

## Chapter 1 : Woman's Christian Temperance Union - HISTORY

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The opinions, facts and any media content in them are presented solely by the authors, and neither The Times of Israel nor its partners assume any responsibility for them. Please contact us in case of abuse. In case of abuse, Report this post. Communalism and Nationalism, , published by Edinburgh University Press. But before exploring this dimension, he writes about the Christian presence in the region. Until the Arab conquests of the s, the Middle East was almost wholly Christian. But subsequently, Muslims formed the vast majority of the populace. They were followed by Latins 20 percent , Melkites 14 percent , Anglicans 5 percent and Maronites 4 percent. The remainder were predominantly Syrian Orthodox, Coptics and Gregorians. There were also Armenians, but they did not consider themselves Arabs. Most Christians lived in religiously mixed cities – Jerusalem, Jaffa and Haifa – but some were found in towns like Bethlehem, Nazareth and Ramallah, which had a mostly Christian population. During the year Ottoman period, which ended in , minorities like Christians enjoyed substantial communal autonomy under the millet system. Some historians believe that Muslims and Christians lived as two separate groups, rather than as two parts of a single Palestinian community. Still other scholars claim that Christians had strong connections to Arab Muslims within the framework of their marginal and secondary position in Palestinian society. Historians like Rashid Khalidi and Muhammed Muslih have advanced the argument that religious identification among Palestinians diminished in importance through the late Ottoman and Mandate epochs in favor of a secular national identification. But with the intensification of the conflict between Palestinians and Jews, and the increase in Islamic identification among some Arabs, Christians turned inward. Despite this shift, Haiduc-Dale says, Christians fully identified with the Palestinian cause. Some of the earliest anti-Zionist propagandists were Palestinian Christians. Christians responded to the outbreak of Arab-Jewish violence in Palestine in the s in various ways. Some rejected it, while others endorsed it. But all Christians expressed support for the Palestinian agenda. As for the Arab Revolt, or uprising, the Christian level of participation in it varied. Certainly, Christians played a leadership role in the labor movement and in perpetuating the general strike during the uprising. Haiduc-Dale points out that Christians were involved in the Arab communist movement, which opposed Zionism. During the first Arab-Israeli war in , Christian villagers were less likely to flee and more likely to be allowed to stay in their homes by the Israelis. Christians continued to support the Palestinian national cause, even as many surrendered peacefully to the victorious Israeli army.

**Chapter 2 : Evangelicals Celebrate Confirmation of Brett Kavanaugh**

*Although Christians have never represented more than about 11 percent of the Palestinian population in the Middle East, they've played a significant role in the Palestinians' national movement.*

Both prior and after independence 2. In fact the contribution may be far beyond its numbers both in quality and quantity. Certain groups in India may malign the community and yet for an objective thinker the facts speak and the reality cannot be hidden. Community is Insecure In spite of its major contribution in the fields of education, health and social sector 70 years after independence the community finds itself in insecurity due to the politics of hate and vicious propaganda. What is evident is that there is a hidden agenda in framing the community. Unlike the Sangh, which was never a part of the freedom struggle, the Christian community was active in aligning with forces that fought for the freedom of the country. Yet for the Sangh Parivar Christianity is a foreign religion and the religion poses a threat to the unity and integrity of the nation. What are the future designs? Large number of Hindus, the Sangh propagates, will be converted through aggressive proselytisation and the religion will pose a threat to Hindus. The fact is the story of Christianity in India is a story of dismal failure as far as increase in numbers. The community has witnessed a decline since independence. But for the Sangh Parivar the Bunch of Thoughts is their gospel and it this gospel that the Sangh is preaching and implementing in a democratic India with false propaganda against the community. On the other hand, it is the Sangh Parivar that has aggressively spread Hindutva consciousness among indigenous communities in the country and made the Dalits, who were outside the caste system, and tribals, who were never associated with Hinduism, Hindus. Christianity is Not Western That Christianity is a Western religion is another accusation without basis. The birth place of Jesus was not in Europe but in the Middle East. Against the accusation that Christians aligned with the British in converting India into Christianity one can argue that the early missionaries and the colonisers had no relationships. British rulers were not Christians though their faith may have been. Their mission was not to convert but to create colonies across the world. They came with an economic mission and not a religious one. In fact in the West, including the UK, the Church and the state were declared separate and right from the start the colonisers refused to promote religion. They were even worried that their economic mission would fail if they have to align with the missionary project. If the prime mission of the British and other colonisers was conversion, the country should have had many more Christians than a mere 2. It is simply surprising how gullible ordinary citizens can be to believe in such wide and wild propaganda. Christianity in India was and is nationalistic The Church of course was as nationalist as any other progressive groups and had aligned with all progressive elements. They were surely not a part of the colonial conspiracy. In fact, right from the beginning Christianity did not take the believers out of their national moorings but the religion provided the followers an altruistic philosophy to work for the poor and the deprived. Even the European clergy did not vibrate with the exploitative mission of the colonisers. It was said that it was he who was responsible in convincing Gandhi to return to India from South Africa, where Gandhi was leading civil rights struggle. Among these missionaries the more well known names are: Some missionaries were even deported from India for their support to the freedom struggle. Barrister George Joseph and Titus in the Freedom Struggle Besides the clergy there were numerous Christians across the county who were involved in the freedom struggle. At the Madras meeting of the Indian National Congress in , out of delegates, 35 were Christians. The Indian Christian community was also represented at the next four sessions of the Congress. The proportion of the Indian Christian delegates to the Congress session was much higher than their proportion in the population. Some of the prominent Christian leaders in the Congress in this period were R. Jawaharlal Nehru makes a reference to him in his Autobiography. Accamma Cherman was a freedom fighter from the erstwhile Travancore Kerala , India. The sculpture shows ten Indian people following Gandhi on his path-breaking civil disobedience protest. Titus had joined Mahatma Gandhi in Sabarmati Ashram and after his marriage his wife Annamma too joined the Sabarmati Ashram and had donated her gold wedding ornaments to the ashram. When Mahatma Gandhi decided to break the salt law, Titus was one of the 78 people he chose to accompany him. At the civil disobedience movement Titus burnt the British clothes foreign

