

***The Color of Compromise*** (12 episodes; 2020) – Amazon Prime

based on the book:

*The Color of Compromise: The Truth about the American Church's Complicity in Racism*

by Jemar Tisby (book [LINK](#) on Amazon) president, The Witness; Co-Host, Pass the Mic

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Bio (blog page): <https://jemartisby.com/about/>

- Christian
- Historian
- *Color of Compromise* is his first book (released in 2019)
- President of “The Witness, a Black Christian Collective”
- Co-host of the “Pass the Mic” podcast
- Writing his PhD diss. In history at University of Mississippi
- Great up in Chicago, saved at 16,
- Bachelors from Notre Dame
- Worked in MS with “Teach for America” and taught sixth grade
- Started his MDiv at Reformed Theo. Sem in Orlando, finished it in Jackson, MS at RTS Jackson
- Married with a son
- *How to Fight Racism* (coming January 5, 2021):  
[https://www.amazon.com/dp/0310104777/ref=emc\\_b\\_5\\_i](https://www.amazon.com/dp/0310104777/ref=emc_b_5_i)

### **Episode 1 (17:16) The Color of Compromise**

Sep 15, 1963 – 16<sup>th</sup> St. Baptist Church, B’ham, AL

“Who threw that bomb?” “We all did it.”

There can be no reconciliation w/o repentance, and there can be no repentance without confession. And there can be no confession w/o truth.

Throughout US history, when Christians had the opportunity to oppose the racism, they often responded with: silence, passivity, refusal to act in the midst of injustice  
Indifference to oppression perpetuates oppression

injustice must be exposed if it is to be healed

- Defines racism – borrows from Beverly Daniel Tatum, *Why are all the black kids sitting together in the cafeteria?*
  - system of oppression based on race
  - prejudice plus power

White churches have often practiced complicity rather than courage.  
The church often “labored mightily against” injustice.

Does a historical survey to look at how churches responded. (Invitation to further study)  
to show how deep and pervasive the problem was.

- Limitation: Black-White race relations (not other groups; principles will apply)
- Themes:
  - The survey reveals *contingency* (things didn’t have to be this way; groups made deliberate choices and could have made other choices)
  - Racism never goes away. It just *adapts*.
  - Why talk about the church?
    - I love the church, but I hate racism. We need to talk about this *in order to build up the church* so we can grow, mature, and be strengthened.
    - Black church – ark of safety and refuge for black people. Would be no black church w/o racism in the white church
    - Common rebuttals: Some Christians will completely disagree that Christianity has been a force that has helped to construct a racist society. Some will accuse him of Marxist ideology or Critical Race Theory or point to counter examples of those who resisted, etc. (“It’s here when you’re ready. These things happened.”)
  - Unlearning - Hard for some other folks to hear this because it takes unlearning.
  - This is soul work, and it can’t be rushed. Sometimes you need to take a break and let things sink in.
  - Goal is not guilt, but godly grief (2 Cor. 7:10) produces repentance that leads to salvation without regret. Need to lament. So we can have a better future that looks different from the past.
  - Forward looking (Rev. 7:9) Every nation, tribe, people, and language before the throne and the Lamb. Eph 2 – Jesus breaking down the wall of hostility. Need to live into that today. We don’t have to *achieve* peace but *receive* it and live it out.
  - But we have not lived them out. We need Jesus to help us live these things out to be actively anti-racist.
  - Call to abandon complicity and move toward courage.

## Episode 2 (24:00): Making Race in the Colonial Era

Went to colonial VA. Saw a plaque. In 1667 the VA Assembly (consisted of Anglican White Men) passed a statute that said if someone was baptized, it would not free them.

- race, religion, and politics intertwined
- 1667. 100 years before the Declaration of Independence. Predates the U.S. There’s never not a time when issues of race and religion weren’t intertwined problematically.

They *could have* made another decision. Nothing about American racism was inevitable.

Contingency – individuals and groups have agency. They can make decisions. Could have made other ones. This idea gives us hope, because a series of better decisions could begin to change this reality.

Early on, colonists hadn’t cemented the idea of skin color.

Race had to be socially constructed. The Bible doesn't set up some people as worth more than others. Race was built on a myth but that doesn't mean it doesn't have real consequences.

1492 – Columbus. Made landfall on W. Atlantic shores, inhabited by thriving native American cultures. Looked at them and evaluated their intelligence, but only in terms of how good a servant they would be. Could easily be “made Christian.” Did not acknowledge their own cosmology and culture.

Richard White – talks about the middle ground, where whites could no longer dictate to native Americans nor ignore them.

**Slavery:** Middle passage – journey from Africa to S., C., and N. America

Colonization was to make money, needed raw materials. That fueled the growth of slavery. Pursuit of profit.

*The Narrative of the Life of Olauda Equiano or Gustavus Vassa, the American* (1789)

Born in 1745 in what is modern-day Nigeria. Kidnapped at 11 yrs old w/his sister.

Converted to Christianity. Talked about rape of young girls 10 yrs old.

Talked about separation of families. Saw the inconsistencies between those who professed to be Christians but treated people as property.

John Newton (1725-1807), wrote “Amazing Grace” was a slave ship captain

Converted in 1748 but remained a slave ship captain until he had a stroke.

Went on to be a pastor. Wrote *Thoughts upon the African Slave Trade* (Repented)

“The Scramble” – they would put all enslaved persons in a big pen, locked up so no one could get out. Potential buyers would rush into the pen and grab however many human beings they wanted to buy as slaves. Once you were sold, you had to be seasoned, conditioning to get you ready for enslavement in a new land. Learn a new language, exposure to diseases, training in the work, etc. Many died w/in the first three years.

Britain outlawed the slave trade in 1807; 1833 – slavery itself outlawed

Cotton demand grew 20x during the industrial revolution

The slaves who were first brought to the American colony were stolen off a ship called “John the Baptist”

Early on, Africans were potential citizens, could work their way out. Over time, those questions gradually coalesced to American race-based chattel slavery.

1676: Bacon's Rebellion (danger of indentured servants rebelling)

Longer life expectancy – worth the investment

slow rate of Europeans arriving to the colonies, they looked for more laborers

Slave Code – person would be determined slave or free based on the Mother's status.

Regulated slavery for life after a while. Forbade formal marriage.

In the midst of this, European Christians wanted to proselytize

*The Baptism of Early Virginia*

Hereditary Heathenism – parents pass down their religion to their child

Christian = European; Heathen = African or Native American

Story of Pocahontas – possibility of NA entering Eur society if they take on the right traits

Africans never really had such a possibility of becoming white or European.

Christians still tried to evangelize Africans

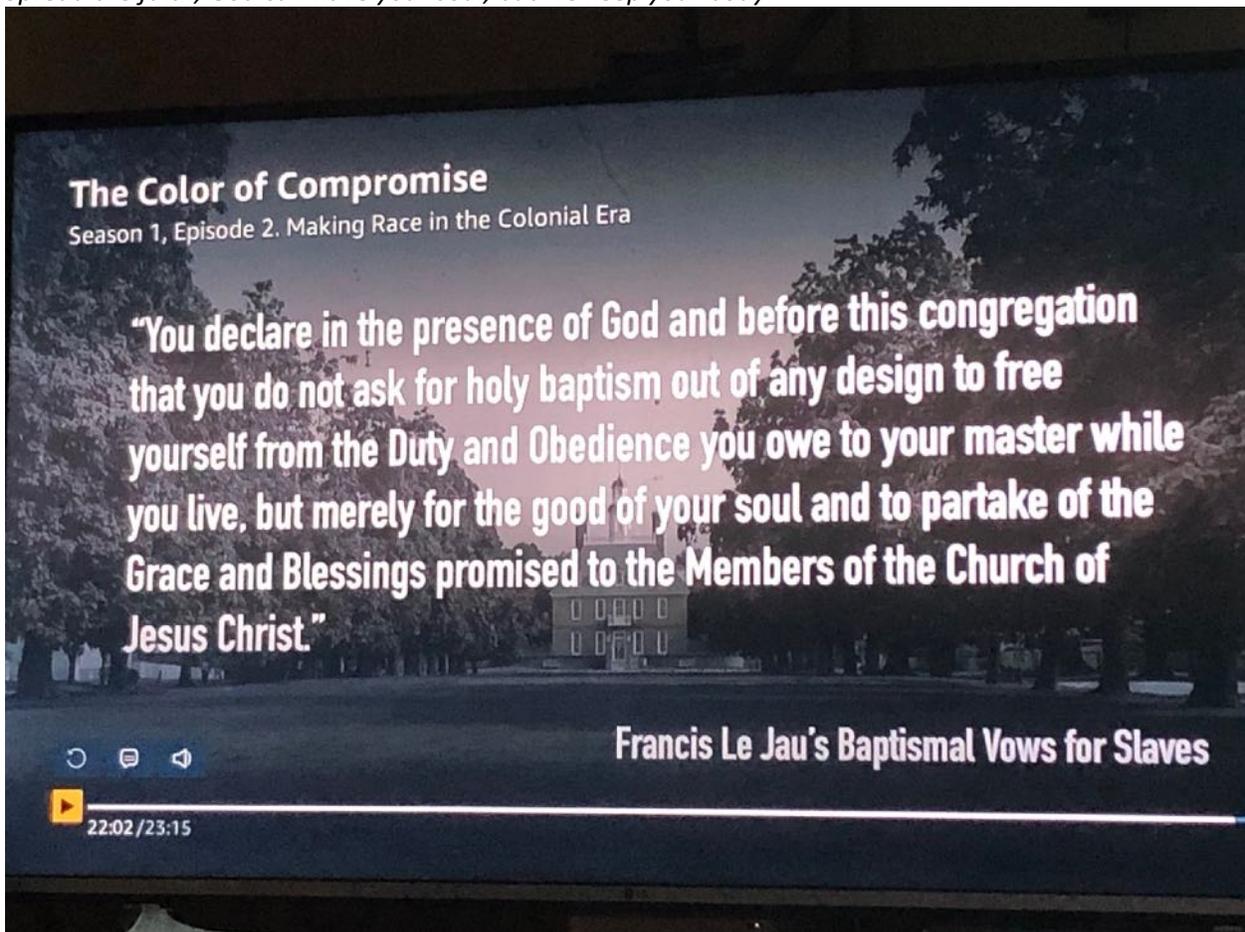
Christianity in Africa predates Christianity in Europe!

