If a Kingdom is divided against itself, that Kingdom cannot stand.
(Mark 3:24)

The White Church and the Problem of Reconciliation with African Americans

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The Church* as a whole, has been influential throughout recent history. Unfortunately, this influence has not always been used in the most productive way. One of the greatest mishaps has been the Church's historically racist stances. These stances have played themselves out in many forms and fashions, from slavery to present day racism. However, although some people know of the Church's atrocities to the African-American people, most Christians are in denial about the past, either because they have not heard the truth or because they refuse to acknowledge it as fact.

Around 1514, a Spanish priest named Bartolome De las Casas had a conviction that the slavery that was being forced upon the indigenous people of the New World was unjust. Thus, he started a personal mission to put a stop to the way that the people of this new land were being treated. De las Casas was right in feeling this slavery or "encomienda" was hypocritical of his faith, so he went on to plead his case to the Spanish crown. Instead of encouraging the end of slavery all together he simply recommended that a replacement be used to work the sugar cane plantations on the islands of Central America. He believed that since Africans held no claim to the land, it would not be wrong to make them slaves instead of the "Indians."[1] Unfortunately, he was terribly wrong, and by his suggestion alone the face of the planet was horrifically changed, and thus started the hypocritical stance of the Church on slavery and more generally on Racism.

Unfortunately, the church has had many hypocritical stances. From the Crusades of the 11th-14th centuries to the Inquisition of the 15th century, the Church has promoted the use of violence in God's name. Needless to say, according to many "Christians" of the time slavery also was "justified" by God. The Church continued in its misguided ways all the way through the end of slavery, and many churches have continued them into the present day. Even though the Bible preaches love and tolerance to its Christian followers, hatred and racism are still bred among its people. Though some people know of the Church's atrocities to the African-American people, most Christians are ignorant

of the role the Church played in bringing racism to this country. Therefore, the Church itself has divided this earthly kingdom.

Through an exploration of the Church's history starting with slavery, this paper is intended to identify and analyze the atrocities of the Church on the African-American people from slavery to the Civil Rights Era. To accomplish this, historical writings from the 16th century until the present day will be examined and reviewed. Upon completing this and identifying the problems with the white church and racial reconciliation, ideas will be presented that could help the situation, including personal ideas on what can be done based on biblical text, experience, and the experience of others in this field.

* In this paper, the "Church" can be considered the collective majority of people who consider themselves Christians. No denominations are meant to be singled out or excluded.

Chapter 1

The Beginning

"In 1434 the Portuguese brought the first consignment of African slaves to Lisbon as servants. Their enslavement was the work of other Africans; they were members of tribes from the interior sold to the Portuguese by their captors, peoples of the West African Coast. Before long, the probable importance of this trade dawned on the Portuguese." [2] While the Portuguese were exploring the West Coast of Africa, they discovered gold, ivory, oils, and pepper. Unfortunately, their imports did not stop here, for Prince Henry decided that he might win favor with his sovereign by giving him some African servants. J.M. Roberts states, "Henry was greatly pleased by the gold and the silver and the slaves, deeming the latter of sufficient importance to send the Pope.... The Chief prize of all was the supply of slaves, which unlike other merchandise, seemed to be inexhaustible." [3] Thus, these initial slaves were captured specifically to provide servants in the Portuguese economy. At this point in history, the Church and Kingdom of Portugal were basically one entity, and it was their position that it was necessary to "make the Africans slaves in order to make them Christians." [4] Anthony Evans was harsh but accurate when he wrote that this was not true evangelism, but in fact "the development of theological and religious beliefs to serve the interest of a particular ethnic or racial group." [5] Thus, the slaves were indoctrinated, baptized, and broken into the European defined version of Christianity. The slaves were not evangelized and given the opportunity to select Christianity, but instead they were socialized to fit a certain mold. To truly appreciate the situation the church created by sponsoring slavery, one must know the history of slavery and its harshness. *

* Please see Appendix A for a brief summary of key points in the history of slavery.

Christianity and Slavery

Christian History of America

On August 3, 1492, under the auspices of King Ferdinand and Queen Isabella of Spain, Christopher Columbus set sail from Palos with a small fleet of ships, the Nina, the Pinta, and the Santa Maria. His journeys took him to islands in the Caribbean, which would later become known as the Americas. In a letter to the king and queen of Spain, Columbus expresses his reasons for sailing westward:

> The Holy Trinity moved Your Highnesses to this enterprise of the Indies, and of his infinite he made me the messenger thereof . . . as being the most exalted of Christian princes and so ardently devoted to the faith and to its increase. On this matter I spent six or seven years of deep anxiety, expounding . . . how great service might in this be rendered to the Lord . . . And I told you of the peoples whom I have seen, among whom and from whom many souls may be saved...It was the Lord who put into my mind (I could feel his hand upon me) the fact that it would be possible to sail from here to the Indies . . . There is no question that the inspiration was from the Holy Spirit . . . Our Lord Jesus Christ desired to perform a very obvious miracle in the voyage to the Indies, to confront me and the whole people of God. [6]

Hernando De Soto went on to discover Florida in 1539; he then wrote to the Justice and Board of Magistrates of Santiago, Cuba and states "Glory to God, who has directed all, through His bounteous goodness, in such a way, that He appears to have this enterprise altogether under His special care, that it should be for His service." [7] Colonists then came from many lands and arrived during many different times to build the new nation. In 1607, Jamestown, Virginia, became the first permanent English settlement in America. The "Jamestown Settlement" consisted of about 100 men that had been sent out by a group of London merchants known as the London Company. These men came to America in search of treasure, to raise farm products that England could not grow at home, and to spread the "Christian" faith among the Indians. The First Charter of Virginia provides one with the desired identity of the Jamestown settlers. "We greatly

commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the Providence of Almighty God, hereafter tend to the Glory of His Divine Majesty, in propagating of Christian Religion to such people."[8] While the Jamestown settlement was struggling to exist, a group in England referred to as "Separatists" were planning to re-locate their church. In 1608, John Robinson and his congregation withdrew from the Church of England and moved to Holland. The Pilgrims believed the Church of England was so worldly and corrupt that they had to separate from it and establish their own church, one that was true to biblical principles. It was in Holland that Robinson formed his marvelous congregation into what would be the founding fathers and mothers of this country.[9]

After twelve years in Holland, the surroundings began to have negative effect on the Pilgrims, thus they realized they had to move again. They decided they would move their church to a new land and establish a place where they could worship and live according to the teachings of Scripture. The decision was made to go to North America, which had been claimed by the British for over a generation. Before setting foot upon the new land, they met in the captain's cabin and drew up the first contract of government, the Mayflower Compact. Its purpose was to establish a "Holy Commonwealth" in which only believers in Jesus Christ were fully part of the community. It begins with these words: "In the name of God, Amen," and continues with, "Having undertaken for the glory of God and the advancement of the Christian faith . . . a voyage to plant the first colony in the Northern parts of Virginia . . ."[10] It was by blending the covenants of the Church and government, and allowing only church members the privilege of voting and holding public office, that this nation was first established and maintained.

The Mayflower compact, which is laid out like a biblical covenant, is recognized by scholars as the founding document that led to a whole series of covenants, compacts and constitutions culminating in the United States constitution framed in 1787. When the New England settlements finally gathered together, they formed their bond in what is

known as the New England Confederation. The document reads: "Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ." [11]

This brief history of the early America is not supposed to be an argument for prayer in schools or a pro-life debate. However, on the contrary, this brief history of the role of Christianity in America is used to show that at one point the way of the church was the way of the state; thus, everything that happened in this country was directly related to the Church. Therefore, a distinction is made between the idea of a great "Christian" "moral" nation, and a nation that in all actuality abused and oppressed a group of people unlike anyone had done before in the history of the world, both in severity and the actual number oppressed.

Christian Arguments for Slavery

> "The mass of American people have never considered the holding of slaves as at war with the Declaration of Independence...and that it is not against natural justice and Christianity, we shall now endeavor to prove." [12]

While we may now abhor the idea of the Church supporting slavery, at the time the Church was one of the most vigorous defenders of slavery. There were many different myths that so-called believers used to support their views. The most prevalent argument in the Christian community that supported slavery was that it was biblical.* Slavery proponents cited that God took "Abraham, 'the father of faith,' a slaveholder, his children and his bought slaves into covenant with himself without expressing the slightest disapprobation of his holding slaves," [13] and these slaves were the ancestors of Africans. This idea of slavery is first seen in the verses Gen. 9:24-26; here Canaan is cursed to be a slave for offending his father. [14] Later in Genesis the story of Abraham and Sarah's struggle with child conception ends up on the subject of slavery. It stated, "But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her

*Each of these examples using scripture is disproved in Appendix C-1.

son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac."[15] The Old Testament goes on to mention slavery in Exodus 21:20-21, Deuteronomy 15:17, Leviticus 25:44-46.**

Unfortunately, pro-slavery Christians did not only focus on the Old Testament but they also cited New Testament references to support their views on slavery. They stated that slavery was widespread throughout the Roman world, and yet Jesus never spoke against it.[16]* Slavery supporters also claimed that the apostle Paul specifically commanded slaves to obey their masters. Unfortunately, it is true that Paul states, "Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free."[17] Paul continues on the topic of slavery in 1 Timothy 6:1 by stating, "All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered."[18]* Slavery is again mentioned in the verses found in Colossians 3:22, Titus 2:9, and 1 Peter 2:18,21.**

Christian slavery supporters also drew emphasis from when Paul returned a runaway slave, Philemon, to his master (Philemon. 12). Yet, they do not quote this scripture often because it states, "I am sending him -- who is my very heart -- back to you. I would have liked to keep him with me so that he could take your place in helping me while I am in chains for the gospel... -- no longer as a slave, but better than a slave, as a dear brother in the Lord. So if you consider me a partner, welcome him as you would

* These examples are disproved in Appendix C-2 and C-3 respectively.

** A complete list of verses for and against slavery can be found in Appendix D.

welcome me. If he has done you any wrong or owes you anything, charge it to me."[19] Here it is evident that Paul was discouraging slavery and encouraging freedom for slaves.