clothes in Kottayam and gave a fiery speech to thousands of Keralites. Gandhiji had visited his house. In the freedom and pro-democracy movement in Travancore in the 1930s, prominent Christian leaders like T. John, Anne Mascarenes and Akkamma Cherian were pioneering forces. Kumarappa who was a veteran Congress leader. He was one of the close associates of Gandhi, strong supporter of Satyagraha, and encouraged Christian participation in the national movement. A regular writer for Young India he landed up as its editor. His fiery writings earned him one-and-a-half years of rigorous imprisonment in 1931. These secret sabotage activities led to his arrest. He was sentenced to two-and-a-half years of rigorous imprisonment for three charges and sent to Jabalpur Central Jail until 1933. Paul Ramasamy, born in 1898, was another important Christian who took part in the freedom struggle. In 1930 he joined the freedom movement during the Salt Satyagraha days. He picketed the Bishop Heber College, Thiruchirappalli. He was arrested and sentenced to six months of imprisonment and was kept at Thiruchirappalli and Alipuram jails. Venkal Chakkarai participated in the Civil Disobedience Movement. Arthur Jaya-kumar says that when the Non-Co-operation Movement was started in 1930, there were Indian Christians in the whole of India who took part in it. The All India Conference of Indian Christians held at Lucknow in 1931 had made a reference to some of the Indian Christians who had suffered imprisonment as a result of their involvement in the national movement. In the editor of The Guardian said that a number of Christian young men have joined the Civil Disobedience Movement. Brahmabandhab Upadhyaya, a Catholic Sadhu and theologian, played a leading role in the Swadeshi Movement. He edited Sandhya, a national journal founded in 1931, and it had a decisive influence on the masses because it was the only vernacular paper in Bengali which boldly advocated complete Indian Nationalism. Influenced by the ideals of Mahatma Gandhi, he was the pioneer of the youth movement in India. He gave whole-hearted devotion to the national movement and gave up his lucrative job in order to dedicate himself for the freedom struggle. He was also a journalist of high calibre who vigorously advocated the concept of Swadeshi and human brotherhood, especially through his Forum. Mrs Violet Alva was another personality with abiding nationalist interest. About the involvement of the Alvas in the freedom movement it has been said: Jerome supported the freedom movement through articulation in writings, especially in Mangalore Magazine. Following retirement, he was elected to the Madras Legislative Council. Inspired by Gandhiji, he had manufactured salt in defiance of British law. When Jawaharlal Nehru came to Mangalore in 1931, he first landed at the Albuquerque residence at Bolar and was then taken in a procession to Falnir where a public meeting was held, the reception being financed by Felix Pai. Thomas and Helen Alvares were converted to the cause of freedom by the Mahatma himself, whom they once entertained to tea. So impressed were they by the Mahatma that they decided to give their children Indian first names. Helen herself adopted the name of Alva Devi. She was a great votary of Satyagraha and articulated it through public speeches. Among the other couple Cyprian and Alice, Cyprian was arrested in 1931 during the Wadala Salt Satyagraha and was one of the few freedom fighters. His wife, Alice, joined Quit India Movement with her husband and went underground. But both were arrested in November 1942 and put in separate lock-ups in Bombay. John Francis Pinto, a Bombay-based Mangalorean Catholic, who was preoccupied in politics, became an admirer of Gandhiji soon after the latter took the lead in the freedom struggle in the early 1930s. Kamath, an RSS ideologue with little sympathy for Christians, has acknowledged in his autobiography that several Christians took part in the freedom movement and mentions the names of Cyprian Alvares, Joachim Alva, Marcel A. Kalicharan Banerji along with G. Nath from Lahore, and Peter Paul Pillai from Madras present-day Chennai, represented the Indian Christians at the four sessions of the Congress between 1930 and 1932, and became a prominent leader in the Congress in the early years of its formation. In 1931 he vehemently protested the idea of Indian Teachers being prohibited from participating in national movements. The number and influence of Indian Christians continued to be impressive in the subsequent sessions of the Congress. In the Congress session of 1931, among the ten women delegates, three were Christians: Christians in Swaraj Movement In 1931, a major meeting of Indian Christians was held in Bombay where they passed many resolutions; the first resolution they passed was "the desire to win for India complete swaraj. We stand for full freedom, for the unrestricted authority to direct, in whichever way, we desire the management of our economic and political affairs. We would, however, welcome Indo-British cooperation based on terms of perfect equality, without the surrender of our sovereign rights. Imperialism is condemned by Christian

conscience, and it is agreed that in India it should be brought immediately to an end. Since the s, many Christian institutions and organisations that had passed resolutions expressing complete solidarity with the freedom movement. Some of them even took part in massive manifestations against the British colonial government. Christianity and Reform From the outset, missionaries were shocked at the social evils that persisted in India, including the practice of sati, untouchability, the killing of lepers, and the sacrifice of children. William Carey was active since his arrival in over issues of infanticide, sati and untouchability. While on the one hand Carey used his connections with those in authority and power to campaign for the outlawing of such practices, on the other hand he employed his publications to educate public opinion on matters of humanitarian concern. By Ram Mohan Roy joined Carey in the campaign against sati. Armed with accounts of widow burnings, Carey and his Serampre colleagues implored the government to forbid the rite by law. Though at first very little progress was made, due to strong opposition from high caste Hindu leaders, eventually public opinion turned against the orthodox Hindus. The Church set up institutions for the mentally challenged and the disabled. Catholic and Protestant Christians have established numerous homes throughout India for the abandoned, the abused, and the exploited. The community fought against the practice of child marriage, whereby alliances are made among Hindus between children as young as five years of age. The solution of the Church was to promote female education.

