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Chapter 1 : Working against the grain : re-imaging black theology in the 21st century in SearchWorks catal

'Working Against the Grain' addresses the displacement of Black theology in Diasporan African churches by charismatic and conservative neo-Pentecostalism. The essays present a radical Black theology that empowers disenfranchised Black people whilst challenging White power to see and act differently.

Courtesy of the Archdiocese of Chicago. An associate superintendent of Archdiocese of Baltimore schools, Brown has also taught a course on the history of black Catholics at St. Charles Borromeo Seminary in Philadelphia. The first identified martyrs in Africa were St. Speratus and companions, while three Popes came from Africa: More recent black saints include St. Josephine Bakhita from Sudan, who was canonized in Born in what is now Sudan in the nineteenth century, she was kidnapped and sold as a slave multiple times before being bought by an Italian consul, who treated her well. According to her biography at the Vatican website, she returned to Italy with her owner and converted to Christianity, later joining the Daughters of Charity. Known for her sanctity and her Christian witness, St. Josephine Bakhita died in Black Catholicism has been particularly strong in some parishes and regions of the U. It continues to have a strong presence today. Baltimore, the first diocesan see in the U. Augustine Catholic Church continues to serve its historic role as a center for black Catholicism. Black Catholic history in St. Augustine, Florida dates back to its time as a Spanish colony where escaped slaves practiced the Catholic religion. He had to go to seminary in Rome because no American seminary would accept him due to his race. I know that he suffered from that. He suffered greatly for it, and I believe went to an early grave for it. She taught black children at a time when they were not being educated. In she founded St. Francis Academy, which still continues operations in Baltimore. Not because they are not holy enough. God knows who he is calling to do his holy work. There may be some challenges there, racial challenges and otherwise, that these men are called to overcome. This is the time for us to pull our act together.

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Chapter 2 : The Mission of the Black Church in 21st century | Anthony Reddie - calendrierdelascience.com

Christianity has long remained something of a conundrum for Black and other oppressed peoples of the world. This global phenomenon has been both the cause of violence and oppression on the subjugated, dispossessed and marginalised peoples of the world, whilst conversely, being a source for counter-oppressive struggle.

Churches on Mission Sojourn Community Church When Sojourn Community Church assessed the physical and spiritual need in its neighborhood, one fact became clear – no church could meet such massive need alone. So the Louisville congregation began to partner with fellow Southern Baptists and other likeminded believers to counter the poverty, racial tensions, and spiritual darkness around it. At least of those neighbors were not Christians and thirty-two requested that Sojourn follow-up with them in some way. Urban ministry experts spent two days discussing such topics as the hope and fear associated with cross-cultural ministry and the characteristics of churches that transform their neighborhoods. The medical clinic capped the conference by offering four hours of free medical care and a Gospel witness to anyone in need. Meeting those needs gives opportunity to expose people to the reality of their spiritual as well as relational needs. The waiting area was an auditorium where a band played bluegrass music and young preachers presented the Gospel every thirty minutes. When they left the auditorium, guests visited a nurse triage area for preliminary exams. Next, a second waiting area included an opportunity for children to learn the meaning of Easter until a doctor could see their family. After doctors, dentists, and chiropractors administered treatment, patients could visit a clothes closet and eat a warm meal on the way out. For children there were games aplenty. We seek to follow Jesus, who was mighty in both word and deed. After the clinic, follow-up requests ranged from financial aid to optometrist referrals, food, bus tickets, furniture, and notification of future free clinics. Several people have started attending church as a result of the clinic. In the future, Sojourn and its ministry partners plan to host two to three free clinics per year with the next occurring in the fall at Bates Memorial Baptist Church in Louisville. Since the congregation established an organized benevolence ministry last August, it has assisted more than fifty families in need. How did Sojourn determine the top needs in its community? This is just one need among many that we are addressing. Pray for their neighbors. Seek ways to come alongside neighbors and love them, so that you may demonstrate the power of the Gospel before a lost and dying world. In addition, he noted the Gospel advance Sojourn has seen by partnering with other Christians who love the Gospel. When we rally around the Gospel and good deeds, God accomplishes amazing things for His glory. For directions and information on registering go to www.