The Society for the Propagation of the Gospel (Francis Le Jau) SC died in 1700s

how race and religion intertwine in the way Europeans are complicit

Le Jau had Africans baptized with a statement having them declare that they are not getting baptized out of any design to free themselves but only for the good of their soul

*Spread the faith; God can have your soul, but we keep your body.*



Race had to be constructed, but it could be deconstructed.

History has contingency. People have agency. We can have different choices that lead to equality.

### Episode 3 (20:21): Understanding Liberty in the age of Revolution and Revival

#### Revolution

Crispus Attucks (1723-1770) – First person killed in the Boston Massacre in 1770 and part of the events that became the Revolutionary war. Born a slave in a “praying town” of Christianized Indians, escaped, Native American and African descent. Fought for a nation that failed to recognize his freedom. Liberty was the rallying cry, but it didn’t apply to many groups of people.

Lofty ideal of liberty

Contradiction of justice and liberty we were founded on

How the American Church participated in and defended this contradiction

John Locke, *Two Treatises of Government* (equal, govt exists by consent of the people)

Thomas Jefferson picks up on these ideas for the Decl of Ind. Yet he held slaves.

1773 – a group of enslaved Africans wrote to the MA Gen Court re: freedom and equality

Blacks fought on both sides for the promise of their freedom, yet slavery endured.

#### Revivals

Mid 1700s – held both promise and contradiction for blacks.

Early on enslavers didn’t want to proselytize slaves because they’d get ideas of freedom. Plus they had their own spirituality. But with revivals, Baptists and Methodists helped their audiences feel the weight of sin, feel the threats of hell, in order to accept Christ. Focused on conversion. Mass meetings (often segregated). Blacks also converted. Blacks made it their own, though. Made it distinctly African. Ring Shout – get in a circle, stomp and sing and have a communal act of worship.

Lemuel Haynes (1753-1833) – First black ordained by any Christian organization in America. Drew on Jonathan Edwards and Whitefield. Bi-racial, preached to a white congregation in VT.

Affirmations of spiritual equality didn’t translate into social equality. Many blacks could not be ordained; if they were, they could only preach to blacks, had to have their own services, often had to be supervised by owners. Christian focused on Scriptures on slaves obeying masters.

George Whitefield (1714-1770) – Anglican minister from England. Influenced by John Wesley.

Views on slavery were ambivalent – debated if Christians should buy slaves, but said if you do own them, you can’t treat them as brutes.

Georgia 1742 formed as a non-slave owning colony

Whitefield 1738 founded Bethesda Orphanage in Savannah, Georgia

struggled financing it. Turned to slavery to finance it. 640 acres of plantation land.

Even petitioned Georgia’s political leaders to advocate for slavery!

Jonathan Edwards (1703-1758) Calvinist from N. Hampton, MA. “America’s Greatest Theologian” Saw feelings and experiences as necessary. Was also a slave holder. Important to know our history in terms of race. Jamir during seminary heard about Edwards as a great theologian yet wasn’t taught this. Had a great revival in 1733. Why did he have slaves? He pastored an elite church, and slaveholding was a symbol of status. Many Christians at this time had a stark distinction between the gospel and social justice.

Mark Noll, *The Rise of Evangelicalism* – “As a revival movement ... evangelicalism transformed people within their inherited social setting but worked only partial and selective transformation on the social settings themselves.”

Religion could make a person kinder to someone, but it didn't make changes in the society around them.

Jonathan Edwards' son Jonathan Edwards, Jr. (1745-1801) wrote “The Injustice and Impolicy of the Slave Trade”

The concern for African souls didn't translate to African bodies in bondage.

Many believed the Bible merely regulated the practice instead of providing a principled opposition to it.

Baptist Gen Committee of VA (Christian complicity) – 1782 they formed, in 1785 they issued a position opposing slavery, 1790 stronger statement. Said it was against (John Leland) to practice holding slaves. Got much backlash against this. Enslavers demanded their rights to their property. So in 1793 they dismissed the issue of slavery from the committee, saying it was a civil issue outside the scope of the church.

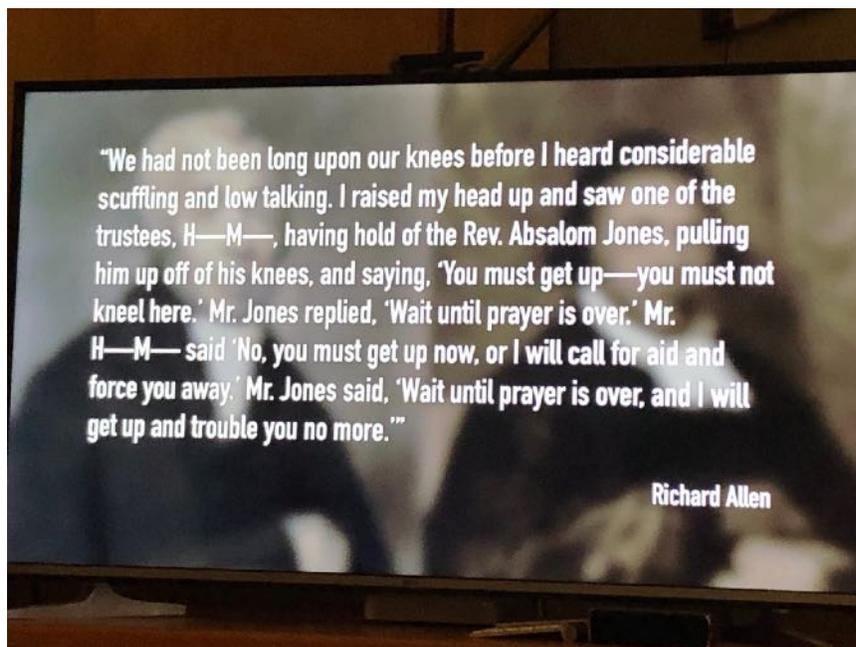
First historically black denomination began at this time.

Blacks had to figure out how to practice Christianon their own.

Rules against slaves congregating outside supervision.

**Hush arbors** – would meet in secret in the woods.

Prior to the Civil War, blacks and whites often worshipped together under the same roof. More of a pragmatic concern. Whites wanted to monitor the blacks. This is how the AME church got started. (Told story of it) – Richard Allen and Absalom Jones – unknowingly sat in a section for whites.



So they left and went down the street and started Bethel AME, or “Mother Bethel,” the beginnings of the AME.

Revival did not oppose slavery. Christians sought to reform it, condone it, and were complicit in the creation of a racial class system (Edwards, Whitefield, those in the Bap Conv).

Racial hierarchy hardened in spite of revival and revolution.

#### **Episode 4 (24:11): Institutionalizing Race in the Antebellum Era**

1809 – St. Philips first black Episcopal Church in NYC. Had cream of the crop. Still not enough to be on equal footing with white Anglican churches. 1846 – not admitted into the convention (or any other.) “They are socially degraded ... object ... to the possession of those qualities which would render their intercourse with the members of a Church convention useful.”

Racism isn't remarkable; what's remarkable is that black people didn't abandon the faith altogether. Black Christianity grew alongside the explosive expansion of slavery. Their faith helped them survive and resist slavery.

The church could have acted differently but during this time racism became even more embedded.

#### Constitution

1787 – Constitutional Convention (never used “slave” or “slavery” but is still a pro-slavery document). Six directly concern slavery; five others had implications for it.

Article IV, Section 2, US Constitution “Fugitive Slave Clause” (in practice – no place safe for enslaved Africans)

Article 1, Section 2, US Const “Three-fifths Clause” (the three-fifths compromise)

“all other persons” – code for all other Africans

The Dirty Compromise – after ratification of the Const., no one could discuss abolishing the slave trade for another 20 years, or Georgia and S. Carolina threatened not to pass it at all.

#### Slavery and the States

1808 – Congress ceases the Trans-Atlantic Slave Trade to the U.S., but it didn't abolish the practice of slavery itself.

Other compromises that went along with the burgeoning growth of slavery during this period:

- The Missouri Compromise (that word is used a lot during this time – always at the expense of slaves). Admitted MO as a slave state as long as Maine could be counted a free state to preserve the balance of power. Guaranteed that slavery would remain in effect for the next many decades.