## Chapter 3 : Woman's Christian Temperance Union - Wikipedia

*The first Christian organisation which had played a role in the national movement was the 'Bengal Christian Association' founded in ; by a group of Christians in Calcutta with a view to create a national, independent Indian Church.*

In many of the incidents, police just stand by and allow the violence to continue. For example, police stood idly by on January 29 in the province of Tamil Nadu when a mob of 30 Hindu activists attacked and beat a Catholic priest and three Church officials. Modi became associated with Hindutva violence in , as Governor of the Gujarat province, when he allegedly looked the other way when a train with Hindutva activists attacked a group of Muslims, triggering sectarian violence that led to hundreds of deaths and displacing more than , people, mostly Muslim. They make up an ethnic entity united by the love for this common homeland and by common blood. The central government [of India] has refused to speak out against the atrocities â€” thus further encouraging radical Hindus to step up their discrimination against Christians. From the point of view of Generational Dynamics, xenophobia and nationalism are growing in almost all countries around the world, as the survivors of World War II die off. Those survivors learned the lesson of how xenophobia and nationalism lead to the most horrific of wars, but the lessons they learned are almost completely forgotten today, as we go deeper into a generational Crisis era. In , Modi was denied entry to the United States on grounds that he bore a share of responsibility for the massacre that resulted from Hindutva violence in , when he was Governor of the Gujarat province, as described above. The ban was kept in force until , when Modi was elected prime minister. If violence by Hindu activists continues to grow, this will continue as a political issue. Economist Growth of Christianity in India attributed to proselytizing by missionaries Demographic figures for India show what is apparently a contradiction, when comparing the population of Sikhs with the population of Christians. During the period to , the fertility rate for Sikh women was 3. And yet, during that same period, the Sikh population grew at an average rate of 1. Based on the relative fertility rates, the population of Sikhs and Christians should have been growing at around the same rate, but the Christian population grew much faster. The difference is believed to be due to conversions. Sikhs do not proselytize, while Christian missionaries do proselytize, and convert people of other religions to Christianity. According to Hinduism, Dalits are outcasts at the bottom of the spiritual scale of human worth, resulting in social stigma, denial of education, bullying and discrimination in housing and jobs. People who are considered unfit to enter a Hindu temple are converting to a religion where they are welcome. Apostasy is among the greatest of sins in almost every religion, including Christianity. In Pakistan, apostasy is given as a reason by terrorist groups of mass slaughter of Shia Muslims. Someone converting from Hinduism to Christianity is considered an apostate. If the reports are true that Christian missionaries are converting huge numbers of Hindus to Christianity, then anti-Christian nationalism and violence is very likely to grow among hindutva activists.

**Chapter 4 : Where Christian churches, other religions stand on gay marriage | Pew Research Center**

*Christians and the national movement: the memoranda of and the national movement, with special reference to Protestant Christians in Tamil Nadu,*

Choosing to Participate Catholics in Germany were united in one church. Most were members of the Lutheran, Reformed, or United Churches. In each German state, the members of these denominations joined together to form a regional Protestant church. Protestants in Germany differed not only in their religious practices but also in their political views. A few openly opposed the Nazis, while others saw themselves as neutral. Many German Protestants embraced these changes. The German Christian movement made significant changes to German Protestantism to bring it in line with Nazi racial ideology. Instead of classifying people as Christians or Jews based on their faith, as the Protestants had always done, German Christians began to classify people by racial heritage, as the Nazis did. Therefore, church leaders whose parents or grandparents had converted from Judaism to Christianity were considered Jewish and, according to the civil service law, no longer officially permitted to serve in those positions. Although the state never enforced this law in the churches, some German Christians forced out non-Aryan clergy to show their commitment to the regime. This law speaks to us from the history of our people. It is loyalty to this law which demands of us the battle for honor and freedom. In response to the growing power of the German Christians, another Protestant faction was formed called the Confessing Church. For instance, the Confessing Church considered that anyone baptized in the faith was a Christian, regardless of his or her racial descent. Despite their opposition to the German Christian movement, the Confessing Church did not object to most elements of Nazism, and some people within the movement were Nazi Party members. The disagreement between the two groups was focused on how much influence the Nazi government should have over how they practiced their faith. One member of the Confessing Church, Dietrich Bonhoeffer, did resist the actions of the Nazis more broadly. In April , he professed sympathy for Jewish victims of Nazism and argued that National Socialism and Christianity were incompatible. He later became an important symbol of resistance to Nazi Germany and was executed for his role in a plot to assassinate Hitler in . In general, Protestants in Germany found a way to be both believers in Christianity and supporters of Nazism. Initially, some leaders of this small religious group which numbered about 20, in Germany in the s tried to make peace with the Reich. The Nazis destroyed their national headquarters, outlawed their church, and sent many thousands to concentration camps or prisons, where more than 1, were killed. University of North Carolina Press, , 4. A Documentary History, ed. University of North Carolina Press, , What did each believe should be the relationship between Protestant churches and the Nazi government? He spoke out only for Jews who had converted to Christianity. What message would most German Protestants have received from the leaders of their churches about the legitimacy of the Nazi-led government? Did the responses of their churches make them more likely or less likely to accept Nazi rule of Germany? Can we be inspired when people and groups resist and speak out and also be disappointed or angry when they do not go far enough?