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Chapter 3 : Catholic Teaching: Counter-Cultural and Necessary Â« Catholic Insight

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WhatsApp by John Baldino Many of the teachings, traditions and practices of the Catholic Church are in contrast to the beliefs, habits and norms of modern American society. For the purposes of this study, we will focus on a few major issues including some of the most contested. The unwavering pro-life position of the Catholic Church is both contested and, in many ways, not fully understood by the average American – even the Catholic faithful. Many see it as a black-and-white position that focuses exclusively on abortion. In , in the now historic case of *Roe v. Wade*, the United States Supreme Court ruled that a state law banning abortions was unconstitutional. This ruling was in direct contradiction to the position held by the Catholic Church: That every deliberate procedural abortion is a moral evil. Specifically, the Catechism of the Church has this to say: Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law par. The contradiction in positions is a result of the Supreme Court and the Catholic Church looking at the issue from vastly different points of view. In contrast, the Church holds its position based upon the rights of the unborn child, maintaining that a human being has a right to life from the moment of conception Catechism of the Catholic Church, par. The Catholic Church has a much broader, even all-encompassing definition of the term. From the standpoint of the Catholic Church, abortion is only part of the pro-life position in our current situation, the central part. That is the pro-life position of the Catholic Church, how the Church defines the term. So, every human life is sacred from conception to natural death. This extends far beyond the unborn, and is why capital punishment is a pro-life issue for the Catholic Church. It is impossible to imagine that today there are states which cannot make use of means other than capital punishment to defend the life of other persons from unjust aggressors. Respect for human dignity must operate not only to limit the arbitrariness and the excesses of state officials, but as a criterion of orientation for the persecution and the repression of those behaviors that represent grave attacks against the dignity and the integrity of the human person qtd. The Pope may be extending things a bit here; cf. Editor For the Church, being pro-life is about having respect for the dignity of all human life. Presently, the death penalty is legal in nearly two-thirds of the country. On December 3, , a federal appeals court stayed the execution of Scott Panetti, a diagnosed schizophrenic convicted of killing his in-laws, and sentenced to death in In response, the Dallas Morning News opened a discussion on their Web site posing this question: The Secular Franciscan Order, a religious order made up of members of the laity, defines the virtues of holiness, humility and charity as the secular equivalent to the vows nuns, monks and priests of Religious Orders take: Those of poverty, chastity and obedience. Thus virtues of holiness, humility, and charity are intertwined and often not fully understood in and of themselves, or as pro-life values. Understanding these values helps us understand their connection to dignity of life. Clarified in the Catechism of the Catholic Church: Villegas had this to say on the virtue of humility: The gospel cannot thrive in pride. When pride seeps into the heart of the Church, the gospel proclamation is harmed. Humility is seeing ourselves the way God sees us. Humility is solidarity with the rest of wounded humanity. The Church is holy because of Christ. The Church is a community of sinners because of us. Simplicity of lives and humility of heart are indispensable tools for evangelization Villegas. Being humble opens a person to see the needs and the humanity in others, to look beyond himself and his own needs. Humility is the beginning of charity. Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice, and it alone makes us capable of it. Charity inspires a life of self-giving: Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it. By charity, we love God above all things and our neighbor as ourselves. Charity – binds everything together in perfect