Although today most people of the Church would say that slavery should have been banished when it was, some defend the slavery of the past by saying it was just like the slavery in the Bible. Those who argue this theory must realize that the slavery that was in the Bible is completely different from the slavery the Church promoted during the early stages of this country. When one is forced to truly study the different forms of slavery, an obvious distinction is seen between the practices of the ancient forms of slavery and the barbarity of America's slavery. The first way that the two forms of slavery were different was the ways in which Slaves were obtained. In biblical and pre-African Slave Trade most slaves were captured in battle; thus, instead of death or imprisonment they were turned into slaves. However, most of the first people sold into America's slave system were captured in war, but the slaveholders did not capture them. Instead slave traders hunted them down, for the sole purpose of selling them into slavery. This was the first time that slavery was used as a means to make monetary gain. The two different forms of slavery were also different in how they viewed the slaves. In the traditional form of slavery, a slave was a person of value. These people were only a slave because they were captured in war. However, in the more recent form of slavery, a slave was simply considered property; thus, they were not even thought of as human beings. Consequently, because of how slaves were viewed by their masters, they were also treated differently. In the early forms of slavery, even though slaves were servants they were still treated with respect and sometimes even as friends. Yet, during American slavery, slaves where viewed as chattel or property. Due to this view, slaves were beat, killed, and raped without a second thought. Children of slaves were also viewed differently in the two forms of slavery. In the first type of slavery children of slaves were born free; however, in the second form of slavery, children were born slaves.[20]

The Church not only used the Bible to defend slavery it also cited evangelism to

support its stand. A Christian document from the time stated, "Slavery removes people from a culture that 'worshipped the devil, practiced witchcraft, and sorcery' and other evils. Slavery brings heathens to a Christian land where they can hear the gospel. Christian masters provide religious instruction for their slaves."[21] John Barbot even stated that the use of the "unfortunate" Africans was "barbarous," yet he argued that it was better to go through this barbarous treatment then to spend the rest of their lives in their "native" country. He also states, "Not to mention the inestimable advantage they may reap, of becoming Christians, and saving their souls, if they make a true use of their condition."[22] *

Although slavery did bring numerous Africans to Christianity, this does not mean that without slavery Christianity would not have reached them. Facts show that Christianity had reached Africa not long after the time of Christ. Acts 8 tells of how Philip evangelized an Ethiopian, who was the treasurer to the Queen.[23] Thus, it is apparent that Christianity was on its way to the continent of Africa. Although the Gospel had not reached the North Western coast of Africa in much success yet, slavery was not the answer for the spread of Christianity. In the textbook *From Slavery to Freedom: A History of African Americans,* John Hope Franklin states that preaching Christianity alongside slavery had a much greater negative effect than positive one, when it came to spreading the gospel. He writes:

> It was a strange religion, this Christianity, which taught equality and brotherhood and at the same time introduced on a large scale the practice of tearing people from their homes and transporting them to a distant land to become slaves. If the Africans were slow to accept Christianity, it was not only because they were attached to their particular forms of communal worship but also because they did not have the superhuman capacity to reconcile the contradictory character of the new religion.[24]

* The full passage where Barbot states these things can be found in Appendix B-1

Not only did Christians feel that slavery was justified for evangelistic purposes, they also believed that slavery was protecting and providing for blacks. A popular Christian pamphlet of the time states:

> Under slavery, people are treated with kindness, as many northern visitors can attest. It is in slaveholders' own interest to treat their slaves well. Slaves are treated more benevolently than are workers in oppressive northern factories. Slavery is God's means of protecting and providing for an inferior race (suffering the "curse of Ham" in Gen. 9:25 or even the punishment of Cain in Gen. 4:12). Abolition would lead to slave uprisings, bloodshed, and anarchy. Consider the mob's "rule of terror" during the French Revolution.[25]

Again, the slavery supporters were relying on the idea of a curse of Ham, which is refuted in Appendix C. There is also the fact that many slaves were beaten and mistreated as seen in the testimonies shown in Appendix A, thus this form of so called "protection" was absent.

The Church went on to defend slavery, not because of slavery itself, but instead they defended it saying that the alternatives to slavery were worse than the act itself. One prevalent myth is the idea that the Africans before slavery were savages only interested in the bloodshed of others. Again a "Christian" pamphlet states that Blacks are "wandering tribes of barbarous, ignorant, rapacious, debased."[26] It then continues, "Let us suppose that slavery was exterminated by violence, and that every slaveholder was compelled to relinquish all his slaves, would this better the condition of the world?..It would merely let loose a multitude of ignorant, unprincipled, immoral men, and give them the power to follow the promptings of their evil hearts."[27] However, contrary to popular opinion the early slaves and Africans in general were not uncivilized or savage. Yet, on the other hand, Vincent Khapoya writes in his *The African Experience,* as early as "6200 B.C.E., some of Africa's prehistoric hunting-gathering bands had begun to settle permanently along the banks of the Nile River, cultivating domesticated grains and breeding domesticated livestock...by 4000 B.C.E., they produced enough food to send their

surpluses as "tribute" to local or regional politico-religious leaders."[28] In *The Negro in the Making of America*, it is stated that "whatever the type of state, the varied groups all operated under orderly governments, with established legal codes and under well organized systems..."[29] Therefore, one must realize that these Africans were individuals as well as nations; they had families, friends, jobs, and governments. They had different cultures, heritages, and histories, and they were civilized. Unfortunately, as history has proven to mankind too many times, a society fears what it does not know. Therefore, those who captured the Africans looked past the idea that Africans were accomplished humans and reduced the Africans to a state of savagery, thus justifying their mistreatment.

Another myth that is still prevalent among many is the idea that the Africans were better off in what would become the "civilized" country of America than the much-impoverished Africa. First one must realize that unlike the westernized countries of the past Africa did not rely on gold and silver as monetary means. Thus, it is impossible to look at the past and judge poverty levels, because there were no world economies at the time. As for the present conditions in Africa, it is easy to see that as nations and the continent as a whole it was hard to advance technologically when its most precious asset of people was stolen in the upwards of 15 million.[30] One must think of all the ideas and work these Africans alone could have done to better their continent, and then think of how much more would have been accomplished if you count the number of children these millions of Africans would have had.

There was also a political argument that the Church used to defend its stances. This argument stated, "Christians are to obey civil authorities, and those authorities permit and protect slavery. The church should concentrate on spiritual matters, not political ones. Those who support abolition are, in James H. Thornwell's words, 'atheists, socialists, communists [and] red republicans.'"[31] This claim defeated itself by stating that the church should concentrate on spiritual matters and not political ones. If the church

followed this opinion than it would not have concerned itself with slavery at all, thus it would not have been able to support it. Therefore, by supporting slavery, the idea is suggested that slavery is in fact a spiritual issue.

Racism and the Church

> "I gain in my new master was, he made no pretensions to, or profession of, religion; and this, in my opinion, was truly a great advantage. I assert most unhesitatingly, that the religion of the south is a mere covering for the most horrid crimes, -- a justifier of the most appalling barbarity, --a sanctifier or the most hateful frauds, -- and a dark shelter under, which the darkest, foulest, grossest, and most infernal deeds of slaveholders find the strongest protection. Were I to be again reduced to the chains of slavery, next to that enslavement, I should regard being the slave of a religious master the greatest calamity that could befall me. For of all slaveholders with whom I have ever met, religious slaveholders are the worst" [32]
>
> -Frederick Douglass-

Although the Church was wrong in simply supporting slavery, the atrocities did not end there. There were also actions taken that showed the Church's racist stance, on an individual basis and as a united body. One of the most prevalent actions through the time of slavery was the Church's use of Christianity as a controlling agent. Many slave owners as well as clergymen used the Bible to oppress their slaves' desire for freedom. Francis Le Jau was one who believed that Christianizing the slaves would benefit both slave and master. Le Jau was a Puritan reverend stationed at Goose Creek parish near Charleston by the Society for the Propagation of the Gospel. In his letters back to the Society he wrote of his struggles to convert the nearby slave and Native American populations. In a letter to the society dated October 20, 1709, he talked of an upcoming baptism of several slaves, yet he talked of these slaves as if they were less than whites.[33] He states, "On Sunday next I design God willing to baptize two very sensible and honest Negro Men whom I have kept upon tryal these two Years...I instruct them and must have the consent of their Masters with a good Testimony and proof of their honest life and

sober Conversation."[34] Thus, as a minister of the gospel during this time, it was not good enough to have a Black person ask to be baptized as Christian. Instead, they as Blacks had to first have the consent of their masters to become Christians, which was usually denied. Then they had to prove themselves worthy before they could be baptized. Le Jau made these particular slaves wait two years before allowing them to convert. These are clear signs that Blacks were considered less than whites in the eyes of the Church. White men and women never had to prove their salvation before baptism, instead it was just assumed that they were being honest about the purity of their beliefs. Le Jau also made sure that in no way did Blacks consider salvation and baptism as earthly freedom by making them consent to the following:

> You declare in the Presence of God and before this Congregation that you do not ask for the holy baptism out of any design to ffree yourself from the Duty and Obedience you owe to your Master while you live, but meerly for the good of Your Soul and to partake of the Graces and Blessings promised to the Members of the Church of Jesus Christ.[35]

This statement was a proclamation to slaves that to desire freedom was a sin, and thus to have salvation they had to deny their basic human desire to be free. Therefore this statement alone would have internal as well as eternal ramifications to each slave faced with it. Confusion would set in as whether one should choose salvation and say farewell to the hope of freedom, or should one sacrifice one's eternal soul and seek this foreign idea of freedom.

The Church also encouraged Blacks themselves to preach submission to one another. Jupiter Hammon was one of these Blacks who were brainwashed to believe that slavery was to be tolerated by Blacks. Hammon was the first African-American to write and publish poetry and was the favorite slave of the Lloyd family of New York. While serving them he fell under the influence of the Wesleyan evangelical revival. After this he devoted himself to the study of the Bible and preaching to fellow slaves.[36] When Hammon preached to the slaves, he was always quick to quote the apostle Paul's words,

"Servants be obedient to them that are your masters according to the flesh, with fear and trembling in singleness in your heart as unto Christ: Not with eye service, as men pleasers, but as the servants of Christ doing the will of God from the heart: With good will doing service to the Lord, and not to men: Knowing that whatever thing a man doeth the same shall he receive of the Lord, whether he be bond or free." [37] Of this verse Hammon states in his *Address to the Negroes in the State of New York*, "Here is a plain command of God for us to obey our masters." [38] He also tried to instigate fear of revolt in the slaves by stating, "who of us dare dispute with God."[39] In this writing, Hammon went on and on about slave submission, and always reiterated that the reward for obeying your master was a good afterlife. He often quoted scripture and consistently used guilt to get his message of obedience across, such as "he that is not with me is against me; and he that gathereth not with me, scattereth abroad." [40]