**Chapter 5 : American Abolitionism and Religion, Divining America, TeacherServe©, National Humanities**

*The Book is about the History of the Palestinian Christians in the Palestinian National Movement during the 19th and the 20th century in regard to Arab Nationalism, Holy Land, Muslim-Christian relations in Palestine, Israel, the West Bank and Gaza Strip.*

Kollanoor Introduction Nineteenth and Twentieth Centuries has some significance in the history of Christianity in India. During that time, the emergence of Independence struggle took place. Though the Christians did not much participate in the national movements directly, but their meandering involvements cannot be ignored. Indian Independence movement can be treated as the out put of national renaissance. It was produced by the efforts of missionary movements in India. In this paper, we will trays out the role of Christianity in National Movements and its effects. India during the 19th and 20th Century Through out the 19th century and the first half of the 20th century was the period of great changes in India. The British people succeeded to control all the economic, social, political and judicial aspects of this nation. Along with the rulers, many missions came to India. With the commission of spreading the gospel, the missionaries also established schools and other educational institutions for the betterment of Indian people. They also involved in the activities which paved the steps for social changes. English education brought a new mindset in the natives of India. Gradually, providing educational facilities became a part of the missionary activities. It led to a new insight of self consciousness and national awakening. With the help of the British rulers, Muslim religious reformers like Sir Sayyad Ahamad Ghan, succeeded in bringing out new changes in their own religion and also in the society. In , when Bengal was divided into two, it produced a great protest among the people against the British rule. Role of Christians in National Movements Development of Indian Independence movements or national movements can be classified in to three phases. The first began with the incident of Sipoy Mutiny in Organization of Indian National Congress and its development was treated as the second phase of development. Blasting out of the Second World War in was considered as the final phase of Indian Independence. At the end of the third phase, India gain Independence from the British rule. Prior to the Sipoy Mutiny, the role of Christians and missionaries were limited to the missionary activities. So they were not interested or involved in the national movements. But the missionary contribution towards the field of education was considerably great. Divyabodhanam, , It was spread after the event of Sipoy Mutiny. The Mutiny of changed the color the form of administration. It also brought the necessity to Indians to be united in the efforts. As a result nationalism and political consciousness began to grow. Indians especially the educated saw the future with new vision and mission. The Mutiny gave them self-identity and so there was a renaissance in culture and Hindu religion. Allan Octavian Hume was the first who initiated to construct such a common place for Indians. Hume felt that Indians should be given more freedom, more opportunities in administration, more room to administer themselves, and more cooperation and understanding from the British for such aspirations. INC struggled for social and economic reforms for the betterment of the lives of Indian people. At the Madras meeting of the congress in , out of delegates, 35 were Christians. The Indian Christian community was also represented at the next four sessions of the Congress. The proportion of the Indian Christian delegates to the congress session was much higher than their proportion in the populations. Some of the prominent Christian leaders in the congress in this period were R. Brahmabandhab Upadhyya enunciated the philosophy of Non-Co- operation and played a leading role in the Swadeshi Movement which became the context for demanding complete freedom for India. In his Nationalist Journal Sandhya, he wrote as follow: Narayan Varma Tilak , another Christian from the Maharastra region, through his passionate poems inspired the people to the path of self government and urged the Christian community to become a force on the side of Indian nationalism. There were many other such great individuals who participated in the nationalist movements. Samuel, History of the Indian Church during 18th â€” 20th Centuryâ€”, Hambye, Christianity in India: A History in Ecumenical Perspective Alleppey: Prakasham Publications, , General Introduction and History Madras: University of Madras, , Attitudes of Missionaries towards National Movement From the very beginning of Indian National movements, some of the missionaries had doubts as to the value and wisdom of