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harmony par. In a statement issued in September, , Cardinal Daniel N. How can people coexist, much less flourish, in a society lacking the shared belief that we are called to care for those unable to care for themselves, not to neglect, abuse or kill them? His Eminence speaks of serving those in need, and not neglecting them. Placing oneself in a position of service to another is not only a charitable act, but one of humility. Doing so is directly fulfilling the expectations of the Church. It is therefore, by definition, a holy act. Sacred scripture points out many examples of this service and humility, including those carried out by Christ Himself. The Gospel of John recalls the story: He took a towel and tied it around His waist. Christ personifies this humbling act of charity in His crucifixion. Such an act is in contrast to modern inclinations toward self-preservation. Naturalist Charles Darwin asserted that self-preservation is among the strongest of human instincts. He argues that this instinct can be so strong that one might not be able to force himself even to save his own child if it means endangering his own life Darwin, This action or lack thereof brings up the question a question. Why would no one intervene? Weiss explores one possible answer in her book, Party School: Crime, Campus and Community, and the answer is close to the root of the problem. She explains as follows: A reason for nonintervention on college campuses is that students, taking their cues from other students who are doing nothing, may not want to stand out. Nonintervention in this manner is about conforming to group norms. It is also about self-preservation Weiss Conforming to group norms is the same as conforming to what society expects or does, even if that means allowing evil to happen to others, and not intervene. Yet, the Church calls us to do just that, to serve each other, to take on suffering to spare that of another. Christ, after all, is believed by Christians to be the son of God. He, however, is hardly the only one in history to choose death to preserve the life of another. Let us look at the story of St. In response, the commandant of the camp selected ten prisoners to be locked in one cell without food or water until they died. One of the ten, Francis Gajowniczek, pleaded for his life, stating he had a wife and children who would never see him again. When asked who he was, Fr. During his two weeks of condemnation, Fr. Kolbe was often heard praying aloud. When the camp doctor came to deliver a lethal injection to the priest, the only man still conscious in the cell, Fr. Kolbe blessed and forgave the doctor his final act on this earth Stone, While in contrast to recent actions and the psychology described above, it is what the Church calls its faithful to do. We have examined many of the teachings, beliefs, and practices of the Catholic Church, and how they differ from social norms, psychological inclinations, and legal statutes. We now know these teachings, beliefs, and practices are in contrast to modern social norms, but questions remain. Why is the Church counter-cultural? Pro-abortion legislation cites the rights of the mother above all else, 2. Capital punishment seeks to console survivors, and even enact revenge, and 3. People witness violent crimes and, out of self-preservation, do not intervene. When one examines these examples, one finds an underlying theme: A theme of self-service, an agenda of selfishness. Keith Campbell point out in their book The Narcissism Epidemic: The United States is currently suffering from an epidemic of narcissism. Understanding the narcissism epidemic is important because its long-term consequences are destructive to society. This is the difference. Modern society is about self-promotion and self-preservation. Choosing self-centric values and actions, by definition, leads to the exclusion and ignorance of others and their needs. Men like Christ and Kolbe have proven the tremendous value of respecting dignity of all human life. The Church asks us to resist self-centric temptations. Following the teachings, practices, and beliefs of the Catholic Church results in dignity and justice for all men.

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Chapter 4 : Home Page Black In Los Angeles - BlackNLA

The Recovery of Black Presence (Nashville, Tenn.: Abingdon Press,), p 26 Paulo Freire Pedagogy of the Oppressed New York: Herder and Herder, p 8 Rethinking mission December I am arguing for Black churches to become once again the counter-cultural agencies as they have been in the past.

The growth of congregations of color is changing the face of Mennonite churches in the United States. According to the latest membership profile, African-American members make up 52 percent of that block. One of the largest and fastest growing congregations in the denomination is African-American. By the s, at least 13 Mennonite churches had been established in African-American communities six in the East, six in the Midwest and one on the West Coast. Summer Bible school programs, led by white volunteers and directed towards children, marked the beginning of many of the churches. Because of these encounters, mothers in particular were often the adults who came in contact with white Mennonites and in many cases were the ones to decide that their families would attend the Mennonite church. In African-American worshipping communities, women often make up the majority of adults in attendance and thus are the decision-makers regarding family church attendance. Women, however, contribute in vital ways to the establishment and maintenance of social and cultural patterns that become embedded in structures in institutions such as the local church. The history of Black Christianity in America cannot be untangled from the correlating history of white racism and oppression. From the beginning, African Americans have had to search for and lift up liberatory aspects of biblical texts and accompanying theologies, even as these texts were simultaneously used by some to justify slavery and segregation. For Black Christians, the church became one place they could say, in defiance of a white dominant culture, We are human and we are created in the image of God. This declaration is deeper than simple self-esteem or the creation of a Black island of comfort and refuge. It is also where the crafting of a profoundly political space takes place — one that addresses not just spiritual needs, but physical and emotional ones as well. Black people needed decent places to live, jobs that paid a living wage and ways to keep their bodies and the bodies of the people they loved safe. Why might a white denomination, particularly one with such a marked cultural identity as Mennonites, be attractive to Black Christians? Part of the attraction was the ability to continue participating as shapers of sacred Black space that honored Black lives, while also being able to form authentic relationships with white Christians who seemed to want to create and be involved in new ways of living in a deeply segregated America. The beginning of the 20th century saw a huge migration of Blacks to the industrial North, due to a combination of failed crops that destroyed the possibility of work for Black sharecroppers, decreased immigration from Europe and white American men going off to fight in World War I. Northern factories recruited African Americans from the South to keep production up. By , more than a million African Americans had migrated and most cities that had a significant Black population had established boundaries designating where they could live. Although sought after as workers, they were not welcome as neighbors. Racial segregation became a marker of Northern neighborhoods as Black migration continued. Church is not just a Sunday morning gathering place, but an avenue where cultural identity and behavior is shaped and nurtured. This includes shaping a people who are able to resist white racism and celebrate Blackness. Black women also financially supported this institution by raising funds so that these spaces could be independent and self-sufficient and contribute in meaningful ways to the community at large by providing services. Within this framework, Black women in Mennonite churches have helped shape unique understandings of Mennonite Christian identity that are meaningful for a denomination that claims an anti-racist identity in the 21st century. Chicago in the s was a significant place to foment ideas about race and faith for white Mennonites. The community of Mennonites in the Woodlawn neighborhood where Mennonite Biblical Seminary was located was also the location of an integrated Mennonite congregation. A number of seminary students who would go on to church leadership were influenced by their time in Chicago and the challenge issued by the Mennonite Board of Missions. After

