moore standing outside Trinity Methodist Episcopal Church

<http://catalog.gcah.org/omeka/files/original/72c4ca26e232b68f5eb7ce8283b98002.jpg>

Jacob and Lizelia Moorer



[Image from blackthen.com \(https://blackthen.com/first-legal-case-of-naacp-pink-franklin-trial/\)](https://blackthen.com/first-legal-case-of-naacp-pink-franklin-trial/)

Jacob and Lizelia Moorer



Lizelia Augusta Jenkins Moorer

<https://www.flickr.com/photos/147039490@N04/39720363814>
<https://quod.lib.umich.edu/a/amverse/BAR7158.0001.001?view=toc>

Jacob and Lizelia Moorer

The Southern Pulpit

*The Southern pulpit, in our eyes,
Descends to make a compromise
With evil things in heaven's name;
The kind that brings a blush of shame.*

*The evils to the Negro shown,
His rights that Southern men disown,
We view with sorrow and distress,
Its lack of effort to suppress.*

*Prevailing thought it cannot cross,
If so, it feels financial loss;*

*The gold to it is dearer far,
Than all the rights of Negroes are.
It preached that slavery was right,*

*Upon the Scripture based its fight,
Why should we now expect a change
So radical? Such would be strange.*

*This pulpit fails to higher climb
Than sentiment at any time.
Such grades of preaching cannot live,
The truth alone can freedom give.*

Lizelia Jenkins Moorer wanted to tell the story of slavery and its aftermath in raw context. She said, “Seeing that the one cannot get at the facts, while the other will not, I reach the conclusion that the story must be told by a Negro-one who is a victim to the inconvenience of prejudice.”

All her poems can be read at <https://www.poeticous.com/lizelia-augusta-jenkins-moorer>

Bishops Matthew Clair, Sr. and Jr.



Bishop Matthew W. Clair, senior and his first wife - Fannie Meade Walker Clair. A friend, Miss Jennie Brown stands behind them.

M. Walker Clair is standing on his father's left, Grafton E. Clair is leaning on his father's right knee, William Ollie Clair is on his mother's lap.



44491 Bishop Matthew W. Clair

Bishops Matthew Clair, Sr. and Jr.



*Ministerial Training School, Covington Area
Philander Smith College, August 1, 1935*



*Francis Asbury Statue Dedication
Washington, D.C. – 1924*

<https://www.loc.gov/resource/npsc.26317/>

Bishops Matthew Clair, Sr. and Jr.



Bishop Matthew Walker Clair, Jr.



*Bishop Matthew and Ethel Clair
Beginning Their World Travel - 1952*

Bishops Matthew Clair, Sr. and Jr.



Bishop Clair Meeting with Central Jurisdiction Leaders



Charles and Marie Copher



Reverend Charles and Marie Copher. Image taken while serving Fourth Methodist Church in Boston, Massachusetts, circa 1945