Not only did people who preached submission realize what the tainted gospel was saying to the slaves, but slaves themselves were smart enough to realize what was being done to them. Harriet Jacobs was an anti-slavery activist born in 1813. The daughter of Mulatto parents, she was lighter than the other slaves owned by her master, Dr. Flint. At the age of 15, her master began a relentless pursuit of her. She was harassed numerous times and severely oppressed by Flint's wife.[41] In her *Incidents in the Life of a Slave Girl,* she speaks of a preacher named Mr. Pike. She recalled that every time this preacher would come to preach to the slaves he would kneel in a reverent position and pray before starting is sermon. Upon getting up from his prayer he would ask those who could read to turn to specific passages in the bible, which of course were verses that had to do with slaves submitting to there masters. He would then go on to start his actual sermon. In his sermon, he would degrade the slaves by calling them "rebellious sinners" and saying their "hearts are filled with all manner of evil." Jacobs recorded his vicious words showing that he goes on and on about the wickedness of the slave's heart. He is constantly berating the slave's attitude and work effort. He never praised God or offered

grace to the slave congregation. Instead, the preacher went on trying to inspire guilt for anything and everything, thus weighing heavy on the slave's heart and forcing them to be compliant with their brutal treatment, and withdraw from any thoughts of freedom. As soon as he finished his sermon of hate and blame, he would move straight into the benediction, and send the slaves home. Week after week Mr. Pike preached the same sermon, always trying to control the slaves thinking through perverting the Bible. When, writing of Mr. Pike's slave congregation, Jacobs records, "Many of them are sincere, and nearer the gate of heaven than sanctimonious Mr. Pike, and other long-faced Christians, who see wounded Samaritans, and pass by on the other side."[42] *

Many Blacks not only reported on the Church's hypocritical teachings, they also spoke of its physical actions towards the slaves. Peter Randolph was a slave most of his life until his master died in 1847. He became a licensed Baptist minister and fought slavery in the North while he ministered. He also ran a small newspaper business.[43] Though he was a man of the cloth he felt frustration towards the white Church and its hypocrisy. In his piece "Plantation Churches: Visible and Invisible," he wrote of the different experiences he had with the plantation churches. When thinking of how the slaves were encouraged to receive Christian education he writes:

> Shame! Shame! to take upon yourselves the name of Christ, with all that blackness of heart. I should think, when making such statements, the slave-holders would feel the rebuke of the Apostle, and fall down and be carried out from the face of day, as were Ananias and Sapphira, when they betrayed the trust committed to them, or refused to bear true testimony in regard to that trust.[44]

Randolph was referring to Acts 5, in which two individuals who lie in Church are struck dead.** Through this story Randolph is implying that like the married couple, the slave owners should be struck dead for their hypocritical stance.

* The story of the Good Samaritan can be found in appendix B-2

** The story of Ananias and Sapphira can be found in appendix B-3

Harriet Jacobs also wrote of the physical abuse that churchgoers gave to its Black "brothers and sisters." She talked of a Sunday School class she attended whose teacher was the local town constable. She refers to him as "a man who bought and sold slaves, who whipped his brethren and sisters of the church at the public whipping post, in jail or out of jail."[45] She also refers to him as the "white-faced black-hearted brother."

Like Jacobs, Le Jau singled out the Christian slave owners in their particularly harsh treatment of their slaves. He even addressed this idea of hypocrisy in the church by stating:

> I am told this is the 5th Slave that Same man (Christian slave driver) has destroyed by his cruelty within 2 or 3 years, but he is only an hired Overseer the Owner of the Slaves lives out of this Province, I own I see everybody almost angry at So much Barbarity, Yet he pretends to go to Church, and they look upon the Man as Guilty of Murder, and So do great many of my Acquaintance who tho not So Barbarous take no Care at all of the souls of their Slaves, and as little as the[y] can of their bodies I am at loss when I see them in a praying posture knowing at the same time they do not love their Neighbur, and what is most Amazeing I cannot make them Comprehend that their Neglect is an habitual state of Sin, I have Seen very Severe Judgements....[46]

Just as in the quote from the beginning of this chapter, Frederick Douglass also held very strong feelings about the Church's hypocritical stance about slavery and the treatment of slaves. In his writings titled "Slaveholding Religion and the Christianity of Christ," Douglass wrote over and over about how religious men of the church harmed and injured their slaves. At one point he talked of the class he taught on Sundays, he stated that those who attended the class had to sneak around in fear, because their masters would be upset if they knew they were not "spending the Sabbath in wrestling, boxing, and drinking whisky," but instead they, "were trying to learn how to read the will of God; for they had much rather see us engaged in those degrading sports, than to see us behaving like intellectual, moral, and accountable beings." Douglass went on to express his hatred of the religious leaders remembering a time when the Sunday school "class

leaders," "rushed in upon us with sticks and stones, and broke up our virtuous little Sabbath school, at St. Michael's-- all calling themselves Christians! humble followers of the Lord Jesus Christ!"[47] He nails his point further by writing:

> I am filled with unutterable loathing when I contemplate the religious pomp and show, together with the horrible inconsistencies, which every where surround me. We have men-stealers for ministers, women-whippers for missionaries, and cradle-plunderers for church members. The man who wields the blood-clotted cowskin during the week fills the pulpit on Sunday, and claims to be a minister of the meek and lowly Jesus. The man who robs me of my earnings at the end of each week meets me as a class-leader on Sunday morning, to show me the way of life, and the path of salvation. He who sells my sister, for purposes of prostitution, stands forth as the pious advocate of purity. He who proclaims it a religious duty to read the Bible denies me the right of learning to read the name of God who made me. He who is the religious advocate of marriage robs whole millions of its sacred influence, and leaves them to the ravages of wholesale pollution. The warm defender of the sacredness of the family relation is the same that scatters the whole families, -- sundering husbands and wives, parents and children, sisters and brothers,-- leaving the hut vacant, and the hearth desolate. We see the thief preaching against theft, and the adulterer against adultery. We have men sold to build churches, women sold to support the gospel, and babes sold to purchase Bibles for the *poor heathen! all for the glory of God and the good of souls!*[48] *

Williams Wells Brown also spoke of the hypocrisy found in the physical abuse of slaves by "Christian" men. He was one of the first Blacks to be valued by the public as an established writer. In his *Narrative of William W. Brown, A Fugitive Slave* he writes, "The same gentlemen, but a short time previous, tied up a woman of his, by the name of Delphia, and whipped her nearly to death; yet he was a deacon in the Baptist church, in good and regular standing...she was a member of the same church with her master."[49]

Out of all of these Black men and women who had personal experiences with persecution of the church, Richard Allen probably had the most specific account. He focused his writings on how blacks were treated inside the church walls. He was born the

* Frederick Douglas's writings are continued in appendix B-4

slave of a Quaker master; however he ended up with a Methodist man later in life. Around the age of twenty Allen purchased his freedom and sought to establish a Black church.[50] This desire spawned from the fact that at first he tried to attend the white St. George's Methodist Church. He wrote often of his time at the church, writing of how he established prayer meetings and meetings of exhortation, and that he felt that they were blessed by the Lord. Due to this blessing, he writes of how many "souls were awakened," and many lives were changed. Nevertheless, the elders banned any type of meetings held by blacks trying to discourage them from attending "their" church. Allen then wrote of how due to their continued faith in spite of their oppression, the number of "Negro" attendees began to grow.[51] Yet, the new additions to the church were looked at as nuisances and made to stand around the wall. When the elders felt that the wall was too good for their black attendees, they forced them into the gallery. Here Allen describes these events in detail:

> He told us to go, and we would see where to sit. We expected to take the seats over the ones we formerly occupied below, not knowing any better. We took those seats. Meeting had begun, and they were nearly done singing, and just as we got to the seats, the elder said, "Let us pray." We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head up and saw one of the trustees, H--- M---, having hold of the Rev. Absalom Jones, pulling him up off of his knees, and saying, "You must get up -- you must not kneel here." Mr. Jones replied, "Wait until prayer is over." Mr. H--- M--- said "No, you must get up now, or I will call for aid and force you away." Mr. Jones said, "Wait until prayer is over, and I will get up and trouble you no more." With that he beckoned to one of the other trustees, Mr. L--- S--- to come to his assistance. He came, and went to William White to pull him up. By this time prayer was over, and we all went out of the church in a body, and they were no more plagued with us in the church.[52]

Fortunately, Allen would not give up his dream to have a place where Blacks could worship freely. Thus, after the gallery incident he went on to raise money to build his own church. Unfortunately, the Church was still feeling threatened by Allen's refusal to quit his pursuit of God, so it would not leave him alone. The church then asked Allen

and his followers to cancel their fund raising plans with threats that if they did not comply they would be kicked out of the Methodist church. After the men refused to withdraw, an elder from the church told them they could not consider themselves Methodists.[53] From here Allen pushed on and decided to form a new denomination that still held Methodist doctrine. Today it is known as the A.M.E. (African Methodists Episcopal) Church.

Peter Randolph also wrote on the idea of attending a white church as a Black. He first mentioned how small the area was that they (Blacks) were allowed to sit in. He also mentioned how the white churchgoers would be outside "selling refreshments, cake, candy and rum, and others would be horse-racing." He goes on to write, "The Gospel was so mixed with slavery, that the people could see no beauty in it, and feel no reverence for it."[54] Maybe his most penetrating words came when he compared the man who chased the "Negroes" to the man who preached the justification slavery. He states;

> This may seem very simple to my readers, but surely, nothing more noble than a jackass, without his simplicity and innocence, can that man be, who will rise up as an advocate of this system of wrong. He who trains his dogs to hunt foxes, and enjoys the hunt or the horse-race on the Sabbath, who teaches his blood-hounds to follow upon the track of the freedom-loving Negro, is not more guilty or immoral than he who stands in a northern pulpit, and hunts down the flying fugitive, or urges his hearers to bind the yoke again upon the neck of the escaped bondman. He who will lisp one word in favor of a system which will send blood-hounds through the forest of Virginia, the Carolinas, Georgia, Kentucky, and all the South, chasing human beings (who are seeking the inalienable rights of all men, "life, liberty, and the pursuit of happiness,") possesses no heart; and that minister of religion who will do it is unworthy his trust, knows not what the Gospel teaches, and had better turn to the heathen for a religion to guide him nearer the right; for the heathen in their blindness have some regard for the rights of others, and seldom will they invade the honor and virtue of their neighbors, or cause them to be torn in pieces by infuriated beasts.[55]

Harriet Jacobs summed up the idea of how the Church acted during slavery, when she writes of how the slaves were "thirsting for the water of life; but the law forbids it

and the churches withhold it." She continued by writing how the Church sends missionaries abroad in droves yet they neglect those in their back door. She states, "Talk to American Slaveholders as you talk to savages in Africa. Tell *them* it was wrong to traffic in men. Tell them it is sinful to sell our own children, and atrocious to violate their own daughters. Tell them that all men are brethren, and that man has no right to shut out light of knowledge from his brother. Tell them they are answerable to God for sealing up the Fountain of Life from souls that are thirsting for it."[56]

The Christian Minority

After reading how the Church treated slaves during this time, it would be easy to assume that the individuals had no choice but to follow the majority since the group as a whole was guilty. However, on the contrary there were actually Christians who practiced what they preached, unfortunately they were only a small minority. These Christians were respected by slaves for their good deeds and their pure motives. Jacobs wrote of the pastor the slaves claimed "god had sent." She records, "his wife taught them to read and write, and be useful to her and themselves. As soon as he was settled, he turned his attention to the needy slave around him... moreover, it was the first time they had ever been addressed as human beings."[57] Randolph wrote that one preacher was always preaching texts like "The Spirit of the Lord is upon me. because he hath anointed me to preach deliverance to the captives, he hath sent me to bind up the broken-hearted."[58] Much to Randolph's dismay, this pastor was "mobbed out of Prince George County...for preaching a true Gospel to colored people."[59] Through these examples, one can see that the churchgoers did have a choice in how they viewed slavery and treated slaves. Unfortunately, those who chose wisely were in the extreme minority, and those in the majority perpetrated the offense to the extreme.