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World War II, home missions interest was kindled, and a lifting of an embargo on missions meant there were funds available. Mission Board Secretary J. Graber recognized a new political and social era dawning and the need for the church to respond appropriately. He promoted the concept of each Mennonite congregation having a local outpost of its own: Within 10 or 15 miles of every Mennonite community you will find an unchurched area where people are without the Gospel. The mission board called home missionaries to a new church model of indigenous partnership — people who lived in the host communities would have a say in the structure and culture of the new church. This would be the model the Lee Heights church committed itself to. Gladstone itself developed from a summer Bible school project held in two large city schools. The founders of Lee Heights had a vision for a multiracial ministry and church that remains, although today the church is primarily African-American. Early days found members going door-to-door to invite people to visit this new interracial community church — a notion largely unheard of in s America. Blacks and whites worshipping together? Yet this became a critical facet of identity for this congregation, so much so that it was written into the church constitution. Joyce migrated to Cleveland from Florida in the late s to find work. In Cleveland, she met her husband who, like thousands of other Black men from the South, ended up in places like Cleveland and Detroit, working in the auto plants. Along with steel manufacturing jobs, auto jobs were among the first good ones — union jobs, too — that opened up to Blacks. Joyce had family in Cleveland already — an uncle from the same small town in Florida she had come from. Once married, the couple moved to an apartment in a densely populated inner-city area. Eventually an opportunity came to move into a newly built Black neighborhood on the east side of the city, adjacent to the Lee Heights neighborhood. Soon Joyce was invited to attend Lee Heights Community Church by neighbors who had early on joined in the multiracial church experiment. Joyce went, and was attracted by a number of things: She particularly liked that everyone in the congregation was encouraged to serve, even the young children. Joyce remembers Lee Heights being involved in the struggle for affordable, decent housing, and also participating in voter education. At the time, Carl Stokes, the first Black mayor of a major city, was in office. One of our jobs was to buy all the major [white] newspapers on the way in to the office in the morning; our reporters would rewrite [the stories] from the Black perspective. Although she missed some aspects of her earlier church experience — such as the call-and-response gospel music — their absence was tolerable. And eventually, she recalls, these things came. The partnership model the church was engaged in allowed the congregation to develop a hybrid identity between Black church and Mennonite church. Rose grew up at Rehoboth and has served as an elder for a number of years. Rose and her family began attending Rehoboth when she was about She had already been baptized as an infant in the Baptist church. She describes herself as growing up Mennonite the whole way, including the wearing of plain dress of Mennonite girls and women. I used to wear the long dresses and the covering. Twenty years earlier, Rowena Lark had made the same decision for her family. James and Rowena Lark had made their first contact with Mennonites in Pennsylvania in After members of the Rocky Ridge Mission Church invited the Lark children to Sunday school, Rowena also attended and was the first person in the family to become a member. Later her husband and three of their children followed suit. Rowena Lark said it was the way the Mennonites literally fulfilled the mandates of Scripture that attracted her. I saw these faithful Christians coming eight or more miles from their homes and gathering up in their cars Italians, Poles, Dutch, American Negroes and Germans, to take them to the house of the Lord. I was made to feel that here is a group of Christians who are really making their religion practical. Evidence of this was their willingness to traverse racial and cultural boundaries to bring the word of God into the lives of all people, to rub shoulders and to share possessions. Born in Chicago, Rose moved with her family to Pembroke Township after her parents were able to purchase a plot of land. She says that part always felt right — it is an ethic she has valued her whole life. As an adult, Rose has had significant involvement in the wider Mennonite Church, sitting on church boards and bringing representation and an African-American perspective that was still quite rare. Her reflection on the perspective she brought was that it was new, unfamiliar and not often understood. Sometimes representatives of what used to be called associate groups in the old Mennonite Church system