Indian and other Christians associating with the INC. Harper, a missionary warned Indian Christians of danger of joining with Hindus. At the same time others who not only encouraged Indian Christians but also participated in the Congress sessions in person. Missionaries such as T. Greaves were outspoken in urging Indian Christians to participate in political and join the Congress. Andrews, an Anglican missionary, who supported the cause of nationalism and Verrier Elwin, another missionary who also supported national movement. In , more than British missionaries signed a manifesto appealing to Britain, to be sympathetic to Indian Demand<sup>9</sup>. The reasons for the decline were many; 1. The Evangelicals emphasized other-worldliness which encouraged Christians to be aloof from mundane things such as politics. So they never wanted to work against the foreigners. Non-British missionaries could enter the country only after the pledge that they would not engage in any political activities. So it restricted the admission of missionaries in politics. There were also a wide spread feeling among the ordinary Christians of the country that the future of Christians would be bleak under a government in which the Hindu would be in majority. So they looked up on British government as the protectors of their religious freedom. The village Christian community was oppressed by their land Lords. The missionaries and church hierarchy as a whole opposed to the freedom movement and most Christians kept aloof from it. A History in Ecumenical Perspective<sup>10</sup>, Paul and Bishop V. Azaria were some of such leaders. While the majority of the western missionaries and Indian Christian leaders saw the providence of God in the establishment of British in India, and in the opportunity this provided for the Christian missionary activity<sup>16</sup>, C. Andrews saw the providence of God in Indian national awakening and activity supported the Indian national struggle. While Andrews acknowledged that Indian nationalism was the fruit of western political impacts made possible by the British rule he saw a continuity between British rule and the Indian nationalism and interpreted the whole of that history, including nationalism, within the framework of divine providence. By his writings and speeches he tried to awaken the Indian christens to their responsibility in the national movements. Such a passionate involvement as that of Andrews, in the cause of Indian nationalism was not seen in any of the other western missionaries. Paul, prevented the Christian community from becoming a communal group. He knew that the Indian Christians could not always rely on British protection. He kept reminding the Christian community again and again of the danger of policy of isolationism from the national movements. Paul saw very clearly that the interests of the Christian community were closely bound up with those of other communities. During the first non-cooperation movements of Gandhiji , there was hardly any Christian participation. Lots of people come forth to join the non- cooperation movement. In this period between and , K. Azariah formed a trio. As it were, who are to be credited with instilling nationalism in the Christian community, in the face of series opposition from western missionaries as well as Indian Christians. Their missions become success later. Realizing the need of communal harmony, Indian Christian leaders made several attempts to bring about reconciliation between the Muslim League and National Congress. In Kerala, the Youth Christian Council of action sympathized with the freedom movement. Kumarappa, a Christian and a follower of Gandhiji actively worked for the Inidan Freedom. Kumarappa, George Joseph, S. Paul represented Christian community in the round table conference at London, during In the joint political congress that was formed around , Syrian Christians were among the leaders. It was the far- sightedness of Christian leaders that made them to resist such temptation. The political maturity of the leaders was seen at that time of drawing up of constitution for 15 C. I.T.L., , It was the result of a general realization among Christians that they do not have a separate destiny different from that of other Indians and of a conviction that the task of the church is not to fight for its own advantage, but to dedicate itself from the common good. But the unseen hands and minds of missionaries and Indian Christians behind the national movements can be acknowledged. The impact of western education, science, political and social institution and culture led to the rise of Hindu resurgence in the 19th and 20th century. Indian religious resurgence is closely connected with the nation movement and independence. This religious resurgence was brought here by the missionaries themselves. So in short, it can conclude as the direct participation of Christians in national movements was very less, but their unseen contributions towards the Indian independence are treasured. An Introduction to Indian Church History. History of Christianity in India-Selected Themes.

**Chapter 6 : National Movement (Poland) - Wikipedia**

ITT 46/1&2 (), pp. *Christians and the Indian National Movement: A Historical Perspective Atula Imsong\** India gained Independence from the British colonial power sixty years ago.

The religious affiliation of politicians and the religious makeup of voting constituencies are much in the news these days. So it was, too, in the years before the Civil War broke out. In both cases, evangelical Christians were most especially influential when pressing their moral issues forward into the public arena. Eventually the antislavery cause with its strong religious support helped to create the Republican party in the s. This development led directly into the sectional crisis of and the war that followed. Of course, some Southern slaveholders, including George Washington, recognized the discrepancy between the ideal of equality and its violation. Most Americans failed to see such a discrepancy. Northerners did not want to interfere with slavery in the South. Seldom questioning its morality, Southerners were used to a system of labor that had been a way of life since early colonial days. Yet even those slaveholders who felt a twinge of conscience feared insurrection might emerge from any massive effort at manumission. You can ask students why the free and slave states did not go their separate ways even before the writing of the Constitution. After all, slavery was practiced in the Northern states, though only in relatively small numbers. Northern legislatures freed most of the slaves in their states by the late s. The Two-Nation Emergence of Antislavery Evangelicalism Benjamin Lay The cause of immediate emancipation, as the abolitionists came to define it, had a different germ of inspiration from those Enlightenment ideals that Jefferson had articulated: That impulse sprang from two main sources: Both movements arose in England and America during the Age of Enlightenmentâ€”the eighteenth century. The pietism of the Quakers, a radically egalitarian Protestant sect, asserted the love of God for every human being, regardless of color, sex, or station in life. Even before the American Revolution, the most famous of the mid- and late eighteenth-century Quaker reformers, John Woolman, Anthony Benezet, Benjamin Lay, and later Benjamin Lundy began to publish their opinions and raise the issue of human bondage at Quaker meetings, largely in Pennsylvania. Even in Southern states where a greater number in the faith held slaves, their activities led to increased manumissions. Benjamin Lay, however, proved the most dramatic of the early Quaker advocates. As early as , he had addressed the Yearly Meeting in Philadelphia, wearing a long cloak that he threw off to reveal a military outfit. It spilled over those seated nearby. To be sure, the Methodists under the leadership of John Wesley and some Baptist churches proclaimed slaveholding an evil. But the expansion of these faiths in the Southern states during the cotton boom of the early nineteenth century gradually stifled their antislavery convictions. Much more dynamic than the Quaker movement was another undertaking, not at first in America but in the leading cultural and naval power in the Western World, Great Britain. Throughout the s and s, the Rev. John Newton, a London vicar, preached fiery sermons against the horrors of the slave trade and his own participation in it. Newton converted to his cause William Wilberforce, a member of Parliament from Hull. All three were devout Anglican evangelicals with considerable social standing. Their writings, meetings, and speeches spread the word against the highly lucrative African slave trade and merged their efforts with those of wealthy and pious English Quakers. They included the factory-owner, Josiah Wedgwood, maker of Wedgwood china. The Society for the Abolition of the Slave Trade, founded in , set a standard of religious work in politics that would be imitated across the Atlantic many years later. Students should be encouraged to see the film *Amazing Grace* which dramatizes the humane work of John Newton, the House of Commons reformer Wilberforce, and others in ending the brutal, forced transportation of Africans to the West. Indeed, the antislavery crusade in America owed much to the development of the British civic philanthropies that Wilberforce, Hannah More, and many others developed. Some, like the American Bible Society, still flourish. Stimulated by a gospel of hope and progress, churchmen distributed Holy Scriptures and religious tracts all over America, implanted Sunday schools to teach youngsters how to read scripture and simplified tracts, worked vigorously to suppress alcohol consumption, befriended sailors and young city apprentices far from home, placed prostitutes in domestic service, funded seminary training, and, as the first national lobbying effort and petition drive, urged Congress to stop the mails