#### The Church

The chattel principle (property)

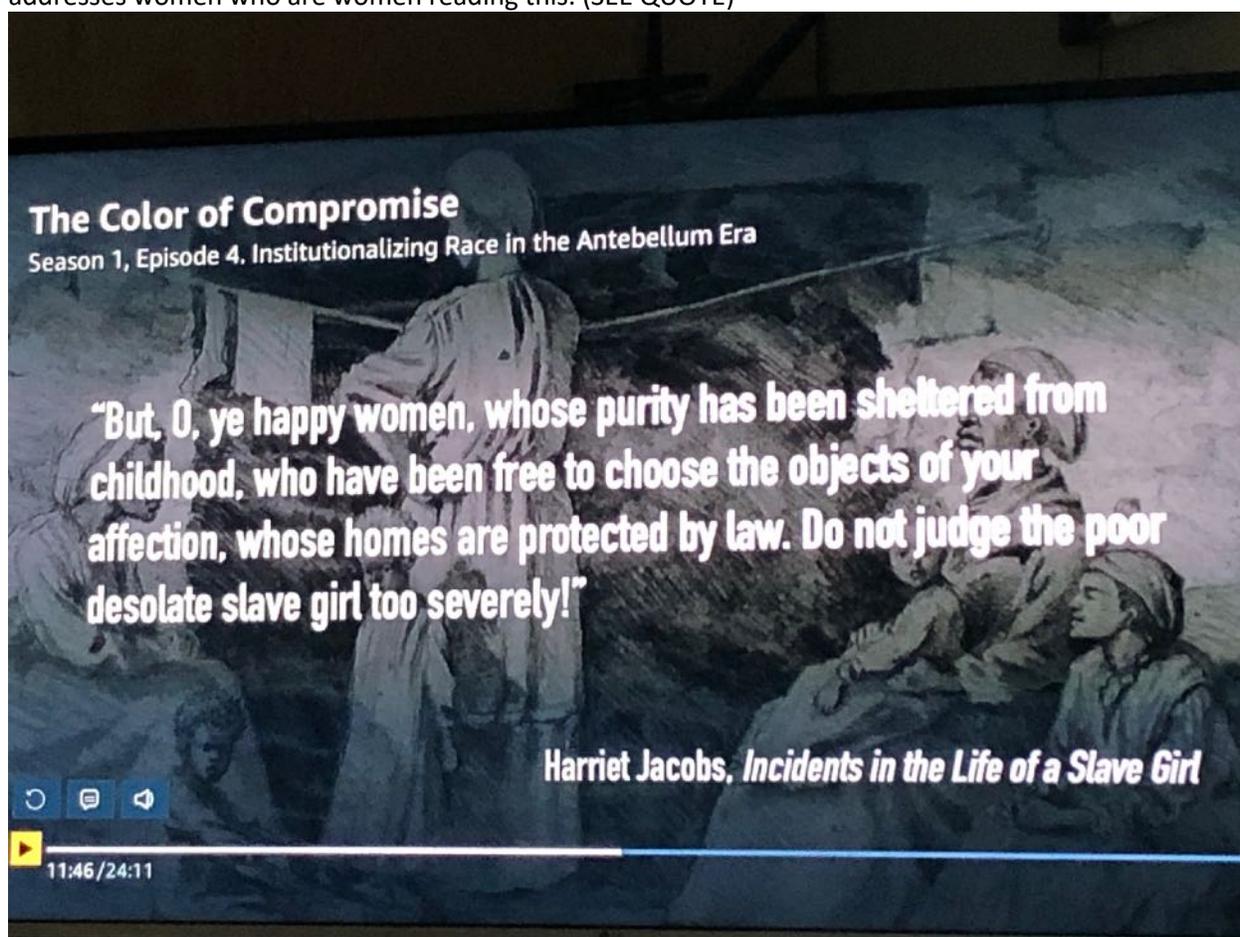
James W. C. Pennington – said the being of slavery, its soul and its body, lives and moves in the chattel principle, the property principle, the bill of sale principle: the cart whip, starvation, and nakedness...”

*Soul by Soul* Walter Johnson – economy based on bodies of slaves having monetary value.

Because they were treated as property, any ties of family could be severed at any moment. More than 600,000 interstate sales of enslaved Africans. 25% of those destroyed a first marriage; 50% broke up a nuclear family; even children under 13 were sold from their parents. Men were valued for productive labor, women for productive *and* reproductive labor.

Rape – inevitable for enslaved black women; white women were complicit. Enslavers had absolute legal authority over their property.

Harriet Jacobs, *Incidents in the Life of a Slave Girl* – tried to avoid Dr. Flint, her owner. Had to choose between succumbing to him, or a free white man who was interested in her. Perhaps the free white man would allow his children to be free. Decides the latter, for her children, but she is a faithful Christian woman. Wants to be married to someone who loves her. As she's writing this, she directly addresses women who are women reading this. (SEE QUOTE)



American Christians chose to turn a blind eye to all the trauma  
Mark 12:30-31 love of neighbor...not enough did enough to fight it  
Were complicit with its continuation

### Resistance

Enslaved black people were victimized but not victims.

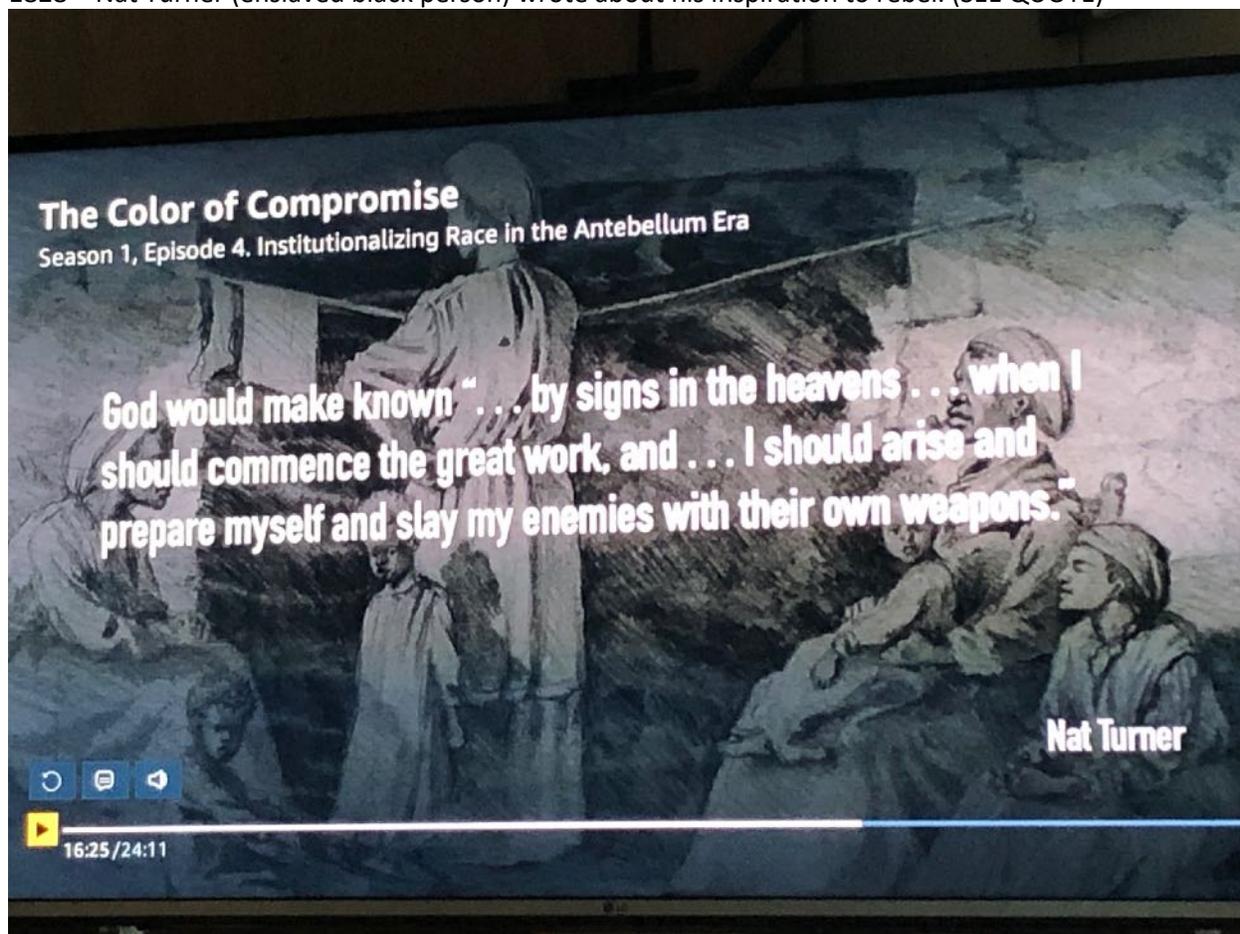
There was strength and resilience in the face of dehumanization.

They did not passively accept enslavement. Resisted it in any form.

Broke tools, set fires on the plantation, would pretend to be sick or mentally slow, stole food or other items for compensation, learned to read, escaped, made up songs with encoded messages (“Steal away...” “Follow the drinking gourd”), outright rebellion—were inspired by slaves in Haiti (1781-1804) resisted rule of white Europeans

Denmark Vesey (1768-1822) bought his freedom, but couldn’t purchase his wife and children. In 1817 he joined Immanuel AME in Charleston and became a leader in the church. In 1822 he planned a massive slave revolt. Was betrayed and executed, and the church was burned to the ground.