Chapter 2

Reconstruction

The Emancipation Proclamation of 1863 freed African Americans in the Confederate States, and then after the Civil War, the Thirteenth Amendment freed all the U.S. slaves wherever they were. Unfortunately, although the law now deemed blacks everywhere free, the white Church and white society as a whole had different ideas. The Church was still content with the idea that whites were superior and no law changed that. Thus, though the blacks were free by legal standards, they were still living in a country that considered them slaves. One freedman, Houston Hartsfield Holloway, wrote, "For we colored people did not know how to be free and the white people did not know how to have a free colored person about them." [60]

Although the Church was unable to see blacks as people that deserved the opportunity to succeed, the government felt otherwise. This idea of "helping" the blacks and supposedly helping the south was called Reconstruction. Implemented by Congress, "Reconstruction" was aimed to reorganize the Southern states, provide the means for readmitting them into the Union, and define the means by which whites and blacks could live together in a society free of slaves. "Reconstruction" lasted from 1866 to 1877, but the South and many of the racist churches saw Reconstruction as a humiliating program based on vengeance, and were not quick to welcome it. During the years after the war, black and white teachers from the North and South worked incessantly to give the newly freed population the opportunity to learn. Nonetheless, many of these volunteers were scared and tormented by the Ku Klux Klan.[61]

After the Civil War, with the protection of the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution and the Civil Rights Act of 1866, African Americans enjoyed a period when they were allowed to vote, actively participate in the political process, acquire the land of former owners, seek their own employment, and use

public accommodations. Unfortunately, opponents of this progress, including many white churches, soon rallied against the former slaves' freedom and began to find means for eroding the gains for which many had shed their blood. From this point until World War I was a difficult time for African Americans. The ability to vote proved scarce and unattainable as blacks' civil rights began to disappear through various court actions and persecution by the Ku Klux Klan. From here lynching, racial violence, and other discriminatory actions persisted. Also slavery's twisted offspring known as sharecropping arose as a false front to the path to full citizenship.

The Church and Reconstruction

The biggest and most direct way that the Church was a factor during the Reconstruction era was its association with the Ku Klux Klan. Since 1865, white hoods and burning crosses have been symbols of the organized hate group known as the Ku Klux Klan. Members of the Klan have committed acts of violence in almost every state, simply because of race, nationality, or religion. Members of this group find an "outlet for anger, rationalization for racism, and the illusion of superiority in the Klan." [62]

Though the Klan is an entity that brings about fear, the scariest thing about the Klan is their claim of religion, and more specifically Christianity. The man who organized the second uprising of the Klan, William Simmons, stated that he was "sitting on a bench one day in 1901 gazing into a cloudy, windswept sky. Suddenly he saw the clouds part and form into small sections which followed one another in a mighty procession across the sky." He later said, "it was a sign from God." [63] He then fell to his knees in prayer and said that visions of that ghostly procession awakened his memories of the old Klan and stirred Simmons' boyhood dreams of organizing an "army of salvation." [64] Thus the role of Christianity was strengthened in the Klan.

The thoughts of the Klan were summed up by the Klan Imperial Klokard saying,

"We magnify the Bible as the basis of our constitution, the source of our laws."[65] Unfortunately, he was not referring to the Golden rule, but instead referring to the curse of Ham, which refers to the previously mentioned instance of when Noah cursed his son in law, which again stated "Cursed be Canaan! The lowest of slaves will he be to his brothers. He also said, 'Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend the territory of Japheth; may Japheth live in the tents of Shem and may Canaan be his slave."[66] Klan members like early slavery supporters believed that Canaan had settled in Africa. Also, throughout history, they have claimed the Klan stood "foursquare on the deity of Christ and concluded: 'The ethics of the Ku Klux Klan is the 'Sermon on the Mount.' And a Klan pamphlet was issued with the startling title 'Christ and Other Klansmen,' which averred among other things that 'Christ and Klansmen are builders', and that 'God is the author of Klanism.'"[67] In 1924 and 1925, the creed entitled "A Klansman's Creed" gained popularity in Klan publications. The first line reads, "I believe in God and in the tenets of the Christian religion and that a Godless nation cannot long prosper."[68]

The interesting thing is that the Christian propaganda of the early Klan has not died out over time. Some might say that it has actually increased over time. The first line of the "Knights Party Platform" website reads, "The recognition that America was founded as a Christian nation."[69] On the activity report appears the quote:

> America is the re-gathering place of the holy Christian people of God. It was here in the Great American Wilderness, where God gathered his Christian people and established a great Christian government. However, the nation has turned form it's Christian foundation and today we actively stand to witness to America. It is time we sound an alarm to those in God's holy nation. It is time to send forth a message of hope and deliverance."[70]

Later an "87 year old Klanswoman" is quoted as saying "What we need is more Patriotism in the Christians and more Christianity in the Patriots."[71] When talking of courthouse rallies the website suggests, "The public is at least left with the knowledge

that there are still God fearing men and women who will stand up for their beliefs and to share the wonderful news of White Christian revival with them."[72] Listed as the number one requirement to become a member of the Klan is 'for every person who decides to associate with the Knights, and that is that they conduct themselves with Christian character. We want our Klansmen and Klanswomen to live their lives as honorable, decent, dignified white people."[73] The site goes on to talk of "Christian" education, "Christian" government, and other "Christian" ideas. In big letters on one of the pages the words "Pray for America" appear followed by, "Each of us must prayerfully consider what we can do as individuals to lead more Christian lives. Our nation must turn from their wicked ways and put Jesus Christ and his laws first." A couple of screens later there is actually a box that list "What are some effective ways to fight terrorism?"[74] These sites go on and on about how the KKK is a strictly "Christian" organization, living by strict "Christian" laws. Another site goes on to explain how cross burning is a "tribute to Jesus Christ."[75]

This review of the Klan is not stating that the Church was or is solely responsible for the Klan, yet it is suggesting that the Church never took the necessary stance against the Klan. This apathy towards bringing down the Klan was directly influenced by the amount of Church-going Klan members. Thus, by being silent about the Klan and its activities, the Church was in agreement and in turn was as guilty as the individual who lit the cross and tied the noose.

Again during Reconstruction there were opportunities for churchgoers to try and right their wrongs. Many people including Christians headed for the South to try and educate Blacks in school material and life skills. However, just as during slavery only a small minority of church attendees were interested in helping the Black community, while the majority were still fine with the oppression of Blacks.

Chapter 3

Civil Rights Era

The Church's racist stance was spawned during slavery and lasted all the way through to the Civil Rights Era. Not all churches or individuals were guilty, but the refusal to take a stance against the wrongs being committed by some made the group as a whole at fault. On April 12, 1963, eight white clergymen published a letter addressing Martin Luther King Jr.'s recent activities trying to raise social awareness of the neglect of civil rights. The letter was supposed to be aimed at stopping the violence that King was supposedly inciting, even though all the activists were non-violent. The letter states that the writers "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."[76] The clergymen also suggested "that we all have opportunity for a new constructive and realistic approach to racial problems," yet they discouraged King from taking part in the repair of "racial problems" because he was an "outsider."[77] They also urged that trying to gain civil rights is "unwise and untimely."[78] At one point the clergymen refers to the Church by stating:

> 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 are justified in Birmingham.... We further strongly urge our own Negro community to withdraw support from these demonstrations.[79] *

The letter did not preach against blacks or preach hate but it did something worse it tried to mute the efforts of the civil rights movement, by preaching tolerance of racism and patience. The surprising thing is that the Bible addresses this very issue of trying to

*This Letter can be read in its entirety in Appendix B

thwart something by taking no action. The Bible refers to it as being lukewarm. Revelation 3:15-16 states, "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm -- neither hot nor cold -- I am about you to spit you out of my mouth." [80] Thus, the clergymen were preaching exactly what the bible preached against. The clergy were asking that the Civil Rights Movement slow down and be patient. The clergymen were not hateful (cold) or being truly supportive (hot). Fortunately, again during this time there were a select amount of Christians who supported the Civil Rights Movement. Unfortunately, theirs was a small voice that was silenced out by the racist majority.

Through all of these examples and occurrences one can see that the white Church as a majority truly has been hypocritical towards the Black population. Starting with the robbery of Africans from their homes all the way through the Civil Rights Era. In the beginning, it sponsored and acted in bringing slavery to this country. However, the Church's slavery as pointed out before, seemed harsher and more demanding than other forms. After the atrocity known as slavery was made illegal through the civil war, the Church continued its racist stance by being associated with the Ku Klux Klan through "Reconstruction" up to today. This racism continued during the Civil Rights movement in which time the Church took a verbal stance against the immediate need for equal rights. Through all of this it is obvious that the white Church as a majority has treated Blacks as if they are less than human. It has persecuted, neglected, and mistreated Blacks in order to promote itself.

Personal Reflections

Although the arguments presented in the first section of this paper would make anyone ashamed to be associated with the Church, I must admit I am a Christian. One might wonder how this could be if I knew what the Church had done to the black people in this country? The fact is that the Church has done many wrongs through its entire existence. One must realize that the Church like everything else is made up of people; it is controlled by people, it is directed by people, and it relies on people. Unfortunately, though the Church would be and is against corruption in word, that does not mean that it is immune to it. Therefore, like any organization, the Church is only as good as its leaders and members. Thus, Christianity itself cannot be blamed and should not be punished for the mishaps of the Church, because Christianity in its purest form is the antithesis of slavery and racism. So the question remains, how can the White Church reconcile with the black population after years of racism? This part of the paper will explore my ideas on a way the church could attempt to right its wrongs. One must know that the thoughts expressed in this section are my own and are in no way representative of a specific denomination or group. There are many solutions and ideas to fix this problem and I am in no way suggesting that my ways are full-proof or able to stand alone as the sole path for reconciliation. These are instead just a few ideas that I believe would help.