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African-American, Hispanic, Native American and Asian felt pitted against one another. She sees value in and is grateful for what she and other African-American women have brought to the denomination. As one who experienced systemic racism, she has not hesitated to name it in church systems, even when such naming has not been welcomed. What was highly impressive was the willingness of the early volunteers, and later the pastors and their families, to move into the neighborhoods the churches were in. The leaders "had a chance to live in the neighborhood. They lived and breathed the same kind of thing we did. While church planters and other volunteers made the decision to venture into Black neighborhoods for ministry, attention must be given to the people already living in the host neighborhoods who presented themselves as partners and extended hospitality to the newcomers. Women attending these churches are subjects themselves of the story. These stories demonstrate the articulation of Mennonite identity beyond culture and race, a willingness to transgress boundaries as a marker of Christian faith, and demonstrations of radical hospitality. On both sides, these were counter-cultural acts, acts of resistance. Notes Road Signs For the Journey: Herald Press, , Segregation and the Making of the Underclass Cambridge: Harvard University Press, , The Indigenous Church, Gospel Herald , 46, no. Reflections on Mennonite Missions Elkhart: Mennonite Board of Missions, ,

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Chapter 5 : Scholar recounts black Catholics' rich history

Black churches as counter-cultural agencies A Black theological approach to violence against Black people: countering the fear and reality of being "othered" A biblical and theological case for reparations.

Should it be the first word? This sentiment shaped non-violent protest during the civil rights movement. A belief that displays of morality rooted in forgiveness would force white America to leave behind its racist assumptions. But Christian or non-Christian, black people are not allowed to express unbridled grief or rage, even under the most horrific circumstances. For these Christians whose deep faith tradition holds forgiveness as a core principle, offering absolution to Roof is about relieving the burden of anger and pain of being victimized. In this regard, forgiveness functions as a kind of protest, a refusal to be reduced to victims. It sends the message to the killer that he may have hurt them, but they are the true victors because they have not been destroyed. Yet, the almost reflective demand of forgiveness, especially for those dealing with death by racism, is about protecting whiteness, and America as a whole. This is yet another burden for black America. Rather, she argues it should not be given away as quickly or easily as it seems to have been in situations like the Charleston shootings. In his foreword to the report of the Commission, Desmond Tutu expressed the following: Jesus told us to forgive. If that happens, the other side wins. We will not let hatred and violence win, and therefore we offer forgiveness from the start. That is a noble approach, and Patton does not discount its power. However, inasmuch as it has become the knee-jerk, automatic response of many in black America, as well as the expectation of those watching black Christians, she argues it has had the unfortunate opposite effect of simply letting white racism off the hook and more deeply entrenching blacks in victim status. When black forgiveness is the means for white atonement, it enables white denial about the harms that racist violence creates. When black redemption of white America is prioritized over justice and accountability, there is no chance of truth and reconciliation. It trivializes real black suffering, grief, and the heavy lifting required for any possibility of societal progress. Would the good folks of Charleston have been any less of a Christian example had they first given voice to the kind of lament that is common throughout the Psalms? Is immediate forgiveness the only legitimate Christlike response? But I do agree that we all must learn to embrace our full range of human emotions, especially in times of mourning and grieving. Black people should learn to embrace our full range of human emotions, vocalize our rage, demand to be heard, and expect accountability. White America needs to earn our forgiveness, as we practice legitimate self-preservation. Christians believe that mercy will triumph over judgment, but that does not deny the need for appropriate judgment. And triumph may only come after a long and difficult battle. Forgiveness should always be the last word. Be careful when it is the first.