1828 – Nat Turner (enslaved black person) wrote about his inspiration to rebel. (SEE QUOTE)



Aug 21, 1831 – the moon eclipsed the sun and he took it as a divine sign. Time to rebel. Turner and six followers murdered his slave owner and the whole family. Went on to other homes and did the same thing. 55 whites died by their hands. Captured Oct 30, executed on Nov 11.

The white community killed more than 100 black people in response and created harsher laws. White Christians didn’t want black people getting together because they would talk about freedom and liberty and plot rebellion.

**Paternalistic Christianity** – monitored and chose what was acceptable in black congregations.  
 Charles F. Irons, *The Origins of Proslavery Christianity*  
 Before civil war, B/W worshipped together (means of controlling blacks, prevent insurrection).

Slave plantation – basically an extended household (slave master, “benevolent father” – slaves part of the patriarch’s household) Needed protection, guidance, were perpetually children. Could never grow into full adulthood. Remained dependent.

American Colonization Society – goal was to relocate black people back to Africa.  
 Some paternalism even in this. Robert Finley said at the time: “We should be cleared of them. Blacks would never be ready for the demands of society.” Those who remained in Africa would need to be “civilized” and set up their worlds like the white man had taught them.

**Second Great Awakening** – massive conversions (1801 Cane Ridge Revival) 20-30K attended. “America’s Pentecost” Idea of postmillennialism during this time. Jesus would return after Christians ushered in peace and justice. Inspired people to justice causes. Yet even in the midst of this, they still compromised with racism. At this revival, it was still segregated by race.

Charles Finney (1792-1875), president of Oberlin College. First to accept women and blacks. He was an abolitionist. Only an ally to a point. Not a fan of social integration of the races. Excluded white slave owners from membership in his congregation. But he segregated blacks in the pews. And blacks who were members could not hold office. Change would come through individual conversion, not social reform.

This continues to be one of the STARK DIVIDING LINES about race in the church.

Black church grew during this time.

Rebellion and resistance also grew during this time.

Yet at the same time, slavery becomes further embedded in American culture.

Evangelical Christianity is becoming more mainstream but has a tense relationship with race and justice.

Churches compromise...

### **Episode 5 (19:21): Defending Slavery at the Onset of the Civil War**

*Civil War as a Theological Crisis* (Mark A. Noll) – Civil War was a battle over the Bible (different understandings of the same text; competing narratives). Quotes Lincoln’s inaugural address.

Joshua 5:13-14 (angel says, no, I am the commander of the Lord’s Army). God is for GOD’S SELF

Sectionalism

Theological justifications in support of slavery and the confederacy  
 schism that took place between every major denomination over slavery  
 Christians on both sides believed God was on their side

America’s Deadliest War (650,000-850,000 died)

Up to 2/3 of all who died, died of disease

Two main points:

- It was fought over slavery (“states rights” – right to ... hold slaves); see articles of secession
- Christians fought to defend slavery (compromise)

Church – has command to love, yet fought to protect enslavement of other image bearers.

Saw this with righteous indignation

#### Causes and consequences

1 – fugitive slave act of 1850 (one who escaped to freedom should be returned); no place safe

2 – Kansas-Nebraska Act 1854 (slave and free states balance)

3 – Dred Scott Decision 1857

Sued for freedom, went to Supreme Court (Roger Taney wrote majority opinion that ruled against him. He said black people were “an inferior order, and altogether unfit to associate with the white race.” They “had no rights which the white man was bound to respect.” So blacks had no rights in courts or as citizens.

4 – John Brown’s Raid 1859 (frightened slave owners)

5 – Election of Lincoln 1860

Republican (on the side of abolition and union, objected to the expansion of slavery but was not interested in social and political equality of whites and blacks) Time was running short for slave states with his election.

#### Ecclesiastical Splits over Slavery

Methodists (founded by Wesley, who was against slavery, but as it grew in the U.S. it became more socially conservative). 1844 split (MECS – allowed their bishops to hold slaves)

Baptists – initially left it to individual congregations; 1844 at GA Baptist Convention put forth James E. Reeves (a slaveholder) as a missionary. Committee had to decide if they would accept him as a missionary. His case was a bait. They took it off the table to avoid it. Later, in the AL convention, demanded whether slaveholding is a sin. American Baptist Missionary Society – upheld anti-slavery; 1845 Southern Baptist Convention (split)

Presbyterians (Gardiner Spring aligned himself with abolitionists; proposed resolution to align with the union and anti-slavery); southern Presbyterians saw this as a direct attack. Saw separation as the only option. Challenged the northerners to defend anti-slavery with the Bible.

The Bible not only did not condemn slavery, but it provided guidelines on how to treat slaves. (If you wanted to be a good Christian who believed the Bible, you had to advocate for chattel slavery). Robert Lewis Dabney wrote *A Defense of Virginia and through Her of the South* (1867) – showed how the south’s defense of slavery was justified. Said slavery introduced slavery to Christianity! (Christianity had long been in Africa long before slavery!)

Saw slavery as so justifiable that they were willing to

Form another country  
fight a war  
and die for it.

## Episode 6 (15:00): Reconstructing White Supremacy in the Jim Crow Era

After enslavement and Civil War, brief breathtaking moment that the nation might live up to its promises to life, liberty, and the pursuit of happiness.

### Reconstruction 1865-1877

Massive gains for blacks in this time (schools, hospitals, ran for office, businesses)

Some whites began to limit the civil and social equality of blacks to “keep peace with the south” (resorted to lynching and rape)

1865 act creates the “Freedmen’s Bureau” to provide food and clothing to recently freed blacks, setting up hospitals, schools, helping them find family, etc.

#### Political Participation

Hiram Revels 1827 – 1901 first black U.S. senator (from MS)

P.B.S Pinchback (1837-) first black governor in LA

14 served in US House of Reps (at one point even in a majority)

Black women led the effort to establish hospitals as well

**Lost Cause Narrative** – Southerners, seeing the devastation, looked for a way to explain their loss. Myth of the romantic south (delicate southern belles, blacks happy in their enslavement) to make meaning of their devastating defeat. Romanticized the pre-war south. Villainized the corrupt and godless north inserting federal rule into small town life. They were *forced* into the civil war to protect what they valued. Functions like a religion. Charles Reagan Wilson, *Baptized in Blood* talks about the religious character of this mythology. Robert E. Lee symbolized battlefield valor, chivalry, courage, pure enough to have founded a religion, good Christian.

**KKK** – Three iterations (right after Civil War, 1910s and 1920s, 1950s and 1960s)

Ceremony at Stone Mountain – burned a cross, constructed an altar of stone, put a Bible on it open to Romans 12 and an American flag. Very popular, not a fringe movement.

Kenneth Jackson, *The KKK in the City* – said it was a mirror to white, Christian society

2<sup>nd</sup> rise of KKK in 1915 – at height of the Jim Crow Era

Thomas D. Rice’s *Jim Crow* – performed blackface

### Rise of Jim Crow – legalized segregation

- Sundown Towns (“Greenbook” movie – book where blacks could eat, sleep, etc. after dark)
- hysteria over black-white intermarriage (forbidden); black man giving attention to a white woman or receiving a rape accusation was a death sentence
- Lynching – extra-judicial torture and murder of black people and their allies
  - Luther and Mary Holbert lynching (1904, James Eastland plantation); did the lynching on the property of a black church. About 1000 people showed up. Cut off the fingers and toes of each, beat them (Luther’s eye dangled from the socket), large corkscrew in some of the hands of the mob bored into their arms-legs-body and then pulled out pulling out flesh, then they were burned (her first then him) as the crowd looked on.
  - Nearly 5,000 lynchings recorded in this era
  - Preachers and church leaders were often targets of attacks

- Women and children were lynched too but a special form of terror (rape) was reserved for women (tells story of Recy Taylor, who was gang raped). She died in 2017...
- Chris Myers Asch, *The Senator and the Sharecropper* (describes the scene)

### Church's complicity

The church COULD have made choices for good in this time but chose to compromise. Many Christians were silent, complicit, and even participated.

### Episode 7 (19:14): Remembering the Complicity in the North

**Ida B. Wells** (anti-lynching activist) – addressed racism at the World's Columbian Exposition (World's Fair in Chicago 1893) "The Great White City" in the center. She saw racism there. For – black African people colonized by the French, on display. Along with Frederick Douglass, they wrote a pamphlet, "The Reason Why the Colored American is not in the World's Columbian Exposition." Answer: slavery

Many look at the south as where the "real" racists are. But bigotry has no boundaries. Racism doesn't stop at the Mason-Dixon line. It's not just a southern problem; it's an American one. Christian complicity took place across the nation.

Catholics – influx of Catholics from across Europe; adapted to binary system of B-W. Discriminated. **Augustus Tolton** (born in slavery, baptized Catholic; wanted to be a priest, but no Catholic seminary would accept a black student. Went to Rome and was the first person of known African descent to become a RC priest in the US).

Pentecostals – At first demonstrated integration. **Seymour**. 1870-1922. Had to sit in the hallway to learn from Parham. Revival came to people regardless of race. "Color line washed away in the blood." Short-lived cooperation. Parham rejected the revival because of their similarity to "Southern Darkie Camp meetings." AG/COGIC schism.