First I need to tell you as a reader a little about myself and my experience with the black community. Since I was born I have always lived in an upper to middle class community that is sheltered from the inner city. Therefore, until I was taken out of my comfort zone I had never known any way of life but my own. I did not realize there were different cultures, different upbringings, and different ways of life in the U.S. This continued until the summer before my sophomore year in High School. That year the youth group at my church took a mission trip to the outskirts of the inner city of Boston. I was placed in charge of organizing games on the local blacktop for the kids. This was the first time I realized God had blessed me with the ability to recognize the differences in the two cultures, yet reach past it. I also felt a tremendous amount of enjoyment talking with the black children and learning about them. From this point my interest in the different culture starting growing. Two years later again my youth group went on a Mission Trip, except this time it was to South Chicago; to a group of high rise apartments called Stateway Gardens. At these projects, we as a group taught backyard Bible clubs, which consisted a Bible stories, memory verses, games, arts and crafts, etc. Again, I was drawn to these kids more than anyone in the group as my heart broke for their situations. However, at the same time I looked at them with envy for their individual strength an ability to enjoy life, in spite of their struggles. The next year we returned to the same housing projects to do the same thing. Once again, I was full of emotions and broken for the kids. I knew at some point God desired to use me in these circumstances again.

Upon graduating from High School, I decided to enroll at the University of Tennessee to further my education. Feeling as if I had all the answers for the world, I decided that much of my free time needed to be spent in a Christian ministry. This is when I found Young Life. Young Life is a volunteer organization that began in 1940. It is made up of volunteer leaders from College age and beyond who desire for students to have a relationship with Christ. The idea behind Young Life is that leaders would care enough to leave the comfort of their adult worlds and enter the arena of high schools to

form friendships with the students. Young Life is not a group that forces kids to believe what the leaders believe, it does not bombard the students with theology, or get into debates about the need for salvation. Instead, it is a tool used to present the Gospel message to youth in a way that does not bore them. One of the required readings for Young Life leaders is the book *It is a Sin to Bore a Kid about Christ.* Overall, Young Life believes that a person has to earn the right to be heard, and to do this they go where kids are, love them unconditionally, and communicate God's love in terms they can understand.

Thus, after going through a year of training, I was ready to be placed in a local High School as a Young Life leader. Going through placement in Young Life is a big deal. It combines need of the team already formed with the desires of those being placed. When I went through placement, I was not sure of what High School I wanted to be placed, so I visited the different schools. The first school I went to was an interesting situation, it was a school that was getting Young Life for the first time ever, and it was a new type of Young Life called Urban. Urban Young Life has the same goals of Suburban Young Life but with a few differences. The School I'm talking about is called Austin East Magnet High School, and it is Knoxville's traditionally all Black school. Upon, entering the cafeteria for the first time, I was determined to meet some students. I immediately set down at a table of all guys and started talking about whatever. Somehow we ended up on college football, where we got into a light discussion on who the best team was. I of course was supporting the Big Orange (University of Tennessee) while those with whom I was having this discussion were saying the Seminoles (Florida State) were the best. Fortunately, the Vols had recently beaten the 'Noles in the National Championship, thus I was guaranteed to win the argument. However, something happened like nothing I had ever seen before. The guys I was talking to got so excited about the conversation they began to jump up and down and run around the cafeteria grabbing other guys to tell them what I had said. Unfortunately, the fact is these guys

could have cared less what I said, it was just that the students were so full of life and excitement, that I was immediately drawn to them. Thus, I requested and was in turn placed as an Urban leader at Austin East (AE) in April of 1999. Since that time I have continued to be a YL leader as well as an Assistant Football Coach and Head Soccer Coach at Austin East.

Though most of my experience with the Black population has been with youth or their parents, I have also worked in the general community of inner city Knoxville. During the summer of 2001, I was a non-paid intern for the Knoxville Leadership Foundation. The Foundation's purpose and goals are best summed up by the President's words:

> KLF is a ministry seeking to build bridges. We value the city, seeing our city as a place we are called to impact with a powerful reconciling gospel. We value the poor, seeing the least of these to be the truly vulnerable in our city we seek to respond with the compassion that Christ responded. As we seek to "connect communities of resource with communities of need", we recognize that we all have needs and we all have resources. KLF seeks to bring together people of faith in Jesus Christ, despite the many theological, racial, cultural and economical differences we have we must operate together to accomplish the work of the gospel. We specifically believe in two important components of this work. While most of our efforts are focused on urban work, we seek to be advocates of Christian Community Development and Racial Reconciliation efforts. These two specific areas are integral to our being successful. Knoxville has several ministries making an impact in the inner-city communities. It is not our desire to compete with these groups but more to step back, look at the city in a macro perspective and support these works that already exist. We also play a role of discerning what is missing in our urban communities and working toward the facilitation of these communities becoming whole.
>
> Chris Martin - President Knoxville Leadership Foundation[81]

The KLF has three main focuses as an organization. It focuses on Racial Reconciliation, neighborhood housing, and growing leadership in the inner city.

The Racial Reconciliation program is a program in which involves 50 Christians (25 white and 25 black) from Knoxville to participate in a series of open forums. Each participant is expected to participate in eight sessions (every two weeks), commit to a

cultural exchange partner, of a different ethnicity becoming involved in each others culture, and lastly recruit at least one other person of their race for future open forums.

The Neighborhood housing program consists of the goal to restore community pride by improving the condition and appearance of old homes, and by building affordable new homes and strategically placing healthy families in them. Plans for Community Place Subdivision were started in 1999 with construction taking place in 2000. Community Place is a mixed income 12-unit sub-division on Boyd's Bridge Pike. Homeowners are carefully selected to bring the neighborhood stable families with a commitment to revitalizing the community. The objective is to serve as a catalyst to revive pride and interest in the community, thereby encouraging others (especially residents) to revitalize declining urban neighborhoods. Not only does KLF build new Houses for chosen families, it is also designed to provide free minor home repairs for low-income homeowners in the Knoxville area. The program receives funding through "The Development Corporation" of Knox County from a US Department of Urban Development (HUD) block grant, the City of Knoxville, and private contributors. Recipients of assistance must own and occupy the house receiving repairs, be current on their property taxes, and have a household income that meets the HUD guidelines. KLF makes home visits to explain the program, determine if the homeowner is eligible, and take applications. It then recruits and coordinates volunteers to make the repairs. Most often the recruits that are used to complete the repairs include youth groups, Sunday school classes, small groups and individual volunteers.

The third and final goal for the KLF is to confront what they see as Knoxville's shortage of credible leaders in the inner city. The Access Leadership Program as it is called seeks to intentionally confront this credibility-gap through equipping and empowering indigenous leaders to partner with inner-city churches to better inner-city neighborhoods and communities by fulfilling Isaiah 58:12, which states, "Your people will rebuild the ancient ruins and will raise up the age-old foundations; you will be called

Repairer of Broken Walls, Restorer of Streets with Dwellings." The Access Leadership Program utilizes its tools to equip indigenous leaders. They strive to establish leaders to facilitate training sessions on leadership skills, character and lifestyle evangelism, a group of peers wrestling with similar issues, a deep encounter with the living God and His Word, accountability to a church, and opportunities to practice their leadership.

My job at the KLF was a hodgepodge of responsibilities. I did everything from neighborhood research of property and property taxes to delivering supplies to housing repair sites. I met with local homeowners and helped research possible candidates for the leadership class and the reconciliation class. Through all this I got to experience the black community in a totally new way, always growing in respect and understanding of the differences in our cultures. I continued to be impressed with the since of family and community that is much more present in the inner city than in Suburban Knoxville where I grew up. I tell you of my past experiences so that you know that I not only speak out of knowledge through second hand research, but that I also have some personal experience as well.

Now we must consider the problem at hand. What must be done to fix the relationship between the white church and the black population?

Solving the Problem at Hand

The first thing the Church could do to get beyond its past is to admit that there is a problem. Hopefully the first part of this paper will convince even the harshest of skeptics of the factual history behind the church and slavery and so forth. However, not only the past needs to be looked at, but also the church needs to look at scripture and realize that all of racism from slavery to bigotry is against God's word. Many scriptures are applicable to the situation not only for explaining the problem but also for correcting it. One of the first things that needs to be understood, is that the Bible preaches that race is

not an issue with God. Galatians 3:26-28 states, "You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male of female, for you are all one in Christ Jesus."[82] The Bible also states, "The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."[83] "I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right."[84] "Stop judging by mere appearances, and make right judgment."[85] "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you."[86] One should see that scripture goes on and on about all men and women being equal no matter what your color. Thus, it is obvious that if the Church says that scripture is God's words than God is definitely against racism.

Once admitting there is a problem through looking at the past and at scripture, action could be taken by the church to show they are committed to the cause. The first action that could be done to turn back the hands of hate in the church is a formal apology. By formally apologizing for itself, the Church would be accomplishing two things. First, it would be admitting to the world that there was a problem within itself and that it was wrong. Secondly, through an apology, the Church would be showing the world its willingness to take action. Many might think that an apology would be absurd, because those in the Church now might not have had a direct relationship to racism. However, the precedent for such a thing was laid out when the Catholic Church offered its apologies to the Jews for the part it played in the holocaust. Thus, an apology for its wrongs could provide a crucial first step toward reconciliation. There are also those that would say an apology should be a private thing not a publicity stunt. However, if those with this opinion would look at the content of what would be said, they would realize that any such statement would bring humility not arrogance.

The next action the church might take is to honestly love the black community. To do this it must look past the stereotypes that society has placed on the black population and realize that Christ died for it as much as he died for any one else. The only way to truly do this is to follow what Christ said is the second greatest commandment which is to love your neighbor as yourself. If the church would truly follow this it would have no problems. One way to show this love to the black community would be to be informed about it. When I say informed, I mean that we as churchgoers could take classes about differences between the two cultures. Hardly any of us churchgoers from middle class suburbia ever venture to the inner city, yet quite a few of us pray for the world everyday. We must realize that there are people suffering next door to us as much as across the world. This lack of effort has quite a bit to do with fear that in turn is simply related to ignorance. Yes, there are dangers in the inner cities of America, but there is also danger everywhere. If you become informed and the people in the community know you are there to invest in their lives, they will protect you and watch out for you. I speak of this from personal experience in the inner city at Austin East. As the students at Austin East began to realize I was going to stick around for awhile and truly invest in their lives, the color of my skin becomes less of a and no longer did they see me as a white guy, but now they just see me as a guy. The same could happen to the white church as a whole if we made a collective effort to invest ourselves in the black community. Individuals from our Churches could also join a reconciliation class such as the ones offered by KLF to become more informed.