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Chapter 6 : Forgiveness: Should it be the first word? | calendrierdelascience.com

In this way, songs, prayer and scripture in the Black Church tradition move beyond our original understanding as mere cognitive templates and fortify social actors to meet ends.

I am writing on the firm premise that there are a number of distinctive cultural and theological markers for Black Churches in the African Diaspora. What is a Black Church? Perhaps one of the thorniest problems when trying to talk about the Black church is the question of definition. For reasons that will soon become readily apparent, the question is somewhat easier to answer within the U. The following are the mere tip of growing and impressive iceberg. For further details see C. Eric Lincoln and Lawrence H. Duke University press, Pin and Anthony B. Blow *The Trumpet in Zion Minneapolis: An Introduction* Nashville, Tenn.: Abingdon press, 2 See Dwight N. Orbis books, , pp. See also See C. Duke University press, and Peter J. Paris 1 *Rethinking mission* December the key location for the intimations of Black selfhood and collective solidarity. Black churches were born of the existential need to create safe spaces in which the Black self could rehearse the very rubrics of what it meant to be a human being. See also Anne H. Pinn and Anthony B. Pinn *Black Church History Minneapolis: Berg*, 4 See James H. A *Black-Church Perspective Minneapolis: See also Dale P. Andrews Practical Theology for Black Churches: John Knox Press*, 5 Henry H. Mitchell *Black Church Beginnings: Eerdmans*, , pp. Fortress press, , pp. Mitchell *Black Church Beginnings*, pp. E church began to construct an explicit African centred conception of the Christian faith, arguing that an alignment with Africa should become a primary goal for Black Americans. This focus upon African ancestry would enable subjugated objects of Euro-American racism to find a suitable terrain for the subversive activism that would ultimately lead to the ongoing path for political, social, cultural and economic liberation and transformation. Pinn *Terror and Triumph*, pp. What does it mean to be Black and Christian in a society where many people are hostile to the former while claiming allegiance to the latter. Gayraud Wilmore has asserted that the radicalism of the early Black church movement in the U. Contemporary post colonial Britain is a context where lives are governed by the all- pervasive influence of a form of societal postmodernism. The old assumptions surrounding family life and collective identities are fast disappearing. In this particular epoch the realities of social and geographical mobility are constantly challenging the traditional notions of collective and communitarian cohesion. *Multicultural Religious Education Birmingham, Alabama: Religious Education Press, Orbis*, , pp. The challenge facing Black churches in their historic task of offering safe ecclesial spaces for affecting the liberative impulse for Black existential freedom can be seen in my own formative experiences. Prayer remained an important component in my Christian nurture and formation. An informal survey amongst a group of forty-something Black Christians a few months ago revealed that this prayer seems to represent some form of signifier in connoting aspects of an African Caribbean religio-cultural heritage. Learning this prayer was an important moment in my own sense of identity in religio-cultural terms. From my Mother, I have learnt the importance of prayer and the need to see this as a literal resource in my Christian discipleship. Harper Collins, 17 See Riggins R. *Dark Salutations Harrisburg, PA: Trinity press International*, , pp. The faithful would be upheld and no forces of evil, such as racism, would over power them. In this respect, the words of Romans Chapter 8, verses ring true. The challenge that faces Black churches is the need to harness the historic resources that have informed and governed her existence to date, juxtaposed with the possibility of discerning new ways of being and doing. In order to address the challenge of post modernism, the Black church, inspired by an improvisatory approach to Black theology, will gain the confidence to move beyond the strictures of a stultifying form of conformity into which so many of us have been herded. *Exploring stories of spirituality from Britain and Ireland London: Thomas Nelson Publishers*, The challenge that faces Black churches is one of attempting to connect with the post modern realities that presently face Black people and to construct new ways of engaging in the historic mission of challenging injustice and proclaiming the good news of individual and corporate transformation. In this respect, Black churches need to