Social Gospel/Relation to Fundamentalism and racism – Industrial Revolution created new forms of human suffering in urban areas. **Walter Rauschenbusch** (1861-1918) Hell's Kitchen. Wrote *Christianity and the Social Crisis* to deal with poverty. Spurred Christians to get involved in the social gospel. Fundamentalism was rising concurrently. 1910-1915 "The Fundamentals" (warned against "getting too political"). Said the response to suffering was: BE BORN AGAIN. Saw political issues as a distraction to conversion. Same arguments today.

Racism and Fundamentalist Christian– **Mary Beth Swetnam Matthews**, *Doctrine and Race*. Publishers didn't send "The Fundamentals" to black ministers. "These contenders of the faith constructed their racial notions on the twin pillars of ... and black paternalism."

U.S. in WW1 in 1917 – Black soldiers participated, faced discrimination. 350,000 blacks participated. Most times they were confined to menial jobs. Only 42,000 saw combat. The capability and courage was often questioned.

W.E. DuBois – wrote *Returning Soldiers*. "We return fighting. Make way for democracy!"

1919: Red Summer. In cities across the U.S., in Chicago and DC, blacks rose up to resist oppression. Persistence of unpublished lynching. Led to unrest to cities in early 20<sup>th</sup> century.

**The Great Migration** – Vast movement of black people out of the South; refugees from the terror of the South. But all these blacks moving north faced increased racial tension in the north. Marcus Garvey's "Universal Negro Improvement Association" gave a framework for black pride.

1929 – Great Depression (Oct). quickly overwhelmed churches and non-profit orgs to help. Asked feds to intervene. Historian Alice Collis Greene, *No Depression in Heaven...* White Christians looked to God, and then to Roosevelt. New Deal, reforms...FDIC to ensure federal deposits in banks, SS, SEC. The role of govt expanded to ensure an active role in individual's lives.

Pope Pius XI in 1931 (see *Quadragesimo Anno*) wrote an encyclical, "Chief consideration should be given to the weak and the poor."

Federal Council of Churches – advocated for Unions.

Some weren't excited about social reforms at the federal level. Fundamentalists were building a vast network w/in which the Christian Mission was focused on winning converts. Did not support systemic, institutional and policy forms that would have led to benefits to POC. Another form of Christian Complicity in the North and outside the South.

1944 – Servicemen's Readjustment Act (GI Bill) – benefits often did not extend to black soldiers loans for home buying, scholarships and grants for college, health coverage, VA benefits  
Black people faced housing discrimination (redlining)

1933 – Home Owners' Loan Corporation (HOLC) – based on composition of people of color in neighborhoods. Riskiest – colored red.

Christian Complicity in the north – rise of suburbia and Levittowns; can solve housing problem or racial problem, but can't combine the two. Mark Mulder – Churches often failed to inhibit white flight (*Shades of White Flight*). As neighborhoods get more black and brown, many churches fled to the suburbs, furthering the divestment of the cities.

MLK – Had a campaign in Chicago in 1966. Moved them to the North Lawndale community of Chicago. "Slumdale" He tried to fight for civil rights and said, "I have never seen such hate. Not in MS or AL. This is a terrible thing." Pervasive racism *across* the country. Every region has racism. South was the site of some of the most egregious and visible forms (slavery, etc.) but compromised Christianity transcends regions.

That's why it remains incumbent on churches ALL over the country to fight racism wherever it may occur.

"Be the Bridge" – podcast on racism in the north

"In the north, people don't care how high you go as long as you stay far away; in the south, people don't care how close you come, as long as you don't go high."

### **Episode 8 (25:37): Compromising with Racism during the Civil Rights Movement**

Emmett Till (1941-1955) lynched in August 1955 in Money, MS. His mother had an open casket.

Rosa Parks 1913-; stayed in her seat on the bus; helped defend Recy Taylor; had training in civil disobedience. Gene Theo Harris writes about this. In response to her trouble, they called a young preacher from Dexter Ave. Baptist Church, Birmingham, AL (Martin Luther King) to help her – nominated as president of the Montgomery Improvement Association.

MLK/Billy Graham – Both are Christians, preachers, large audiences, give speeches and writings, viewed as leaders of a broader movement. Graham – not a harsh racist, but a “Christian moderate” who was not an active racist but neither did he oppose racism. Typical of many white Christians during this time.

1954: Brown v. Board of Education – Topeka, KS (combined w/four others). Supreme Court ruled in favor of Brown. Chief Justice Earl Warren said separate but equal has no place in the school. This outraged segregationists.

G. T. Gillespie (president of a school? missed info) – opposed the ruling. Wrote “A Christian View of Segregation” Said the Bible doesn’t say one way or the other. Birds don’t mate with other birds not their same species, OT – don’t mix wool and linen. Would apply to race mixing he said.

Carey L. Daniel, “God, The Original Segregationist”

Billy Graham – 1953 took down the ropes at one of his crusades dividing whites and blacks. “Either these ropes stay down, or you can go on and have the revival without me.”

1957 – King prays at Graham’s Crusade

Graham – yet held back from openly supporting the Civil Rights Movement. Only focused on conversion and loving one’s neighbor. Was quote vocal on other “political” movement (Communism, prayer in schools, the Bible in schools). But in reference to race, he said nothing outright.

A small minority of white Christians actively participated in the Civil Rights Movement.

1963 - MLK writes about the Christian Moderate in his “Letter from Birmingham”

1963 – Baptist Church Bombing (“Bombingham”)

1963 – March on Washington

Bull Connor

MLK told his leaders in the Southern ... Leadership Conference that some would not come back alive.

The Letter TO the Birmingham Jail (what he was responding to) was a letter written by White clergy (pastors and one Jewish rabbi). They said, “We recognize the natural impatience of people who feel that their hopes are slow in being realized. But we are concerned that these demonstrations are unwise and untimely.” -A Group of Clergymen, “Letter to Martin Luther King, Jr.” April 12, 1963

SEE WHOLE LETTER HERE:

<https://teachingamericanhistory.org/library/document/letter-to-martin-luther-king/>

We clergymen are among those who, in January, issued “an Appeal for Law and Order and Common Sense,” in dealing with racial problems in Alabama. We expressed understanding that honest convictions in racial matters could properly be pursued in the courts, but urged that decisions of those courts should in the meantime be peacefully obeyed.

Since that time there has been some evidence of increased forbearance and a willingness to face facts. Responsible citizens have undertaken to work on various problems which cause racial friction and unrest. In Birmingham, recent public events [FREEDOM RIDERS! ... Sunday, September 15, 1963 – 16<sup>th</sup> St. Baptist Church in Birmingham would be bombed] have given indication that we all have opportunity for a new constructive and realistic approach to racial problems.

However, we are now confronted by a series of demonstrations by some of our Negro citizens, directed and led in part by outsiders. We recognize the natural impatience of people who feel that their hopes are slow in being realized. But we are convinced that these demonstrations are unwise and untimely.

We agree rather with certain local Negro leadership which has called for honest and open negotiation of racial issues in our area. And we believe this kind of facing of issues can best be accomplished by citizens of our own metropolitan area, white and Negro, meeting with their knowledge and experiences of the local situation. All of us need to face that responsibility and find proper channels for its accomplishment.

Just as we formerly pointed out that “hatred and violence have no sanction in our religious and political traditions,” we also point out that such actions as incite to hatred and violence, however technically peaceful those actions may be, have not contributed to the resolution of our local problems. We do not believe that these days of new hope are days when extreme measures [riding a bus??] are justified in Birmingham.

We commend the community as a whole, and the local news media and law enforcement officials in particular, on the calm manner in which these demonstrations have been handled. [?????] We urge the public to continue to show restraint should the demonstrations continue, and the law enforcement officials to remain calm and continue to protect our city from violence.

We further strongly urge our own Negro community to withdraw support from these demonstrations, and to unite locally in working peacefully for a better Birmingham. When rights are consistently denied, a cause should be pressed in the courts and in negotiations among local leaders, and not in the streets. We appeal to both our white and Negro citizenry to observe the principles of law and order and common sense.

*Signed by:*

C.C.J. CARPENTER, D.D., LL.D., *Bishop of Alabama*.

JOSEPH A. DURICK, D.D., *Auxiliary Bishop, Diocese of Mobile-Birmingham*

Rabbi MILTON L. GRAFMAN, *Temple Emanu-El, Birmingham, Alabama*

Bishop PAUL HARDIN, *Bishop of the Alabama-West Florida Conference of the Methodist Church*

Bishop NOLAN B. HARMON, *Bishop of the North Alabama Conference of the Methodist Church*