Another way the Church could show its love is to provide for or meet a physical need. Though it is a sad example. The people of Jonestown cited Jim Jones's willingness to meet their needs as one of the prime reasons they put their faith in him. Thus, if people were willing to follow a man because he helped them out, would people not being willing to see love and thus forget past wrongs if they were helped by the Church. This help could be on a personal level, such as person-to-person or family-to-

family. Or the help could be on a larger scale.

When I suggest a larger scale I am speaking of reparations. For those who do not know, as many in the Church do not, reparations are the act of making amends, offering expiation, or giving satisfaction for a wrong or injury. In this case of Blacks, reparations is the idea that because of slavery, Blacks are owed a financial settlement. I believe reparations offer the Church two things. First, they offer the Church a tremendous opportunity, and secondly present a tremendous responsibility. To present my opinion about the Church's role in reparations, I must first explain my opinion on typical reparations. Though in theory reparations are a good idea, the practicality in my mind just isn't there. Too many questions arise when trying to figure out exactly how reparations would be brought about. Whom would the government tax, all people, white people, rich white people, American Indians, etc...? Then there is the question of how would the money be distributed; directly to individuals, to grants, to funds, etc...? In light of these questions and more, my thoughts are that government sponsored reparations would provide a slippery slope for costly legislation. For this very reason, a door is opened for the Church. In my opinion, the Church could take on the business of reparations. My idea is that just like most denominations raise money for missions these same churches could raise money for reparations. These churches could then put the money in a collective fund that would then go for food and housing for the poor, college scholarships, grants, etc. By taking on reparations the Church could prove it had an invested interest in the black community, and an interest in making rights the wrongs of its past. This in turn would help the us as the Church build validity and would give us as churchgoers the right to be heard when we tries to evangelize the inner city community.

Thus, as one can see there are many things that could be done to improve the relationship between the White Church and the Black community. These ideas are only a few that could help repair and heal this broken relationship. I hope this paper has accomplished a few things. First, I hope this paper pointed to the fact that there is a

problem within the White Church. Secondly, after acknowledging that there is a problem I hope that through some of my ideas others within the Church might be challenged to think outside the box in order to come up with ways to unite this divided Kingdom.

Appendix A

The harshness of slavery was a major part of the church's wrongs. Thus, one needs to the basic circumstances slavery in its fullest to appreciate the extent of how the slaves were treated. This is a brief summary of slavery, from the slave trade to the life of a slave. Most of these accounts are presented as direct quotes to give the reader the greatest possible picture of the severity of this institute.

John Barbot was a slave trader for the French Royal African Company. He made at least two voyages to the West Coast of Africa, in 1678 and 1682. From his experience Barbot wrote a paper called "A Description of the Coasts of North and South Guinea" in which he described the Slave trade in Africa. He wrote:

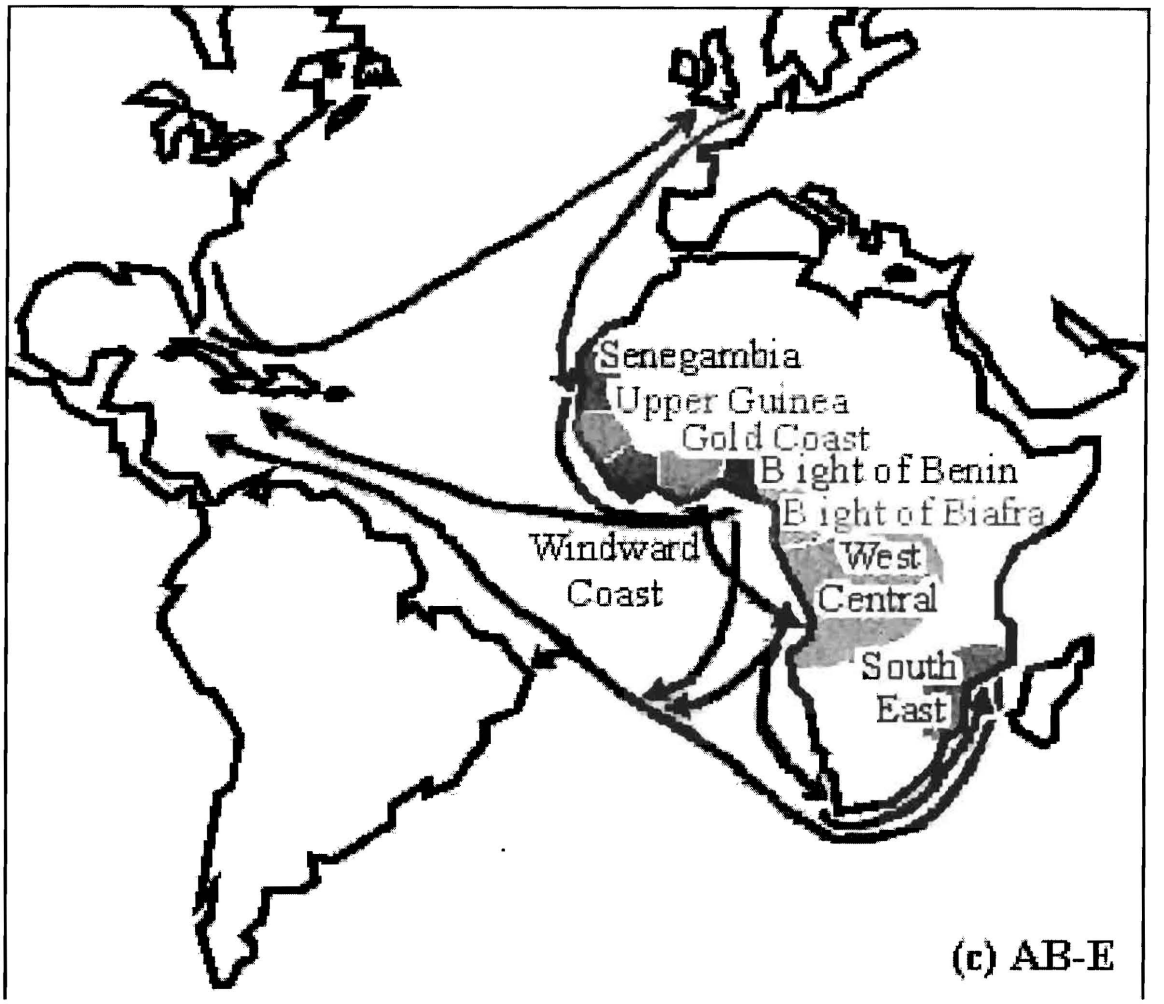
> Those sold by the Blacks are for the most part prisoners of war, taken either in fight, or pursuit, or in the incursions they make into their enemies territories; others stolen away by their own countrymen; and some there are, who will sell their own children, kindred, or neighbours. This has been often seen, and to compass it, they desire the person they intend to sell, to help them in carrying something to the factory by way of trade, and when there, the person so deluded, not understanding the language, is sold and deliver'd up as a slave, notwithstanding all his resistance, and exclaiming against the treachery.... The kings are so absolute, that upon any slight pretense of offenses committed by their subjects, they order them to be sold for slaves, without regard to rank, or possession.... Abundance of little Blacks of both sexes are also stolen away by their neighbours, when found abroad on the roads, or in the woods; or else in the Cougans, or corn- fields, at the time of the year, when their parents keep them there all day, to scare away the devouring small birds, that come to feed on the millet, in swarms, as has been said above. In times of dearth and famine, abundance of those people will sell themselves, for a maintenance, and to prevent starving. When I first arriv'd at Goerree, in December, 1681, I could have bought a great number, at very easy rates, if I could have found provisions to subsist them; so great was the dearth then, in that part of Nigritia. To conclude, some slaves are also brought to these Blacks, from very remote inland countries, by way of trade, and sold for things of very inconsiderable value; but these slaves are generally poor and weak, by reason of the barbarous usage they have had in traveling so far, being continually beaten, and almost famish'd; so inhuman are the Blacks to one another.... [1]

As one can see the slave traders acquired their Africans a few different ways. The

first way was very simple. The slave trader would hide and wait until a susceptible African would come along, and capture him/her or they would just go into the homes of Africans and kidnap them. This was the case for Olaudah Equiano. He wrote of his experience as follows:

> One day, when all our people were gone out to their works as usual, and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both; and, without giving us time to cry out, or make resistance, they stopped our mouths, and ran off with us into the nearest wood. Here they tied our hands, and continued to carry us as far as they could, till night came on, when we reached a small house, where the robbers halted for refreshment, and spent the night. We were then unbound; but were unable to take any food; and, being quite overpowered by fatigue and grief, our only relief was some sleep, which allayed our misfortune for a short time. [2]

The other method of obtaining slaves was more complicated. The slave trader would make an alliance with an African of importance through the gifts of various sorts. This African would then give or "sell" any of the other Africans captured during incursions. In return, the African merchants received various trade goods including beads, cowrie shells (used as money), textiles, brandy, horses, and perhaps most importantly, guns. The guns were then used to help expand empires and obtain more slaves, until they were finally used against the European colonisers. The export of trade goods from Europe to Africa formed the first side of the triangular trade.



Here one can see the various trips and routes the slave ships voyaged on to obtain and distribute the slaves. [3]

Barbot also wrote of how the Africans were treated before they left Africa for the their new lives. He stated:

> These slaves are severely and barbarously treated by their masters, who subsist them poorly, and beat them inhumanly, as may be seen by the scabs and wounds on the bodies of many of them when sold to us. They scarce allow them the least rag to cover their nakedness, which they also take off from them when sold to Europeans; and they always go bare-headed. The wives and children of slaves, are also slaves to the master under whom they are married; and when dead, they never bury them, but cast out the bodies into some by place, to be devoured by birds, or beasts of prey. [4]

Unfortunately, the means of acquiring the Africans for slavery was kind compared to how