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re-learn the strident and polemical forms of radical Christian praxis that galvanized Diasporan African peoples in previous epochs. This newly imagined paradigm of the Black church is one that will continue to work within the historic tradition that has sustained countless generations of Black people of the African Diaspora, and the younger generations born and socialised in this country. The challenge is to model examples of good praxis that inspire prayerful dedication and discipleship, which can provide new paradigms by which Black children and young people can begin to gain some semblance of the factors, both immanent and transcendent, that have enabled people of African descent to survive the many travails of the past. Janice Hale says something to this effect when reflecting upon the importance of re-telling stories of experience, by word and example. Reddie *Acting in Solidarity: Reflections in Critical Christianity* London: DLT, , pp. Iva Carruthers, Frederick D. Blow *The Trumpet in Zion: This cannot be the kind of theological moribund framework that seeks to offer a simplistic and spiritualised placebo for the contemporary and more historic ills that have plagued Black people for the past half millennia. This cannot be the type of Christian practice that seeks refuge in certain forms of abstractions that describe a personal piety, which retreats from the world rather than seeking to transform it. The kind of Black ecclesiological Christian praxis of which I speak, is the facility that connects with the very heart of God. It is a form of praxis that demands reflective action. The kind of action that is an integral component of faith, whose practical demonstrable consequences, are described in James Chapter 2: This is not to suggest that there are no Black churches presently doing this type of missiological work in the world. That would be an erroneous proposition on my part. I think it is true to say that there are insufficient churches, of this ilk, for me to rest secure in my bed at night.* Bailey and Jacquelyn Grant eds. Abingdon Press, , p. Herder and Herder, This new movement for the work of the Black church is one that is calling her to return to the central aspects of her historic mission. Namely, one that is committed to fighting for justice, liberation and the affirmation of the least of these as Jesus commanded. This essay is an extract from Anthony G. Reddie *Working Against The Grain: Re- imaging Black Theology in the 21st Century* London:

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Chapter 7 : The African American Lectionary

The Black-Church Fires in Southern States Are Not Connected, Authorities Say Fire crews try to control a blaze at the Mt. Zion African Methodist Episcopal Church in Greeleyville, S.C., on the.

Introduction In Black churches there is a day sometimes more than one set aside for recognition of the lives of young people in the midst of congregations. Some churches hold a service closer to the end of the school year; that way, high school students who are graduating can receive commendation for their accomplishments as they are promoted to the young adult ministries of their congregation. Martin Luther King Jr. King realized the importance of having youth fully participate in all ministries of the church, even politics. Teaching youth nonviolent politics was crucial to Dr. First, we explained that violence can be put down by armed might and police work, that physical force can never solve the underlying social problems. Second, we promised them that we could prove, by example, that nonviolence works. The denial of educational opportunities is a key factor here, particularly for at-risk youth. Marginality and early deaths are the markers of this pipeline for African American young persons. This law-and-order approach to an already flawed criminal justice system is applied by members of both major political parties. Justice as such is about restoring human dignity in both. Retributive justice and the Prison-Industrial-Complex go hand and hand. The Prison-Industrial-Complex teaches young people in American society to respond to opponents with wrath. Black Churches as counter-cultural institutions, holding faithful to the Good News, must teach youth the value of loving their persecutors and how to avoid and navigate the maze of the Prison-Industrial-Complex. Christianity is equipped to deal with the issue of youth violence because of our Savior who taught us in his ministry, death, and resurrection to love our enemies. We have also learned that violence only begets violence and that at some point the cycle of violence must be stopped if people are to co-exist as equals in communities. In African American Christian traditions, there is a great heritage of promoting nonviolence and the love of our enemies, whether it is the historic peace witness of Black Pentecostalism and the Progressive Baptists with Dr. King or the ministries of reconciliation from black Christian thinkers like Spencer Perkins and J. Contrary to the messages handed to us by the Prison-Industrial-Complex, we recognize that we are all fallen in some way and that we are all redeemable. Audio Visual Aids To promote youth anti-violence, choose a color for all youth to wear during the worship service. Allow your youth to pick the color. Make it a bright color. They may also want to make wrist bands that they can wear at church or at school and in their community. The wrist bands should contain an anti-violence message. Place a cradle in the middle of your pulpit or in front of your church altar. Fill it with school supplies, and point to it while having a high-school senior do a brief essay on the Cradle-to-Prison pipeline. Place anti-violence posters, photographs, and other art including wood carvings and statues throughout your church on this Sunday and after. Make sure that youth are asked to contribute to this art display. Mention the art display in your church bulletin and list all contributors. Illustrations This Youth Sunday, take the time to use positive stories about African American role models who embody the values of loving their enemies to overcome adversity as well as racial and gender violence. She had been in politics for nearly 20 years when she decided to become the first woman to run for the presidential nomination of a major political party in While she did not capture that nomination, she did captivate the hearts and minds of many, as she confronted the inhumane racist and sexist political sphere of her time just simply by affirming her own humanity. Christian Moral Practice and U. Black Theology and Youths at Risk. Peter Lang Publishing, Emancipatory Hope among African American Adolescents. This search-able directory and networking site will help us visualize and organize our movement, people, activities, and resources across and within diverse kinds of youth organizing. South creating spaces for movement building. They work with communities pushed forward by the struggle to strengthen leadership and provide popular political and economic education for personal and social transformation. They build relationships with organizations and networks across the U. They believe that every child has a right to a quality education to succeed in this technology-based society and