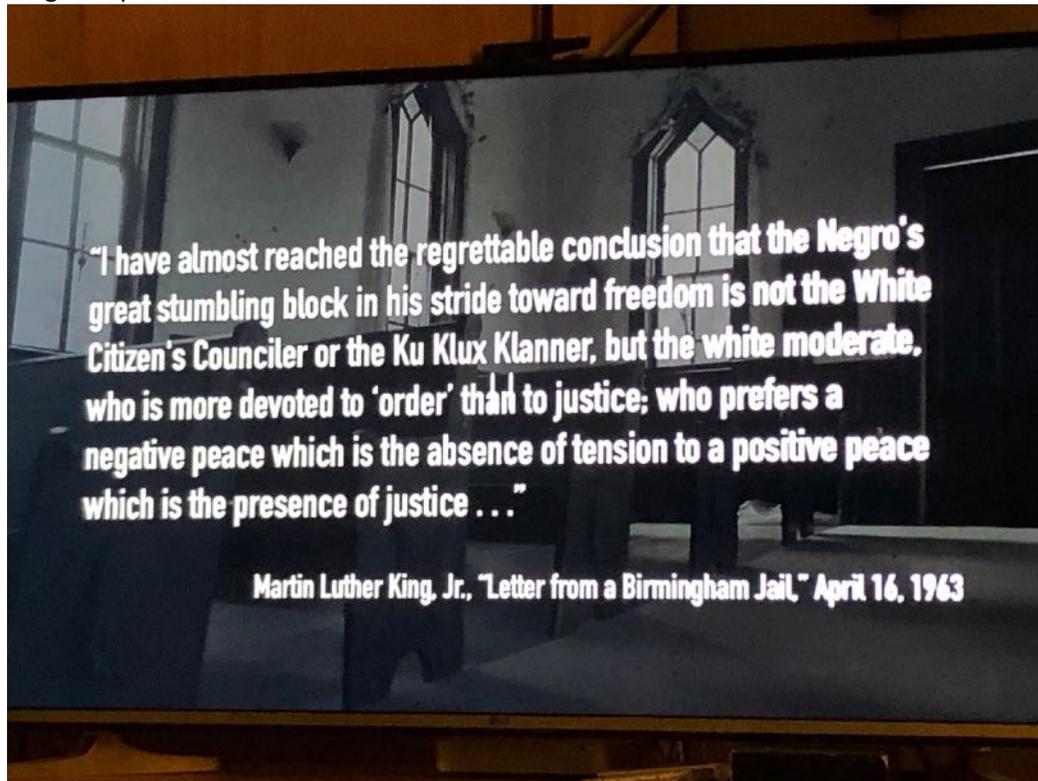
GEORGE M. MURRAY, D.D., LL.D., *Bishop Coadjutor, Episcopal Diocese of Alabama*

EDWARD V. RAMAGE, *Moderator, Synod of the Alabama Presbyterian Church in the United States*

EARL STALLINGS, *Pastors, First Baptist Church, Birmingham, Alabama*

They're not saying you've got it wrong. They're saying, we get it, society is unequal based on race, but you should do something about it in the courts, be more patient, counseling moderation.

King's response:



There were also black Christian moderates. Joseph H. Jackson (president of the National Baptist Convention) saw the racial status quo but didn't like the direct action techniques. Criticized King. King left the NBC to form the PNBC (Progressive National...)

Emphasis on laws and policies – King saw the need to change the laws of the land.

1964 – Johnson signs the Civil Rights Act (death of JFK, march on WA, summer of ...)

King: The Civil Rights Act would “bring practical relief to the Negro in the South, and will give the Negro in the North a psychological boost that he sorely needs.”

Graham – had a more subdued stance. Change through personal conversion; don't get distracted by changing laws. Moderates only offered tepid support. King – change laws!

1965 – Watts Uprising in Los Angeles (30 people killed, millions of \$ in damage)

MLK went there and said “I think we've got to see that a riot is the language of the unheard.”

Graham preached “Rioting or Righteousness?” “There is no doubt that the rioting, looting, and crime in America have reached a point of anarchy.”

Response that Graham and others led to the “law and order” language later on.

Complicity with racism leads people away from Christianity

1966 – Black Power; blacks who wanted more independence and not simply integration. Said Christianity was the white man’s religion; other religions adapted more to blacks they said (The Nation of Islam). Malcolm X, Mohammed Ali (saw a cartoon of a white slave holder whipping the slave and saying he had to come to Christ.”

What of Christians who never made the headlines? Regular Christians...every day white Christians were still complicit in racism too. Kevin Kruse, *White Flight* (talks about their complicity in housing segregation and keeping neighborhoods and churches white); schools too (white flight schools/segregation academies – used the word Christian in the name.

1972 – Individual Protestant Churches in many cities led the private school movement during desegregation

Timothy Tyson, *Blood Done Signed My Name* (his father was a minister in NC; his father invited Samuel DeWitt Proctor to his white church to preach, and it resulted in a protest meeting from the congregants and even death threats). Proctor did come, and eventually they accepted him, but that came now w/o controversy and conflict.

Paul Harvey and Edward J. Blum, *The Color of Christ* – the image of Jesus as a European, white looking white man. “The Head of Christ” by Warner Salman – opposite pic of what Jesus probably looked like. White Jesus pics were found all over. They said making Jesus look this way perpetuated the myth that Christianity is for the white man only.

MLK – has become sanitized, the quotable King; we’ve made him out to be less radical than he was. A majority of people disapproved of him at the time of his death. 1961 – invited to Southern Baptist Theological Seminary, which was seen as a racial and theological heresy so that churches across the south rescinded donations to the seminary. Because of King’s emphasis on the social dimensions of Chr.

Even Graham advised King to “put on the brakes” with this civil rights stuff.

Graham said, “The evangelist is not primarily a social reformer, a temperance lecturer or a moralizer. He is simply a *keryx*, a proclaimer of the good news”

Graham had a complicated back story with race and racism. Kept membership at First Baptist under W. A. Crisswell (racist, who called Brown v. Board as foolishness and idiocy).

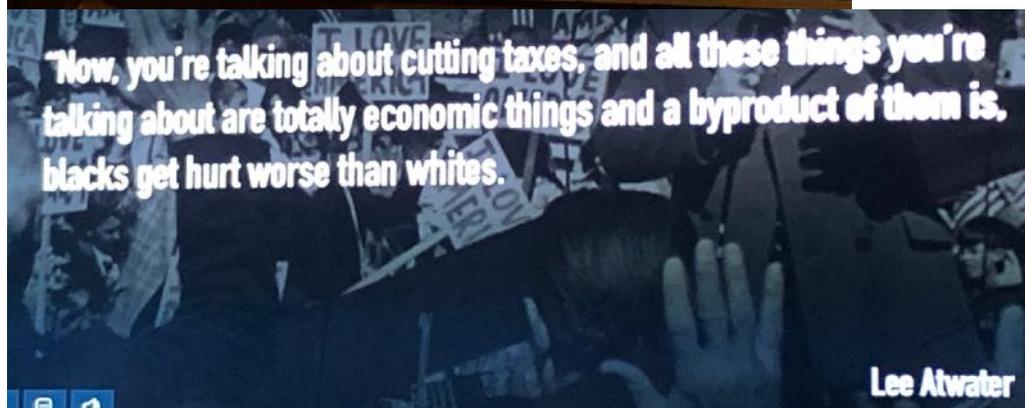
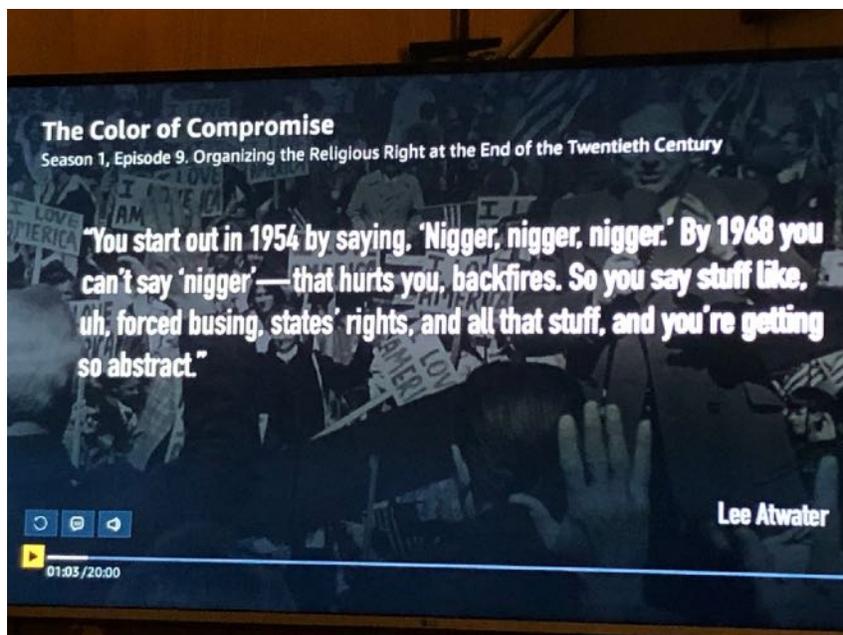
Late 1960s, one of the first two black students at Masters U in CA, played Basketball - Dolphus Weary. He writes that on MLK’s day of murder, he heard white classmates cheer.

Not everyone was a virulent racist, but enough compromised through passive complicity to reject the opportunity to come alongside black people in the nation’s second Reconstruction, the Civil Rights Movement.

**Episode 9 (20:00):** Organizing the Religious Right at the End of the Twentieth Century

**Racism never goes away; it just adapts**

Lee Atwater (1951-1991) – Republican worked w/Bush and Reagan



Idea of Colorblind Conservatism (you don't use explicitly race-based language, but you still end up going with social and political policies that hurt minorities)

Political Right – This party set itself up for “Real” Christians and Evangelicals.

We need faithful Christians in both parties and wherever they are, calling out racism where it happens. Late 20<sup>th</sup> cent. Evangelicalism becomes a political movement (1976, Carter, born again; Rick Warren – megachurch; popularity of Hal Lindsey's book). What is an Evangelical?

Bebbington's Quadrilateral: conversionism, biblicism, crucicentrism, activism (an engaged faith that speaks to the world).