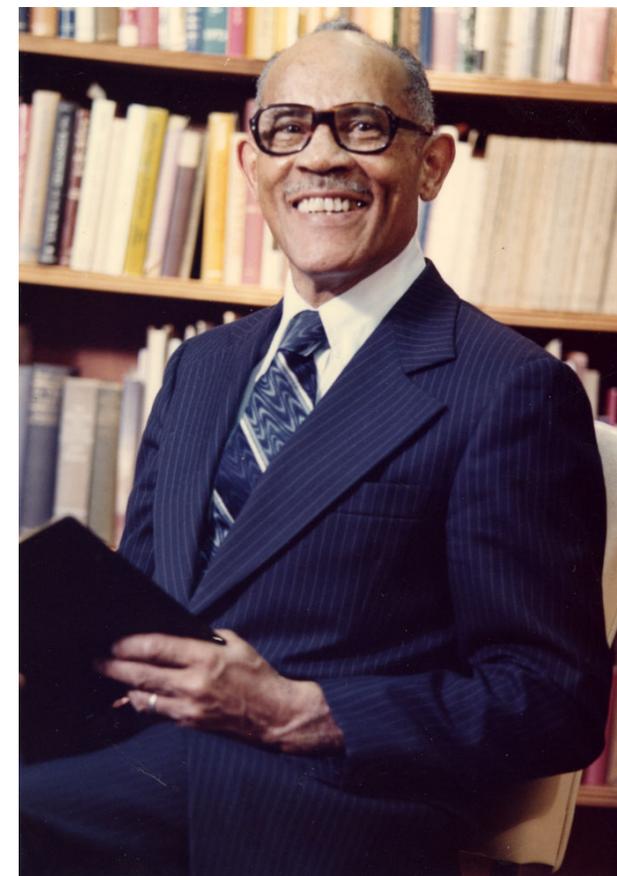


Dr. Copher is the second Black Methodist to serve on the UMC Judicial Council from 1968 to 1984

Charles and Marie Copher



The image shows the impact and affection both Cophers' had on the ITC faculty and students



Reverend Dr. Charles Copher in Retirement

Charles and Marie Copher



Marie W. Copher

Charles and Marie Copher



*Marie Copher
Boston, Massachusetts, 1946*



*Marie and Charles Copher
Unknown Location and Date*

Bishop Noah and Carolyn Moore



*Bishop and Carolyn Moore With Missionaries
Singapore - 1963*



*Bishop and Mrs. Moore in Retirement,
Atlantic City, NJ - 1972*

Bishop Noah and Carolyn Moore



*Bishops Noah Moore and Edgar Love at the 1963
March on Washington*



*World Methodist Council, Oslo, Norway – 1961
Bishop and Carolyn Moore with Other Delegates*

Bishop Noah and Carolyn Moore



*Bishop Moore Greeting Parishioners
Nairobi, Kenya - 1967*



*Bishop Moore Visiting a Leprosy Hospital and Clinic
Ganta, Liberia - 1967*

Bishop Noah and Carolyn Moore



Carolyn Moore with Central Jurisdiction Spouses - 1967



*Carolyn Moore Visiting Orphanage
Mutari, Zimbabwe - 1964*

Bishop Noah and Carolyn Moore



*National Association of Ministers Wives 19th Annual Conference Meeting
Pittsburgh, Pennsylvania 1959*



*Carolyn Moore attending a
National Association of Minister's Wives and
Widows Meeting*



Isaiah 11:6 – And the Children Shall Lead Them

The Isaiah passage is a powerful vision of how transformative the Kingdom of God is in the life of the church and beyond. The prophet was not foretelling but forth-telling God's plan for Israel, and by extension the church, on how redeemed communities and individuals live into the divine mandate. Who better to teach us than small children with anti-racist tendency who are not born racist but taught to be so by family, disinformation, and even the church?

The Bear Tavern Elementary 5th grade class in Titusville, NJ, teaches us what a moment of anti-racism looks like with their act of kindness to United Methodist civil rights and LGBTQ inclusion leaders Reverend Gilbert and Grace Caldwell. Let these Isaiah 11:6 infused children's heart-felt example lead each of us to be inclusive, loving, and reconciling as a means of grace to end racism, full inclusion, and live into the Kingdom of God here on earth.

Sources and Acknowledgements

Most of the images and content are from our online Digital Galleries (<http://catalog.gcah.org/omeka/>), annual conference obituaries, *Encyclopedia of World Methodism*, or personal papers deposited in the GCAH archives. We invite you to visit our repository to use the archives, Methodist library, and the African American Heritage Center (AAMHC) collections for all your research needs. Contact Frances Lyons, our Reference Archivist, at research@gcah.org for more information.

Here are links to finding aids used in this presentation:

Matthew Clair Jr.: <http://catalog.gcah.org/publicdata/gcah569.htm>

Charles and Marie Copher: <http://catalog.gcah.org/publicdata/gcah5708.htm>

Bishop Noah Moore papers are almost done for public use. Please contact research@gcah.org for access.

All other images and resources outside GCAH are linked to their appropriate websites. Thank all of you for letting us use your online archival records! We encourage you to visit these sites for more United Methodist-related information.

There are many individuals to thank for their input. Special thanks to my wonderful colleagues at GCAH.

Mark Shenise, Associate Archivist