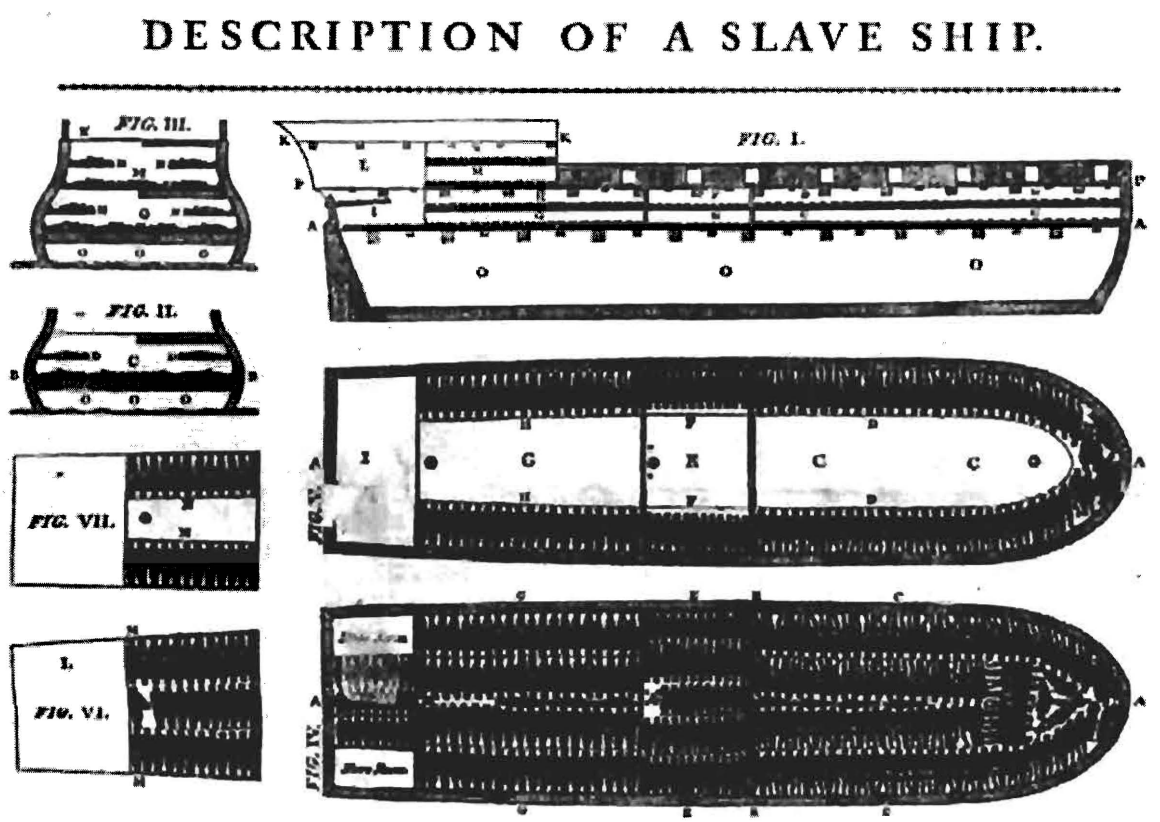
they were treated once aboard the slave ships. Part of this treatment spawns from the sheer numbers that were packed onto the slave ships. The more Africans the slave traders packed into the ships, the more profit they would make once they sold their goods in America. Once captured and on the ship, the Africans went through tremendous amounts of mental anguish. They were in a unfamiliar situation, with strangers who were tormenting them at every chance. Olaudah Equiano recorded:

> Their complexions, differing so much from ours, their long hair and the language they spoke, which was different from any I had ever heard, united to confirm me in this belief. Indeed, such were the horrors of my views and fears at the moment, that if ten thousand worlds had been my own, I would have freely parted with them all to have exchanged my condition with that of the meanest slave of my own country. When I looked around the ship and saw a large furnace of copper boiling, and a multitude of black people of every description chained together, every one of their countenances expressing dejection and sorrow, I no longer doubted my fate. Quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me, and I believe some were those who had brought me on board and had been receiving their pay. They talked to me in order to cheer me up, but all in vain. I asked them if we were not to be eaten by those white men with horrible looks, red faces and long hair. They told me I was not. I took a little down my palate, which, instead of reviving me as they thought it would, threw me into the greatest consternation at the strange feeling it produced, having never tasted such liquor before. Soon after this, the blacks who had brought me on board went off and left me abandoned to despair. I now saw myself deprived of all chance of returning to my native country or even the least glimpse of hope of gaining the shore, which I now considered as friendly. I even wished for my former slavery in preference to my present situation, which was filled with horrors of every kind. There I received such a salutation in my nostrils as I had never experienced in my life. With the loathesomeness of the stench and the crying together, I became so sick and low that I was not able to eat, nor had I the least desire to taste anything. I now wished for the last friend, Death, to relieve me. Soon, to my grief, two of the white men offered me eatables and on my refusing to eat, one of them held me fast by the hands and laid me across the windlass and tied my feet while the other flogged me severely. I had never experienced anything of this kind before. If I could have gotten over the nettings, I would have jumped over the side, but I could not. The crew used to watch very closely those of us who were not chained down to the decks, lest we should leap into the water. I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly

> whipped for not eating. This indeed was often the case with myself. I inquired of these what was to be done with us. They gave me to understand we were to be carried to these white people's country to work for them. I then was a little revived, and thought if it were no worse than working, my situation was not so desperate. But still I feared that I should be put to death, the white people looked and acted in so savage a manner. I have never seen among my people such instances of brutal cruelty... [5]

This entire episode happened before the ship even left port. By examining Olaudah Equiano's words, one can see the mental anguish the Africans were experiencing through this whole process. However, the mental anguish wasn't the worst part.

In the ship, Africans were chained to one another and made to lie directly next to each other in the dark hull of the ship. Here in the hull no fresh air ever found its way in. The air was so stifling that some Africans actually suffocated during the long voyage. The trip from Africa to the Americas took at least six weeks and sometimes up to 3 months to complete. Due to its part in the triangular trade, this part of the journey from Africa to America was called the "middle passage." A ship on the middle passage usually carried 30 crewmen and about 300 African men, women, and children. For the crew, it was a long hard trip, yet for the Africans it was practically unbearable. Not only did they worry about their unknown future, but they also had to endure the extremely inhumane conditions on the ships. Each slave had both of their feet shackled to the other slaves. The area that they were held in was below the deck and composed of rough plank floors that had less than two feet of headroom. The narrow space lacked light and sitting was impossible, thus it was difficult to change positions without hurting one's neighbor.



Plan of the *Brookes*. Below the plan was a detailed description of the *Brookes* and information about the ship's trading history. Copies of the plan were distributed widely, including to members of England's Parliament. The illustration showed 482 men, women, and children tightly packed into the Brooke's hold. The accompanying description stated that, according to records, as many as 609 slaves had been transported within the same space on the same ship.

Things were worse when bad weather was encountered. During these times, slaves stayed below for extended periods. Many would suffocate on their own vomit, while others would become sick from laying in one another's excretions. After the storm, seamen often found dead Africans intertwined with others who were still alive. Because the journey was so long and disease were easily contracted, about 10 to 20 percent died on the way to the Americas. Olaudah Equiano again wrote about his experiences on the slave voyage, however here he focused more on the physical aspects of the journey :

> The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any time...some of us had been permitted to stay on the deck for the fresh air. But now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place and the heat of the climate, added to the number of the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations so that the air became unfit for respiration from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died- - thus falling victims of the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains, which now became insupportable, and the filth of the necessary tubs [toilets] into which the children often fell and were almost suffocated. The shrieks of the women and the groans of the dying rendered the whole a scene of horror almost inconceivable. Happily perhaps for myself, I was soon reduced so low that it was necessary to keep me almost always on deck and from my extreme youth I was not put into fetters. In this situation I expected every hour to share the fate of my companions, some of whom were almost daily brought upon the deck at the point of death, which I began to hope would soon put an end to my miseries. Often did I think many of the inhabitants of the deep much more happy than myself. I envied them the freedom they enjoyed, and as often wished I could change my condition for theirs. Every circumstance I met with, served only to render my state more painful and heightened my apprehensions and my opinion of the cruelty of the whites. [6]

Slave selling

Once in America the Africans, still chained together, were lead into cities, towns and villages, to be put on the auction block. At this point, promoters had already put up signs announcing the auctions. The objective of the slave trader was like that of any business to sell his goods to the highest bidder and make the most money. Like today business ethics were forgotten when the mighty dollar was considered, thus slave traders did not care what kind of masters the slaves were being sold to. The slave owner often paid dearly for his slaves, and in order to get back some of his investment he would breed the Africans and sell the offspring at auction. Only the kindest of slave owners kept Black families together. Many mothers cried when their children, some as young as two years

old, were sold to another master many miles away.

Slavery and the Law

Though slavery was rampant for the latter part of the 16th century it wasn't until the 17th century that slavery was made a legal institution in North America. Before this time the Africans that landed on our soil were considered to be indentured servants just like whites. This meant that they were to work and serve long enough to pay for their passage to the New World, and once they served their time, they would be free citizens. Benjamin Quarles stated, "This practice was based on the theory that inasmuch as the infidels were enslaved in order to make Christians of them, it followed that when the cause of their enslavement was removed, they would become free." [7] In 1640, three indentured servants were found guilty of attempting to run away from their master. The courts sentenced two of them to four extra years of service while the third was sentenced to serve his master, "or his assigns for the time of his natural life, here or elsewhere." [8] The third slave's name was John Punch, and the only difference he held from the other servants was the color of his skin. Thus, a historical precedent was set in which blacks would receive different treatment under the law than whites. Therefore, no African man or woman who came to America after 1640 had the freedom to hope that there service period would be anything shorter than life, or "durante vita." [9]

Slave Life

After surviving their capture in Africa, making it across the Atlantic ocean alive, and being sold to a master one would think the worst part was over for the Africans. However, their misfortune was just beginning. The life of a slave was no easier or better than the process of becoming a slave. Slave life often included being overworked,

underfed, sleep deprived, whipped, beaten, raped, harassed, and much more. Though all slaves did not under go all of these, most slaves survived some of them. Though it is true that the treatment of slaves depended on the individual owner, most slaves had a rough life. Their life can be considered so harsh simply from the manual work they were required to accomplish each day. Solomon Northrup was a free black man who was kidnapped in New York and sold into slavery for a total of twelve years. Through the efforts of New York's governor he was finally granted his freedom. In the following selection he describes his daily life:

> The hands are required to be in the cotton field as soon as it is light in the morning, and, with the exception of ten or fifteen minutes, which is given them at noon to swallow their allowance of cold bacon, they are not permitted to be a moment idle until it is too dark to see, and when the moon is full, they often times labor till the middle of the night. They do not dare to stop even at dinner time, nor return to the quarters, however late it be, until the order to halt is given by the driver. The day's work over in the field, the baskets are "toted," or in other words, carried to the gin-house, where the cotton is weighed. No matter how fatigued and weary he may be- - no matter how much he longs for sleep and rest- - a slave never approaches the gin- house with his basket of cotton but with fear. If it falls short in weight- - if he has not performed the full task appointed him, he knows that he must suffer. And if he has exceeded it by ten or twenty pounds, in all probability his master will measure the next day's task accordingly. So, whether he has two little or too much, his approach to the gin- house is always with fear and trembling. Most frequently they have too little, and therefore it is they are not anxious to leave the field. After weighing, follow the whippings; and then the baskets are carried to the cotton house, and their contents stored away like hay, all hands being sent in to tramp it down. If the cotton is not dry, instead of taking it to the gin-house at once, it is laid upon platforms, two feet high, and some three times as wide, covered with boards or plank, with narrow walks running between them. This done, the labor of the day is not yet ended, by any means. Each one must then attend to his respective chores. One feeds the mules, another the swine- - another cuts the wood, and so forth; besides, the packing is all done by candle light. Finally, at a late hour, they reach the quarters, sleepy and overcome with the long day's toil. Then a fire must be kindled in the cabin, the corn ground in the small hand- mill, and supper, and dinner for the next day in the field, prepared. All that is allowed them is corn and bacon, which is given out at the corncrib and smoke- house every Sunday morning. Each one receives, as his weekly allowance, three and a half pounds of bacon, and corn enough to make a

peck of meal. That is all- - no tea, coffee, sugar, and with the exception of a very scanty sprinkling now and then, no salt.... An hour before day light the horn is blown. Then the slaves arouse, prepare their breakfast, fill a gourd with water, in another deposit their dinner of cold bacon and corn cake, and hurry to the field again. It is an offense invariably followed by a flogging, to be found at the quarters after daybreak. Then the fears and labors of another day begin; and until its close there is no such thing as rest.... In the month of January, generally, the fourth and last picking is completed. Then commences the harvesting of corn....Ploughing, planting, picking cotton, gathering the corn, and pulling and burning stalks, occupies the whole of the four seasons of the year. Drawing and cutting wood, pressing cotton fattening and killing hogs are but incidental labors. [10]

Appendix B

1. John Barbot's writing on slavery.

"This barbarous usage of those unfortunate wretches, makes it appear, that the fate of such as are bought and transported from the coast to America, or other parts of the world, by Europeans, is less deplorable, than that of those who end their days in their native country; for aboard ships all possible care is taken to preserve and subsist them for the interest of the owners, and when sold in America, the same motive ought to prevail with their masters to use them well, that they may live the longer, and do them more service. Not to mention the inestimable advantage they may reap, of becoming Christians, and saving their souls, if they make a true use of their condition...." [1]

2. The Parable of the Good Samaritan, Luke 10:25-37

"On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered: " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live." But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was;

and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise." [2]

3. The Story of Ananias and Saphira, Acts 4:32-5:10

"Thus Joseph who was surnamed by the apostles Barnabas, which means Son of Encouragement, a Levite, a native of Cyprus, sold a field, which belonged to him, and brought the money and laid it at the apostles' feet. But a man named Ananias with his wife Sapphira sold a piece of property, and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? How is it that you have contrived this deed in your heart? You have not lied to men but to God." When Ananias heard these words, he fell down and died. And great fear came upon all who heard of it. The young men rose and wrapped him up and carried him out and buried him. After an interval of about three hours his wife came in, not knowing what had happened. And Peter said to her, "Tell me whether you sold the land for so much." And she said, "Yes, for so much." But Peter said to her, "How is it that you have agreed together to tempt the Spirit of The Lord? Hark, the feet of those that have buried your husband are at the door, and they will carry you out." Immediately she fell down at his feet and died. When the young men came in they found her dead, and they carried her out and buried her beside her husband." [3]

4. Frederick Douglas's writings cont'd

"The slave auctioner's bell and the church-going bell chime in with each other, and the bitter cries of the heart-broken slave are drowned in the religious shouts of his pious master. Revivals of religion and revivals in the slave-trade go hand in hand together. The slave prison and the church stand near each other. The clanking of fetters and the rattling of chains n the prison, and the pious psalm and solemn prayer in the church, may be heard at the same time. The dealers in bodies and the souls of men erect their stand in the presence of the pulpit, and they mutually help each other. The dealer gives his bloodstained gold to support the pulpit, and the pulpit, in return, covers his infernal business with the garb of Christianity. Here we have religion and robbery the allies of each other-- devils dressed in angels' robes, and hell presenting the semblance of paradise." [4]

5. Letter to Martin Luther King Jr.

We the undersigned 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 had 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 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 experience 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 are justified in Birmingham.

We commend the community as a whole, and the local news media and law enforcement 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 official 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.

C. C. J. Carpenter, D.D., LL.D.,*Bishop of Alabama*
Joseph A. Durick, D.D., *Auxiliary Bishop, Diocese of Mobile, Birmingham*
Rabbi Hilton L. Grafman *Temple Emanu-El, Birmingham, Alabama*
Bishop Paul Hardin *Bishop of the Alabama-West Florida Conference*
Bishop Holan 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 *Pastor, First Baptist Church, Birmingham, Alabama* [5]

Appendix C

Here is a list of arguments that nullify the different ideas that certain scriptures support slavery:

1. The most obvious problem with these arguments supporting slavery is the fact that each of these instances is a direct consequence of some sin. In the first example, Noah cursed his son Ham's final offspring because he had seen his father unclothed. Although this seems like a minor offense at the time it was expected of sons to protect the honor of their father, however Ham dishonors his father by looking at him, not clothing him, and telling his brothers about it. Due to this dishonor, Noah curses Ham's youngest son Canaan by stating the above. It is true that Ham's descendants were claimed to settle in Egypt. Thus, they were probably the ancestors of Africans. However, this curse does not refer to the slavery of Africans as speculated by the Christians of the American slave era, but instead it is a direct reference to the Canaanite nation, a nation God knew would be wicked. The curse is fulfilled in the book of Joshua when the Israelites entered the promised land and drove out the Canaanites. Thus, the curse was fulfilled and over thousands of years ago. Therefore to claim that this curse carried over to Africans is simply false, since the curse was specifically referring to the Canaanites.

The second Genesis passage referred to Abraham's promise from God that said he would be the father of many. However, Sarah, who was Abraham's barren wife, felt that she would never have children despite God's word. Thus, she went against God's command and offered her servant to lie with Abraham. The servant named Hagar then became pregnant with a son to be named Ishmael. This situation then leads to Sarah's jealousy. Thus, one should see that if Sarah had not sinned against God, Ishmael would never have been born, and therefore he would never have been cursed. However, he was born and there was a curse, yet Christians at the time forgot to mention the promise God

made to Hagar about the boy. Genesis 21:17-18 states, "And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation"[1] Therefore, even if he is an ancestor of the Africans, it should have been obvious that being a great nation does not equal slavery.

Another argument against the ancestor theory is the theological idea of dispensationalism - a system of theology that sees God working with man in different ways during different ages. Dispensationalists define 3 key dispensations, 1. The Mosaic Law, 2. The present age of Grace, and 3. The future Millennial Kingdom. Also a greater breakdown of specific dispensations is possible, giving most traditional dispensationalists 7 recognizable dispensations, which are: 1. Innocence - Adam, 2. Conscience - After man sinned, up to the flood, 3. Government - After the flood, man allowed to eat meat, death penalty instituted, 4. Promise - Abraham up to Moses and the giving of the Law, 5. Law - Moses to the crucifixion, 6. Grace - The cross to the Millennial Kingdom, 7. Millennial Kingdom - A 1000-year reign of Christ on earth centered in Jerusalem.[2] The importance is to see that even if one believed that there was a curse on the ancestors of Africans to make them slaves, one should have realized that this curse was relieved with the crucifixion of Christ, which started the Grace period. Therefore, there is no argument that can claim truth in which the Africans deserved slavery because of a circumstance in the bible, especially the Old Testament.

2. Though Christ did not speak directly about slavery, he covered many topics in an indirect way. In the book of Mark, Christ is asked about the greatest commandment he quickly responded, " 'The most important one,' answered Jesus, 'is this: 'Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this:

'Love your neighbor as yourself.' There is no commandment greater than these." [3]

3. This verse is miss-interpreted to encourage slavery, when in actuality these verses are instructions on how Slaves and masters could live in mutual respect and care for one another. This is evident by Ephesians 6:9, which stated, "And masters, treat your slaves in the same way. Do not threaten them, since you know that He who is both their Master and yours is in heaven, and there is no favoritism with Him." [4] The sad part is that slave supporters never mentioned this verse, because their form of slavery was un-biblical for these very reasons.

Appendix D

Slavery mentioned in Scripture:

"And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Genesis 9:26)

"but every slave that is bought for money may eat of it after you have circumcised him." (Exodus 12:44)

"When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing." (Exodus 21:2)

"When a man strikes his slave, male or female, with a rod and the slave dies under his hand, he shall be punished. But if the slave survives a day or two, he is not to be punished; for the slave is his money." (Exodus 21:20-21)

"If a man lies carnally with a woman who is a slave, betrothed to another man and not yet ransomed or given her freedom, an inquiry shall be held. They shall not be put to death, because she was not free" (Leviticus 19:20)

"As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are round about you." (Leviticus 25:44)

"Then you shall take an awl, and thrust it through his ear to the door, and he shall be your servant forever. Also to your maid-servant you shall do likewise." (Deuteronomy 15:17)

"And the Lord said, "When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace and it opens to you, then all the people who are found in it shall do forced labour for you and shall serve you..." (Deuteronomy 20:10-11)

"So the Canaanites have dwelt in the midst of Ephraim to this day, but become slaves to do forced labour." (Josh 16:10)

"And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not the children of Israel; their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day."(I Kings 9:20-21)

"Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ; not in the way of service only when eyes are on you, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men;" (Ephesians 6:5-7)

"Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be defamed." (1 Timothy 6:1)

"Servants, obey in all things those who are your masters according to the flesh, not just when they are looking, as men-pleasers, but in singleness of heart, fearing God." (Colossians 3:22)

"Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting;" (Titus 2:9)

"Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the wicked.... For to this were you called, because Christ also suffered for us, leaving us an example, that you should follow his steps," (1 Peter 2:18,21)

Man's Perversion of scripture:

"How can you say we are wise and the law of the Lord is with us behold, the false pen of the scribes turned it into a lie." (Jer 8:8)

"And the burden of the Lord shall you mention no more...For you have perverted the words of the living God" (Jer 23:36)

"Behold, the word of the Lord is unto them a reproach, they have no delight in it..From the least of them even unto the greatest of them, everyone is given to covetousness, and from the prophet even unto the priest, everyone deals falsely." (Jer 6:10)

"The prophets prophesy lies in my name: I sent them not neither have I commanded them, neither spoke unto them." (Jer 14:14)

"They use their tongues and say, 'He says'" (Jer 23:31)

Scripture that disagrees with Slavery:

"You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male of female, for you are all one in Christ Jesus." (Galatians 3:26-28)

"The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart." (I Samuel 16:7b)

"I now realize how true it is that God does not show favoritism, but accepts men from every nation who fear him and do what is right." (Acts 10:34b, 35)

"Stop judging by mere appearances, and make right judgment." (John 7:24)

"For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you." (Romans 12:3)

Appendix E

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