on Sundays. Success came in This hard-fought cause provided the abolitionists with early experience in organizing similar campaigns. With regard to the disposing of slaves, these gentlemen of property and standing first followed the English example of Sierra Leone. It was a repository on the African West Coast for slaves that the Royal Navy patrols caught in the illegal slave trade. Colonization proved utterly impractical as well as wrong-headed on many counts. She was the first of many devout women to defy the more conservative male leadership in the antislavery cause in both countries. Her influence was instrumental in the eventual passage of the Emancipation Act of , which began the liberation of West Indian slaves, although she had died two years earlier. He advocated offering slaves the full rights of American citizenship with no stipulation that they had to leave the country. The newly installed president, the very pious Arthur Tappan, capitalized the enterprise, and his brother Lewis Tappan administered the recruitment of members, organized the distribution of antislavery tracts, hired newspaper editors, and helped to establish chapters and meetings. He was the tireless friend of Joseph Cinque , leader of the captured mutineers on the Amistad , whom the Supreme Court eventually ruled free. But students would be intrigued by this film. During the s, the majority of abolitionists were Northern white churchgoers and their clergy. No less active were African Americans, within the denominational system and outside it. Walker was a free black, originally from the South, with literary skills, passionate convictions about freedom, wide knowledge of literature, and a strong religious consciousness. Did our Creator make us to be slaves to dust and ashes like ourselves? Less combative than Walker, and less murderous than Turner, who was captured and hanged, African-American lay and clerical leaders were also eager participants in the new movement. They included the wealthy sail-maker, James Forten of Philadelphia; his son-in-law Robert Purvis, also a respected Philadelphia businessman, along with these clergymen: Nearly all the AA-SS chapters were closely affiliated with one church or another as the organization grew throughout the s. No less important were the female antislavery societies where such noted speakers as the Quaker Lucretia Mott, Elizabeth Cady Stanton, the eloquent black Sojourner Truth, and others began their speaking careers. At its greatest strength in the latter years of that decade, about , church people belonged to the AA-SS and its affiliates. Abolitionist Conversions The mode of conversion to abolitionism was identical with the revival style of worship. In , the Tappan brothers recruited Charles Grandison Finney, the leading revivalist of the Second Great Awakening , to head the antislavery faculty at their newly founded Ohio college, Oberlin. That institution was later to supply scores of missionary educators into the South after the Civil War. The Tappans also befriended and funded the brilliant Theodore Dwight Weld, whose team of young itinerant disciples from Lane Seminary at Cincinnati braved hostile receptions and won many converts throughout western New York, Ohio, Indiana, and Illinois. Northern Conservative Reaction The very appearance of this movement with its religious ideology alarmed newsmen, politicians, and ordinary citizens. They angrily predicted the endangerment of secular democracy, the mongrelization, as it was called, of white society, and the destruction of the federal union. Mob violence sometimes ensued. The abolitionist officers had sent bundles of tracts and newspapers to prominent clerical, legal, and political figures throughout the whole country. In the slave states, the reaction was apoplectic and more violent than in the North. The postal drive thus revealed the fierce determination of white southerners to control their labor force. Political Antislavery Abolitionist growth, however, had its price. The movement splintered in the late s. Garrison assumed control, but the organization was never the same. Joshua Leavitt, and others entered the political arena and formed the Liberty Party. His nomination gained slight notice, but over the next decade, religious abolitionists grew ever more confident. They were to be instrumental in the evolution toward the Republican party and a major force in it beginning in the mids. Northerners, religious or not, grew ever more assertive about the vices of slave labor and the benefits of free labor. The religious element in the North found in the Republican party platform the inclusion of many of their preferences—from Sunday closings to prohibition. But also, the more radical evangelicals were concerned that God-defying slaveholding was a curse to be checked by federal law if not wholly abolished by statute. Brown and some twenty, armed white and black men seized a federal armory intending to distribute the munitions and incite a slave revolt. During two days of fighting, about half the men were killed and Brown and others were injured. Ultimately, Brown surrendered and was hanged. Thomas Wentworth Higginson, the Rev. Brown claimed godly inspiration, even if the result prompted a bloody,

internecine war. Currently these issues are no clearer than they ever were. The cause of black freedom owed much to the sacrificial work of inspired, dedicated men and women from the eighteenth century through the Civil War. Guiding Student Discussion What was the impetus for ending slavery? If the noble and righteous pronouncements of the founding fathers failed to abolish it, what did? How does the religious fervor of the transatlantic world relate to the antislavery cause? Discussion could center around one of two films: It is a grand portrayal of Newton, Wilberforce, and their friends in ending British participation in the Atlantic slave trade. Proslavery advocates were often themselves clergymen and the Biblical references to slavery in the ancient Mediterranean world gave substance to their theological views about bondage. The Northern antislavery clergy chiefly relied on the New Testament and the obvious moral failings of the system itself. Discussion of Biblical literalism and meanings could be a fruitful subject for debate. Books that may be of assistance Robert Abzug, *Cosmos Crumbling: American Reform and the Religious Imagination* The key figures of American political and social reform are given full exposure in this study, which also demonstrates how their efforts continue to affect our culture today. James Brewer Stewart, *Holy Warriors: The Abolitionists and American Slavery* *Ordinary Women in the Antislavery Movement* The author deals with a major figure in the antislavery crusade but shows the importance of religion in the development of the cause. William Frost, *The Quakers*. Longman, Brown, Green, and Longmans, , 1:

**Chapter 7 : Christian Contribution to the Freedom Struggle - Mainstream Weekly**

*Christian National Movement. 35 likes. Christian National Movement (CNM) is the platform that can bring together a common Christian to a chain where.*

We are still suffering because of one political declaration from a Western Empire, based on a twisted theological premise. Even some churches and few Christian leaders supported the establishment of the colonial state in our land, and totally ignored – even dehumanized – the nation, our people that had already existed here for centuries and paid the price for atrocities committed in Europe. Hundred years later with thousands of lives lost, towns and villages razed from the face of the earth – though not our memory – millions of refugees, thousands of homes demolished and continued incarceration of prisoners, our Nakba goes on. Hundred years later and there is still no justice in our land! Discrimination and inequality, military occupation and systematic oppression are the rule. Today, we stand in front of an impasse and we have reached a deadlock. Should we expect that such an unjust declaration will create anything but strife and destruction? Today is also an opportunity to remember the Amman Call which was proclaimed ten years ago. We are thankful to those who stood with us back then in costly solidarity; those who stood for truth and justice. We are also concerned that ten years later the situation has been worsening on the ground and still deteriorating. Like other initiatives advocating end of occupation, the Amman Call did not achieve its goals in building and achieving just peace and we must ask ourselves today – why? Many new laws were issued in Israel and around the world to oppose this creative non-violent resistance unlawfully, and to stop all effort towards peace. Not only is this an attack on the freedom of conscience and speech but it is also an assault on our right and duty to resist evil with good. Israel is even now trying to prevent pilgrims from visiting Bethlehem – the city of Emmanuel! Many still hide behind the cover of political neutrality, not wishing to offend their religious dialogue partners. Finally, we meet in an environment of religious wars and persecution in our region. Religious extremism is on the rise, and religious minorities have paid a heavy and painful price. We thank you for your efforts towards the refugees and towards ending the conflicts in our region. We also thank you for your support of persecuted Christians in places like Iraq and Syria. We stand facing the impossible, but we have not lost hope, since as followers of the Risen One, we are the people of hope. However, we need you and we need you now more than ever. We need your costly solidarity. We need brave women and men who are willing to stand in the forefront. This is no time for shallow diplomacy Christians. We urge you to hear our call and adopt the following: That you call things as they are: We are disturbed by the fact that States and churches are dealing with Israel as if the situation were normal, ignoring the reality of occupation, discrimination and daily death in the land. Just as churches united to end apartheid in South Africa and whereby the WCC played a courageous and pivotal prophetic and leadership role, we expect you to do the same! That you unequivocally condemn the Balfour declaration as unjust, and that you demand from the UK that it asks forgiveness from the Palestinian people and compensates for the losses. We ask that churches and Christians to support the Palestinians in their request for justice. It was his infamous declaration, after all that laid the ground for the concept of an ethno-religious state – the very same thing our region is suffering today. That you take a clear and the strongest theological stand against any theology or Christian group that justifies the occupation and privileges one nation over the other based on ethnicity or a covenant. We ask that you adopt and live the theology suggested by Kairos Palestine and that you organize conferences to bring awareness towards this end. That you take a stand against religious extremism and against any attempt to create a religious state in our land or region. We ask that you support us in combating the foundations of extremism and that you seek our council when acting against religious extremism so that you do not jeopardize and harm our standing here. That you revisit and challenge your religious dialogue partners, and that you are willing to even withdraw from the partnership if needed – if the occupation and injustices in Palestine and Israel are not challenged. That you lead campaigns for church leaders and pilgrims to visit Bethlehem and other Palestinian cities on this side of the wall in cooperation with Palestinian tourist and pilgrimage agencies, in response to recent attempts by Israel. We ask that you publicly challenge any attempt

by Israel or other Christians that discourage pilgrims from visiting Palestinian places. That you defend our right and duty to resist the occupation creatively and nonviolently. We ask that you speak in support of economic measures that pressure Israel to stop the occupation and go further to support sport, cultural and academic measures against Israel until it complies with international law and UN resolutions urging the ending of its occupation, Apartheid and discriminations, and accepts refugees to return to their home land and properties. This is our last peaceful resort. That you create lobby groups in defense of Palestinian Christians. We ask that you publicly and legally challenge Christian organizations that discredit our work and legitimacy. As faithful witnesses, we acknowledge, affirm and continue the long standing prophetic tradition, especially the one started by the Amman Call and articulated in the Kairos Palestine document. We fully grasp the pressure church leaders are facing here and abroad not to speak the truth, and it is because of this that we are raising this call. Things are beyond urgent. We are on the verge of a catastrophic collapse. The current status-quo is unsustainable. This could be our last chance to achieve a just peace. As a Palestinian Christian community, this could be our last opportunity to save the Christian presence in this land. Our only hope as Christians comes from the fact that in Jerusalem, the city of God, and our city, there is an empty tomb, and Jesus Christ who triumphed over death and sin, brought to us and to all humanity, new life. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.