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to exercise full citizenship. They achieve this by using best educational research and practices and building coalitions to create systemic changes. They use the tools of culture and education to raise awareness and catalyze action around the critical issues that impact their communities. They believe in the power of the creative process to transform lives, mobilize communities, and build a more just society. They have various chapters throughout the states. This program is comprised of community based programs, grassroots organizations, service providing agencies, residential facilities, and advocacy groups that focus their work on youth of color. In addition to tutoring, the program emphasizes school attendance and attitude. While the judges lauded her for her singing talent, Mandisa received much scrutiny for her weight and looks. The song talks about loving diversity, for it is in the image of the Triune God that we are all made. In an age of bullying, Facebook stalking, and more, these types of messages help lessen violence and should be promoted. A song which is from the movie *The Freedom Writers* is a song about hope for a better world, where black youths are not judged by how high they jump, or how their lives can be managed through the criminal justice system, but how they can look within themselves to transcend the expectations of this world. The song says in part:

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Chapter 8 : Churches on Mission - SBC LIFE

-Sometimes black American churches helped African churches become independent. The Mission of the Darker Races: It is the mission of African Americans to save Christianity in the United States from racism, militarism, and materialism.

Attitudes toward sexuality appeared to loosen, and women began to openly protest the traditional roles of housewife and mother that society had assigned to them. Leaders of the SDS believed that colleges were a natural base from which to promote social change. Before opposition to the Vietnam War mushroomed, issues that touched on student freedom, such as dress codes, course requirements, discrimination by sororities and fraternities, and minority admissions, were hot topics on campus. When the administration tried to control political activity at the University of California at Berkeley in the fall of , the Free Speech Movement was formed. In the spring of , SDS supported a nationwide campaign against the draft. Additionally, companies that were closely involved with the war effort, such as Dow Chemical which manufactured napalm , were targeted when they came to a university to recruit. In the first six months of , more than major demonstrations took place at colleges and universities across the country, involving more than 40, students. The most celebrated of these early demonstrations was the confrontation at Columbia University in April The local SDS chapter, along with black students, commandeered several buildings on campus for almost a week. When the police were called in, students were arrested and injured as the buildings were cleared out. The organization soon splintered, with its more radical elements, such as the Weathermen, openly espousing confrontational politics. The sex and drug culture were reflected in the rock music of the time by such groups as Jefferson Airplane and the Grateful Dead and performers like Jim Morrison and Janis Joplin. Although some young people established communes in the countryside, hippies were primarily an urban phenomenon. A Rolling Stones concert at the Altamont Speedway in California a few months later did not go as well. The bikers beat one person to death, and several more deaths resulted from accidents and drug overdoses. While the general permissiveness of the counterculture encouraged sexual freedom, other factors also contributed to the change in attitudes toward sexuality. The number of women attending college skyrocketed during the s, and many became involved with both the New Left and the civil rights movement. Even these organizations remained dominated by men, however. During the takeover at Columbia University, for instance, women were assigned duties such as making coffee and typing. Women, however, were not the only group that began to demand equality in the s. Laws against homosexuals were common, and groups like the Mattachine Society and the Daughters of Bilitis had campaigned for years with little effect against gay discrimination. The treatment of homosexuals and lesbians gradually became a national civil rights issue.

Chapter 9 : Project MUSE - Saving Black America?: A Womanist Analysis of Faith-Based Initiatives

This article explores how clergy of Black churches and leaders in mental health agencies may collaborate to provide culturally sensitive services for African Americans. Keywords African Americans, Black church, mental health agencies, clergy.