The politicization of evangelicalism. (Hannah Butler and Kristin Du Mez, “The Reinvention of Evangelicals”

Racism was easier to detect in the past; now it's more subtle. Christian complicity remains. Repub. has portrayed itself as friendly to white evangelicals.

“Law and Order” politics – Billy Graham and the urban uprising; rhetoric around keeping the laws; Nixon popularized this idea. Graham became a fast friend to Nixon. Won 64% of the w.e. vote first time, over 80% of it second time. Response to the black power movement.

The seeds of anarchy had been “nurtured by scores of respected Americans: public officials, educators, clergymen, and civil rights leaders as well.” – Richard Nixon

“I pledge to you, we shall have order in the United States.” – Nixon

Now we have the issue of mass incarceration

US has 5% of the world’s population but 25% of its incarcerated persons.

All part of the **Southern Strategy** – tapped into white middle class suburban identity (sick of riots, social upheaval of the Civil Rights movement; focused on mobilizing Christians in the Sun Belt. A sense of identity.

George Wallace...

Ideas: free-market capitalism, meritocratic individualism (pull yourself up by your bootstraps), America as a Christian Nation

Graham preached in CA and said he felt at home there more than anyplace he’d been. Because of the ethos of the sunbelt.

Coalesces when Nixon runs for president. First time Graham had endorsed someone for president. Nixon told Graham that evangelicalism could really latch onto the idea of law and order.

“The whole problem is really the blacks. The key is to devise a system that recognizes this while not appearing to.” -H.S. Haldeman

Law and Order subtly imported a racist idea that black people were really the problem, but used inexplicit language about it.

**“All the American Church really needs to do in terms of compromise is cooperate with already established racially-unequal social systems.”**

Abortion/Pro-life: reality is that abortion was not the first unifying issue of the religious right; in fact early on theologically conservative Christians didn’t have a right to life mindset as their central theme. W. A. Criswell said, “I have always felt that it was only after a child was born and had life separate from its mother ... that it became an individual person.”

Many protestants saw abortion as a Catholic issue and didn’t take a strong stance on it until late in the 20<sup>th</sup> century.

Bob Jones University founded in 1927; the IRS cracked down on them because they prevented interracial dating. “There are three basic races—Oriental, Caucasian and Negroid. At BJU, everybody dates within those basic three races.” -Bob Jones III, president, BJU

Revoked tax exempt status because of that; BJU said segregation was a well-established, firmly held religious belief, and that the IRS was interfering with religion. Only in 2008 did BJU revoke their

interracial dating policy. “We conformed to the culture rather than providing a clear Christian counterpoint to it.” – BJU

Complicity: Rather than countering the culture, BJU went along with the culture.

Paul Weyrich said “What galvanized the Christian community was not abortion, school prayer, or the [ERA] ... What changed their minds was Jimmy Carter’s intervention against the Christian schools, trying to deny them tax-exempt status on the basis of so-called de facto segregation.” Many Christians saw what the IRS did to BJU as the federal government coming after Christian schools and abridging their religious freedom.

This helped to solidify the Religious Right and the Moral Majority.

Jerry Falwell (1933-2007), in the mid 1960s he took a stance on the idea of pastors getting involved in Civil Rights. Preached a sermon called “Ministers and Marchers,” saying, “Preachers are not called to be politicians, but soul winners.” Again, the separation between the so-called gospel and converting people vs. social and political change. In the black church tradition, those two were not starkly separated and instead were seen as part of the core of the gospel.

Falwell – Was doing the “I Love America” tour and said, “This idea of ‘religion and politics don’t mix’ was invented by the devil to keep Christians from running their own country.”

1979: The Moral Majority, Inc. (Falwell forms this) – makes a coalition of Christians to form a force for conservatism. (Pro-life, pro-family, pro-moral, and pro-America) – Falwell

This helped to formalize a shift that had been taking place for decades, the polit of evangelicals. Also a strong supporter of Reagan (epitome of the Republican party and a hero among cons.)

1980 – at Criswell’s church Reagan endorsed the evangelicals. Idea he was for “Christian America” (a white evangelical vision of America). They voted for him in droves. Falwell called it “my finest hour”

**Goal here is to see how our political allegiances influence race relations.**

Pernicious ideas about welfare, welfare queens, black people that lead to issues such as mass incarceration.

Idea that capitalism is somehow the only Christian way to think about economics.

Falwell: “The free enterprise system is outlined in the book of Proverbs.”

WHY are black and white people, and black and white Christians in particular, voting so differently? There are always unintended outcomes for our political choices.

How do our political choices either support or deny racial justice?

**Episode 10 (23:35):** Reconsidering Racial Reconciliation in the Age of Black Lives Matter

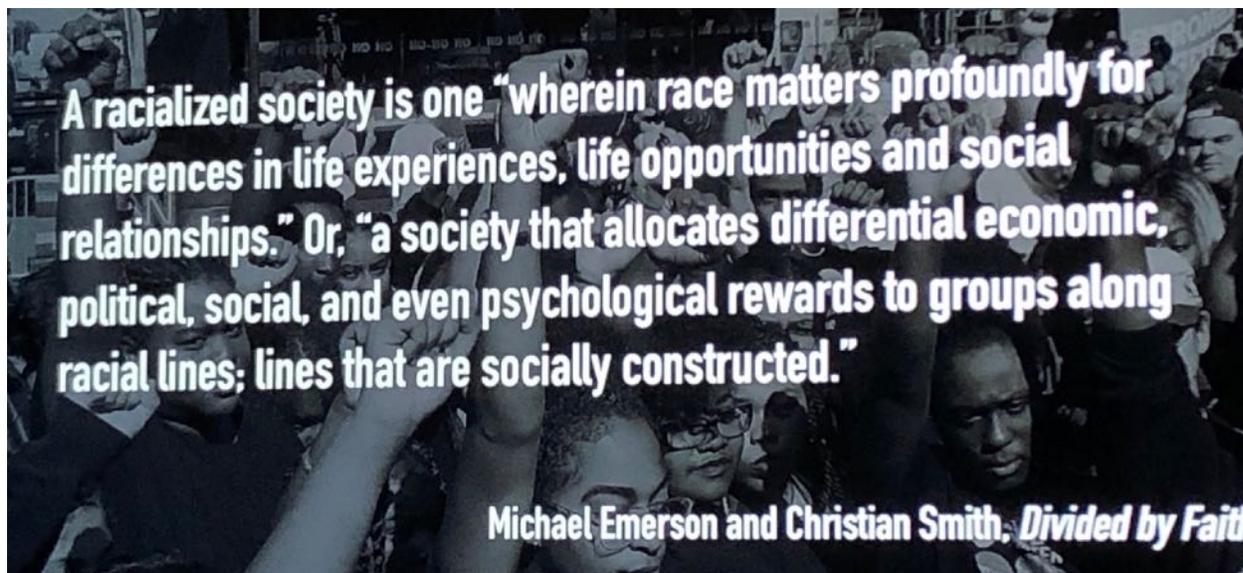
Little progress in the last 50 years?

1995 – Southern Baptist Convention Apologizes for its racist roots.

Some churches are becoming more diverse.

Promise Keepers – Theme: Break Down the Walls (39,000 pastors) – ended w/a time of tears focusing on racial reconciliation

Yet racism remains. Civil Rights laws eliminated explicitly race-based discrimination in the law. We are now in a **racialized** society. Michael Emerson and Christian Smith, *Divided by Faith*



So racism is subtler. (not like slavery or Jim Crow) Embedded in the normal operations of institutions. Doesn't require bigotry to function. Adapts. Failure of some to understand how race has adapted. Ongoing tensions between B/W

Time now of sharp differences and high conflict. Tense 2016 election. Social and cultural realities that shaped concepts of race for evangelicals: cultural tool kit (Emerson and Smith) – of ideas, habits, skills, and styles (a way of looking at the world). Many use tools that serve to perpetuate the very racial problems they say they want to fight against.

- (1) Accountable Individualism – separate from communities and institutions in shaping the way a person believes and behaves.
- (2) Relationalism – a strong emphasis on interpersonal relationships. (Race problems fundamentally caused by sin; thus race problems are individually based.)
- (3) Antistructuralism – invoking social structures shifts guilt away from its root source—the accountable individual. Makes it difficult to see systems and structures as part of the problems. “Absent from their accounts is the idea that poor relationships might be shaped by social structures, such as laws, the ways institutions operate, or forms of segregation.”

Blacks and Whites have differing cultural toolkits

July 13, 2013 – Alicia Garza (wrote a love note to black people)  
 Patrisse Cullors – responded with “black lives matter”  
 Opal Tometi

What prompted it was the news that George Zimmerman had been acquitted of the death of **Trayvon Martin**. Florida’s “Stand Your Ground” law permits use of force if a person even “feels” threatened.

Pew Research Poll (49% of whites were satisfied with the verdict; only 5% of blacks)

2014 - **Michael Brown**. Killed by Darren Wilson. "Hands up, don't shoot!"  
Report indicated a pattern of abuse and misconduct of the Ferguson police.  
150 cities: BLM protests against police brutality

2017 – and ongoing... Stephon Clark, Philando Castille, Freddy Gray, Raquia Boyd, Eric Garner, Sandra Bland ...

BLM conveys a depth of meaning:

- (1) It asserts the image of God in black people. Gen. 1:26-28; worthy of dignity
- (2) Functions as a cry of lament (Soong-Chan Rah, *Prophetic Lament*, said lament "is a liturgical response to the reality of suffering and engages God in the context of pain and suffering." It is a way "to express indignation and even outrage about the experience of suffering." BLM provides an opportunity for Christians to weep with those who weep.