**Chapter 8 : Christianity Grows in India Despite Anti-Christian Violence from Hindu Activists**

*The truth is, the LGBTQ movement seeks to bury Christianity, bullying us into silence and extinction. Christians have told me to stop posting my articles about LGBTQ aggression on their Facebook.*

During the 1960s, many religious leaders, led by Malcolm X and the Nation of Islam, sharply criticized the methods and advances claimed by the civil rights movement. By far the most vocal Christian minister advocating a more radical approach to obtaining civil rights was Albert Cleage, Jr. Albert Cleage was born in Indianapolis in 1921 and grew up in Detroit. He received his B. Div. from the Congregational Church in 1947. After a brief and disappointing term as pastor at an integrated church in San Francisco, Cleage returned to Detroit in 1950 and served at St. Marks United Presbyterian mission. He soon clashed with white Presbyterian leaders over issues of how he should lead his black congregation. In 1955, Cleage and a group of followers left to form the Central Congregation Church. Throughout the 1960s, Cleage was active in issues of education and black political leadership. By the late 1960s, his vision of Christianity had radicalized alongside the disappointments of the civil rights movement and rise of Black Power. In 1969, following a year of racial unrest in Detroit, Cleage published *The Black Messiah*, which detailed his vision of Jesus as a black revolutionary leader. In 1970, he published his second book, *Black Christian Nationalism*, and inaugurated the Black Christian Nationalist Movement as a separate denomination. Jaramogi Abebe Agyeman died on February 20, 2018. One of the founders of the Fellowship Church was black theologian Howard Thurman. Cleage was originally committed to interracial fellowship, but when he saw the social inequality among the congregation, especially the Japanese-American members who had been forcibly removed from their homes and placed in internment camps, he grew critical. He called the church a "contrived, artificial affair" that did not address racial inequalities of power and property. Despite initially feeling at home at St. Marks, Cleage quickly came into conflict with the rigid Presbyterian hierarchy. He resented that white leaders in the suburbs could tell him how to run his black inner-city congregation, and in 1969 he led "a group of dissidents out of the church. Believing that Christianity previously had been used to keep black people down, Cleage challenged black churches to embrace Jesus as "a revolutionary black leader, a Zealot, seeking to lead a Black Nation to freedom.

**Chapter 9 : This Far by Faith . Albert Cleage | PBS**

*The All India Conference of Indian Christians held at Lucknow in had made a reference to some of the Indian Christians who had suffered imprisonment as a result of their involvement in the national movement.*

She remained president until her death in 1907. Its members were inspired by the Greek writer Xenophon, who defined temperance as "moderation in all things healthful; total abstinence from all things harmful. The WCTU also agitated against tobacco. Agitation against tobacco continued through to the 1920s. As a consequence of its stated purposes, the WCTU was also very interested in a number of social reform issues, including labor, prostitution, public health, sanitation, and international peace. As the movement grew in numbers and strength, members of the WCTU also focused on suffrage. Local chapters, known as "unions", were largely autonomous, though linked to state and national headquarters. At a time when suffragists were viewed as radicals and alienated most American women, the WCTU offered a more traditionally feminine and "appropriate" organization for women to join. The goal of evangelizing the world, according to this model, meant that very few Catholics, Jews, Muslims, Buddhists or Hindus were attracted to it, "even though the last three had a pronounced cultural and religious preference for abstinence". In the 1920s it worked on creating legislation to protect working girls from the exploitation of men, including raising Age of Consent laws. Between 1907 and 1917, much of their budget was given to their center on Ellis Island, which helped to start the Americanization process. The WCTU promoted the idea that immigrants were more prone to alcoholism than Native Americans, focusing particularly on Irish and German immigrant communities as the source of the problem. Through journal articles, the WCTU tried to prove that abstinence would help people move up in life. A fictional story in one of their journal articles illustrates this fact: Ned has applied for a job, but he is not chosen. He finds that the potential employer has judged him to be like his Uncle Jack. Jack is a kindly man but he spends his money on drink and cigarettes. Ned has also been seen drinking and smoking. The employer thinks that Ned Fisher lacks the necessary traits of industriousness which he associates with abstinence and self-control. The presidential addresses of the WCTU provide excellent insight as to how the organization seamlessly blended issues of grass-roots organizing, temperance, education, immigration and cultural assimilation. Sometimes beer was thrown on the sidewalk so that they could not kneel there but they prayed. Scovell adopted what was at the time a "progressive" approach to the issue of immigrants, particularly German and Scandinavian in Minnesota, indulging in alcohol and stated: We must have a regiment of American workers, who will learn the German language, love the German people, work among the German children and young people until we get them to love clear brains better than beer. There must be others who for the love of country and dear humanity will learn the Scandinavian language and be real neighbors to the many people of this nationality who have come to make homes in America. Again others must learn the French and Italian and various dialects, even, that the truths of personal purity and total abstinence be taught to these who dwell among us. We must feel it a duty to teach these people the English language to put them in sympathy with our purposes and our institutions. By linking language to culture and institutions, Scovell and the WCTU recognized that a multicultural approach would be necessary to communicate values to new immigrants, but did not conclude that multiculturalism was a value in itself. The WCTU viewed the foreign European cultures as a corrupter and despoiler of virtue, hence the excessive drinking. That is ultimately why it was paramount the immigrants learned English and assimilated. In 1907, there was a Senate investigation that confirmed their suspicions. During an Episcopal convention, it asked the church to stop using wine in its ceremonies and to use unfermented grape juice instead. A WCTU direct resolution explained its reasoning: In 1907, the WCTU expressed to Congress its desire for the total abolition of tobacco within five years. The first president of the organization, Annie Wittenmyer, believed in the singleness of purpose of the organization—that is, that it should not put efforts into woman suffrage, prohibition, etc. With that in mind, it sought to save those whom they believed to be of lower moral character. For them, the alcohol problem was one of moral nature and was not caused by the institutions that facilitated access to alcohol. Willard had a much broader interpretation of the social problems at hand. She believed in "a living wage; in an eight-hour day; in courts of conciliation and

arbitration; in justice as opposed to greed in gain; in Peace on Earth and Good-Will to Men.