Christian Responses

blm is more than BLM; concept vs. organization – many Christians object to the org (not Christian, would disagree with some platforms); some oppose the entire concept to distance themselves from the org.

*Should* prompt critical engagement.

*Lecrae*, Christian hip hop artist. Got his start among white evangelicals. When he started speaking up about Ferguson and BLM, white evangelicals accused him of "playing the race card" and "causing division". He says, "I hit a serious low on tour at one point. I was done with American Christian culture. No voice of my own. No authenticity. I was a puppet." He realized his stance with them was based on his complicity along with them. It even affected his relationship with God at one point.

Michelle Higgins – leads music at her Presb church; took to the streets of Ferguson to protest. At Urbana was invited to give a keynote. Told 16K students, "Black lives matter is not a mission of hate...or to bring about incredible anti-Christian values to the world." Criticized the primacy of abortion as a singular moral cause of Christians because they ignored other quality of life indicators. Got huge backlash. President of InterVarsity said we got blowback from just about every side. Donors and friends raised concerns and questions. Others cheered her and IVP on.

These reactions illustrate common attitudes evangelical share about racial justice.

Barna – just 13% of white evangelicals supported the message of black lives matter; only 7% of republicans agreed with it. Summary – "If you're a white evangelical Republican, you are less likely to think race is a problem, but more likely to think you are a *victim* of reverse racism." – Barna Research Group

The only wrong action is inaction.

One more way racial divisions show up in the 21<sup>st</sup> century: The 2016 election  
Franklin Graham – says T is "God's man in the White House" When Trump won, he said to Pence, "Mike, look at what God did tonight!" White evangelicals think we're safe with Trump in the White House, but many blacks disagree (went through the list of Trump's actions, attitudes, etc....)

88% of black voters overall and 94% of black women voted for Hillary

self-identified white evangelicals voted for T at 80%

Discussed why white evangelicals supported T.

T promised not only to make America great again but to make evangelicals great again.

\*\*\*Michael Emerson, *Divided by Faith* said “The election itself was the single most harmful event to the whole movement of reconciliation in at least the past thirty years. It’s about to completely break apart.”

T didn’t *produce* the racial divide, but he exposed and extended long-standing differences while revealing the inadequacy of reconcile efforts.

Reconciliation efforts in the 21<sup>st</sup> cent is responding to “black lives matter” with “all lives matter.”

It’s supporting a president whose racism has been on display for decades.

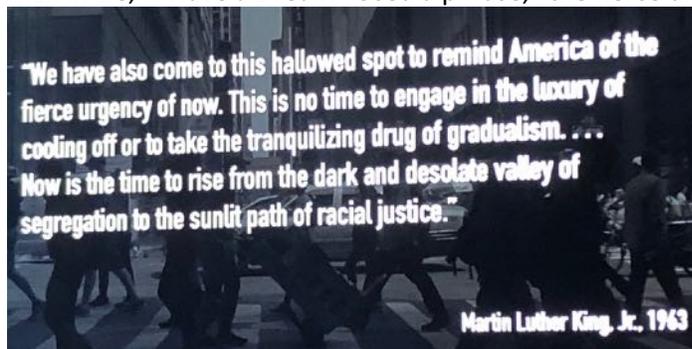
It says those who talk about racism are accused of being “divisive.”

It’s focusing on individual relationships to the exclusion of systemic solutions.

To see meaningful progress, Christians need to be BOLDLY ANTI-RACIST with a sense of URGENCY, to ensure that the past doesn’t become the future.

**Episode 11 (20:08):** The Fierce Urgency of Now

MLK in DC, “I Have a Dream” Used a phrase, “the fierce urgency of now”



So much progress since 1963, but we must still respond to the fierce urgency of now

We have a long way to go. **Practical ways** to address the current state of racial justice in America:

### **A.R.C. of Racial Justice (Awareness, Relationships, Commitment)**

- You have to know how race operates in order to be an effective anti-racist activist
  - \*\* watch documentaries
  - \*\* Google It!
  - \*\* Take a class
  - \*\* Read Books
  - \*\* Talk to Others to get their perspectives
- When God wanted to reconcile humankind to himself, he sent a person, His Son Jesus. All reconciliation is incarnational. It happens through real people getting to know one another and communicating with one another. Get to know people beyond the stereotypes and blanket statements people make about others. You see what affects them and it starts to affect you.
- Commit to action. It’s not enough to have good individual relationships with friends. Racism works itself out not just through interpersonal relationships but through systems, laws, policies,

and institutions. We have to fight the way racism shows up in impersonal ways as well as personal ways. This will make for staying power, will make for an entire posture, make a way of life to spot racism wherever it shows up and then doing something about it.

The ARC model provides a conceptualization and a framework.

Beyond that:

Ways we can address racism in the Church (systemic)

- **Reparations.** We can't talk about racial justice unless we talk about money. Race-based chattel slavery was fundamentally an exploitative economic system. This continued after slavery – (in chattel slavery's ongoing legacy) exclusion from home ownership (greatest source of wealth), excluded from certain educational opportunities (greatest source of getting certain jobs), excluded from getting certain jobs in military (greatest source of getting promotions). All these things would have enhanced family wealth and led to economic stability. Wealth gap between white and black Americans: .70/\$1 (blacks: 13% of population but only 3% of its wealth). Duke Kwon – talks about ecclesiastical reparations. We don't have to wait on policies or government. *We as the church can do something about the economic exploitation of black people.* There is precedence for this. Kwon talks about Daniel, who prayed for himself and the people who came before him (9:8). Even though I have not owned a slave, I am still responsible for what people did who came before us and for the ongoing repercussions and impact. Christian has corporate responsibility. We can't be serious about anti-racism unless we talk about money. Need to at least have a conversation about it.
- **Take Down Confederate Monuments.** Serves as a rallying point for neo-confederates and white supremacists. These are signs to blacks: *You don't belong here.* We need *new monuments and symbols that represent unity of all Americans.* Like Ida B. Wells who used investigative reporting to bring to light lynching. And Fannie Lou Hamer – poor sharecropper in 1917 became a civil rights activist in her 40s and lost everything in pursuit of justice. We need to have greater imagination of what our civic spaces look like.
- **Start a New Seminary.** If an institution was started without intentional focus on racial justice and diversity, it's hard to add that in after. Like adding in ingredients after it's baked! It just doesn't work. We need new institutions. Assemble a diverse teaching staff (men and women across the racial spectrum); plan curriculum that's beyond dead white guys!; set up the systems of the seminary to accommodate people who come from different socio-economic backgrounds; set up scholarships to help racial and ethnic minorities (as a form of racial reparations) but you bring them in up to every level (students to trustees); faithful to the Scriptures for heavenly diversity.
- **Make Juneteenth a National Holiday (June 19, 1865).** Oldest celebration of freedom from slavery in black America. Would cause us as a nation to pause and think and remember, to look back at where we were, a society that once called black people property, that we had to go to war to end it, and to celebrate the progress that we've made. Also remind us of where we are and where we need to go. Motivation to keep pressing for our kids.

The American Church has compromised; countless Christians have obscured our history. Now that racism has been exposed, what are you going to do about it? James 4:17 – If anyone knows the good

they ought to do and doesn't do it, it's sin. To refuse to act only perpetuates racism. It's time to act and compromise no longer.

**Episode 12 (5:11): Conclusion: Be Strong and Courageous**

Joshua 1, Joshua you're up. Time for you to lead. He may have been nervous, had big shoes to fill. His turn to step up. God tells him three times, be strong and (very) courageous.

In fighting racism, we don't have a HOW TO problem; we have a WANT TO problem.

How – diversifying leadership, growing in your awareness...

But WILL we confront racism?

What holds us back is one word: **FEAR**.

**A Fear of Other People** – if we take a courageous stand, what will people say about us, think of us, call us names? What might it cost us? Jobs, relationships, our very lives? Confronting injustice in any form is risky.

**A Fear of Getting it Wrong** – That I don't know enough, have a firm enough grasp of it, may make things worse. You *will* get it wrong, but that's the *only way* to develop your effectiveness in fighting racial injustice. You have to *do* the work, make mistakes, and that's OK. If you want to develop your effectiveness, you have to *do* it. You'll stumble, but you learn from your mistakes and keep trying.

Fear holds us back, but the LORD YOUR GOD is with you wherever you go (Joshua 1:9).

OT – God gives Joshua a promise.

NT – God gives to the Church a person—Jesus Christ. Immanuel. We have the indwelling Spirit and the Word of God to go forward. We don't have to have any fear as we engage. We can walk forward in faith. It's time to stop compromising with racism in the church, and time to start confronting it.

[Special Series](#)

[America Reckons with Racial Injustice](#)

**White Supremacist Ideas Have Historical Roots in U.S. Christianity**

July 1, 2020 1:38 PM ET

Heard on [All Things Considered](#)

[https://www.npr.org/2020/07/01/883115867/white-supremacist-ideas-have-historical-roots-in-u-s-christianity?utm\\_campaign=storyshare&utm\\_source=facebook.com&utm\\_medium=social](https://www.npr.org/2020/07/01/883115867/white-supremacist-ideas-have-historical-roots-in-u-s-christianity?utm_campaign=storyshare&utm_source=facebook.com&utm_medium=social)